# LINGUISTIC SURVEY OF INDIA

## VOL. VIII

## PART II

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# SPECIMENS OF THE DARDIC OR PIŚĀCHA LANGUAGES (INCLUDING KĀSHMĪRĪ)

COMPILED AND EDITED BY

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„ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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Part I. Sindhī and Lahndā.
„ II. Dardic or Piśācha languages (including Kāshmīrī).
„ IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Pañjābī.
„ II. Rājasthānī and Gujarātī.
„ III. Bhīl languages, Khāndēśī, etc.
„ IV. Pahāṛī languages.
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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| क *ka* | ख *kha* | ग *ga* | घ *gha* | ङ *ṅa* | च *cha* | छ *chha* | ज *ja* | झ *jha* | ञ *ña* |
| ट *ṭa* | ठ *ṭha* | ड *ḍa* | ढ *ḍha* | ण *ṇa* | त *ta* | थ *tha* | द *da* | ध *dha* | न *na* |
| प *pa* | फ *pha* | ब *ba* | भ *bha* | म *ma* | य *ya* | र *ra* | ल *la* | व *va* or *wa* | |
| श *śa* | ष *sha* | स *sa* | ह *ha* | ड़ *ṛa* | ढ़ *ṛha* | ळ *ḷa* | ळ्ह *ḷha* | | |

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *n̲g*; thus বংশ *ban̲gśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मेँ *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| ا | *a*, etc. | ج | *j* | د | *d* | ر | *r* | س | *s* | ع | ʻ |
| ب | *b* | چ | *ch* | ڈ | *ḍ* | ڑ | *ṛ* | ش | *s̲h̲* | غ | *g̲h̲* |
| پ | *p* | ح | *ḥ* | ذ | *z̲* | ز | *z* | ص | *ṣ* | ف | *f* |
| ت | *t* | خ | *k̲h̲* | | | ژ | *z̲h̲* | ض | *ẓ* | ق | *q* |
| ٹ | *ṭ* | | | | | | | ط | *ṭ̤* | ک | *k* |
| ث | *s̤* | | | | | | | ظ | *z̤* | گ | *g* |
| | | | | | | | | | | ل | *l* |
| | | | | | | | | | | م | *m* |
| | | | | | | | | | | ن | *n* |
| | | | | | | | | | | ں | when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel. |
| | | | | | | | | | | و | *w* or *v* |
| | | | | | | | | | | ه | *h* |
| | | | | | | | | | | ی | *y*, etc. |

Tanwīn is represented by *n*, thus فَوراً *fauran*. *Alif-e maqṣūra* is represented by *ā̤*;—thus دَعوی *daʻwā̤*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus گُناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhᵃtā*, pronounced *dēkhtā*; (Kāshmīrī) च्ह् چہ *t̲s̲ᵃh*; कॊरु کَرُ *kạrᵘ*, pronounced *kor*; (Bihārī) देखथि *dēkhatkⁱ*.

C.—Special letters peculiar to special languages will be dealt with under the head he languages concerned. In the meantime the following more important instances y be noted :—

(*a*) The *ts* sound found in Marāṭhī (च), Paṣhtō (څ), Kāshmīrī (ꣿ, च), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Paṣhtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāshmīrī ں (ञ) is represented by *ñ*.

(*d*) Sindhī ڃ, Western Pañjābī (and elsewhere on the N.-W. Frontier) ڃ, and Paṣhtō ڼ or ڼ are represented by *ṇ*.

(*e*) The following are letters peculiar to Paṣhtō :—

ټ *ṭ* ; څ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ẓh* or *g*, according to pronunciation ; ښ *ṣh* or *kh*, according to pronunciation ; ڼ or ڼ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڃ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڈ *dh* ; ڊ *ḍ* ; ڈ *ḍḍ* ; ڊ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڱ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing nguages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. e principal of these are the following :—

*ä*, represents the sound of the *a* in *all*.

*a*, ,, ,, ,, *a* in *hat*.

*e*, ,, ,, ,, *e* in *met*.

*o*, ,, ,, ,, *o* in *hot*.

*é*, ,, ,, ,, *é* in the French *était*.

*o*, ,, ,, ,, *o* in the first *o* in *promote*.

*ö*, ,, ,, ,, *ö* in the German *schön*.

*ü*, ,, ,, ,, *ü* in the ,, *mühe*.

*th*, ,, ,, ,, *th* in *think*.

*dh*, ,, ,, ,, *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

# INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example[1] of this is Wasī-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBERLEY;

*March 20, 1915.*

[1] See p. 59.

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(*f*) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڄھ *jh* ; ڇ *chh* ; ڇ *ñ* ; ڌ *dh* ; ڊ *ḍ* ; ڏ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڳھ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

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*o*, ,, ,, ,, *o* in the first *o* in *promote*.
*ö*, ,, ,, ,, *ö* in the German *schön*.
*ü*, ,, ,, ,, *ü* in the ,, *mühe*.
*th*, ,, ,, ,, *th* in *think*.
*dh*, ,, ,, ,, *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

# INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example[1] of this is Wasĩ-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBERLEY;

*March 20, 1915.*

[1] See p. 59.

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# THE DARDIC OR PIŚĀCHA LANGUAGES.

## INTRODUCTION.

Name of Sub-family.

The word 'Dard' has a long history, and the people bearing the name are a very ancient tribe. They are mentioned by Herodotus,[1] though not by name, and are the Daradrai of Ptolemy, the Derdai of Strabo, the Dardæ of Pliny and Nonnus, and the Dardanoi of Dionysios Periêgêtês.[2] In Sanskrit literature they are spoken of as 'Dārada' or 'Darada,' which name is of frequent occurrence not only in geographical works, but also in the epic poems and in the Purāṇas. Kalhaṇa, in his History of Kashmīr entitled the *Rāja-taraṅgiṇī*, often refers to them under the name of 'Dāradas' or 'Darads,' and mentions them as inhabiting the country where we now find the Shiṇs who at the present day are still called Dards. To the Greek and Roman writers, the word had a wider signification and included not only the predecessors of the Shiṇs, but also the people whose seat was in the country that we now call Chitral. In other words, under the name of the Dard country, they included the whole mountainous tract between the Hindūkush and the frontiers of India proper. Accordingly, at the present day this tract is known as 'Dardistān,'—a conventional and convenient name, though, as it includes much country not occupied by Dards proper, not strictly accurate.[3] Following the example of the extended connotation of the word 'Dardistān,' it is convenient to give the general name 'Dardic' to all the Aryan languages spoken in this tract.

As we shall see in the following pages, this tract was once inhabited by tribes whom Sanskrit writers grouped together under the title of 'Piśācha.' Clear traces of the language of these tribes are to be found in the modern languages of the locality, and for this reason, in earlier volumes of this Survey, I have called these modern tongues the 'Piśācha languages.' This name is eminently suitable, and is more accurate than 'Dardic,' but some of the speakers of these languages take exception to it on the ground that, in Indian mythology, the word 'Piśācha' was also used to connote a cannibal demon, and it must be admitted that this was the most common acceptation of the word. In such circumstances, it is useless to explain that a tribe speaking a Piśācha language is not necessarily of Piśācha descent. In some cases, indeed, it would be easy to prove the reverse. But the argument is not accepted, and objections are raised to the use of the name 'Piśācha.' I therefore, in this volume, abandon, so far as I can, the use of this word as a name for this sub-family of languages, and employ the name 'Dardic' instead.

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[1] iii, 102ff., in the famous description of the gold-digging ants.

[2] See McCrindle, *Ancient India*, p. 198.

[3] For the name 'Dardistān,' cf. Leitner, *Dardistan*, Lahore, 1877; Biddulph, *Tribes of the Hindoo Koosh*, Calcutta, 1880, pp. 155ff.; and Drew, *The Jummoo and Kashmir Territories*, London, 1875, pp. 393ff.

The Dardic Languages.

This Dardic, or Piśācha, sub-family of Aryan languages is spoken almost entirely beyond the boundaries of British India proper, on the North-Western Frontier. It includes the following languages:—

A.—Kāfir Group,—
- (1) Bashgalī.
- (2) Wai-alā.
- (3) Wasī-veri or Veron.
- (4) Ashkund.
- (5) Kalāshā-Pashai Sub-group, *viz.*:—
  - (*a*) Kalāshā.
  - (*b*) Gawar-bati or Narsātī.
  - (*c*) Pashai,[1] Laghmānī, or Dēhgānī.
  - (*d*) Dirī.
  - (*e*) Tīrāhī.

B.—Khō-wār, Chitrālī, or Arniyā.

C.—Dard Group, *i.e.* the Dard languages, proper,—
- (1) Shiṇā.
- (2) Kāshmīrī.
- (3) Kōhistānī.

Ashkund, Dirī, and Tīrāhī.

Specimens of most of these will be found below. No specimens could be obtained of Ashkund, a Kāfir language which is said to resemble Bashgalī; of Dirī, the language of Dīr; or of Tīrāhī, of the former inhabitants of Tīrā in the Afrīdī country, who are now settled in Nigrahār. Nothing whatever is known about Ashkund. Short vocabularies of Dirī and Tīrāhī have been given by Leech on pp. 783 and 784 of Vol. vii (1838) of the Journal of the Asiatic Society of Bengal. These two languages are provisionally placed in the Kalāshā-Pashai Sub-Group.

The Kāfir Group.

The first four languages of the Kāfir Group are all spoken in Kafiristan. Bashgalī and Wai-alā are closely connected, while Wasī-veri shows important points of difference from these two. In some particulars (*e.g.* the frequent change of *d* to *l*) it shows striking points of agreement with East Eranian languages. As for the languages of the Kalāshā-Pashai sub-group, they have certain points of agreement amongst themselves, and with the other known Kāfir languages, but they have all fallen under the influence of their respective neighbours. Pashai is spoken on the north side of the Kabul river, immediately to the south of Kafiristan, and is affected by Paṣhtō. Kalāshā is spoken in the country between the Bashgal valley and Chitral and is affected by the Khō-wār immediately to its east. Gawar-bati, spoken further south, on the left bank of the Chitral river, is not only affected by Khō-wār, but also by the neighbouring Kōhistānī.

Khō-wār.

Khō-wār is the language of the Chitral country and of the neighbourhood. While in all respects a most typical Dardic language, it occupies a somewhat independent position in regard to the others,

[1] Dr. Hoernle has suggested to me that we have a relic of the name 'Piśācha,' in the word 'Pashai.' Phonetically, this is quite possible.

although it has some points in common with the Kāfir Group. From the Dard languages it is separated by great mountain barriers, and has little directly in common with them. Of all the Dardic languages, it is the one most nearly related to the Eranian Ghalchah languages spoken north of the Hindu Kush.

Dard Group.

The Dard group includes the languages of Dardistān proper, in its narrowest sense ;—that is to say, of the Shiṇā-speaking parts of Gilgit, Gurez, Chilas and the Indus and Swat Kohistan. It does not include the Hunza-Nagar country to the north of Gilgit or the Chitral territory to its west. With the exception of Kāshmīrī, the languages belonging to the Dard Group, proper, are at the present day almost entirely confined to this tract.

Shiṇā.

Shiṇā is the truest example of the Dard languages proper. Its standard form may be assumed to be that spoken round Gilgit, but it has several dialects, including those of Astor, Gurez, and Chilas, and the so-called 'Brōkpā' of Dras and Ḍah Hanū. The last named is spoken by an isolated colony of Shiṇs on the Eastern border of Baltistan, and is much mixed with Tibetan.

Kāshmīrī is the language of the Valley of Kashmīr and of the neighbouring valleys. Although it has a Dard basis, it has come to a large extent under the influence of the Indo-Aryan languages spoken to its south. It is the only one of the Dardic languages that has a literature.

Kōhistānī is the original language of the Indus and Swat Kohistans, and, though the speakers are Shiṇs, it is being rapidly superseded by Paṣhtō. In the Swat Kohistan is now spoken only by scattered tribes. It is divided into several dialects, of which Gārwī, Tōrwālī, Chilīs, and Maiyā̃ are described in this Survey. These dialects are all closely connected with Shiṇā, but, being on the Indian frontier, are much mixed with Paṣhtō and Indian forms, and are now no longer pure examples of Dard speech.

Number of Speakers.

Except for Shiṇā and Kāshmīrī no information is available as to the number of speakers of the Dardic languages. In the Census of 1911, 21,562 speakers of Shiṇā were recorded, nearly all being inhabitants of the Gilgit country, but no enumeration was made in several tracts in which Shiṇā is the vernacular. Kāshmīrī is estimated on p. 235 below to be spoken by 1,195,902 people.

The Piśāchas.

To readers of Indian literature the Piśāchas are well-known. They are described as a clan of Demons, of terrific appearance and brutal character. The name is said to imply that they were eaters of raw flesh—'Ωμοφάγοι.[1] Various localities are mentioned as their habitat, some Sanskrit writers placing them in the North-West, and others in the Vindhya Hills. A language, which was evidently a real form of speech and not an artificial gibberish, was attributed to them, and named Paiśāchī. It was classed as one of the Prakrits, *i.e.* as a debased Sanskrit, and to this we owe brief and incomplete accounts of it in the works of ancient Indian Grammarians. A sub-dialect of it was known as Chūlikā-Paiśāchikā, which carried the characteristic peculiarities of Paiśāchī to an extreme.

This Paiśāchī was not really a Prakrit, in the usual sense of the word. It was a very ancient language, a sister, and not a daughter of the form of speech which ultimately

[1] Many of the modern Dardic legends are based upon reminiscences of cannibalism. See an article by the present writer on p. 285 of the *Journal* of the Royal Asiatic Society for 1905.

developed as literary Sanskrit. As compared with Sanskrit, its principal peculiarity is the hardening of soft letters. Where Sanskrit has *Dāmōdara*, Paiśāchi has *Tāmōtara* thus closely following the Welsh pronunciation of English in the days of Shakespeare. Sir Hugh Evans says 'putter' for 'butter' just as in Chūlikā-Paiśāchikā 'a boy' is *pālaka*, not *bālaka*.

Professor Pischel, in his Prakrit Grammar, has maintained that this Paiśāchī was the language of the country between the Hindu Kush and the present Indian frontier, in which the Kāfir speeches, Khō-wār, and Dard are now the vernaculars. The researches of the present writer have shown that this is almost certainly the case, and that therefore this tract was the home of the ancient Piśāchas, a wild tribe, owing no allegiance to, and having but a distant connexion with the Aryan conquerors of India. These Piśāchas were not confined to the transfrontier highlands. They sent colonies down the Indus, and Sanskrit writers mention their existence in Kēkaya, or the western Panjab, and in Vrāchaḍa, or Sindh. It has been seen, when dealing with the languages of these countries (Lahndā and Sindhī), that evident traces of this Paiśāchī influence exist at the present day. From thence they spread into what is now the Bhīl country, and also, perhaps, down the coast as far as Goa.[1]

Who were the Dards ?

The ethnic relationship of the inhabitants of these transfrontier highlands, whom we now call Dards, has been frequently discussed.

The first to attack the question was Trumpp.[2] He says, 'we find that the races of Dardistān are of Aryan origin, and speak dialects which, on nearer investigation, will be found to have gone through the same process of development (or decomposition, as it might be called), as their sister-tongues in the plains of Upper India.' In other words, Trumpp claimed that the Dard tongues (meaning the Dardic tongues generally, and not the true Dard languages), as a whole, belong to the Sanskritic family of Aryan languages. Whether Trumpp's conclusion is correct or not, many of his arguments are based on wrong premises, for he continually cited, as proofs of the Indian origin of Dard words, closely corresponding words in Paṣhtō, which he considered to be a Sanskritic language like Pañjābī or Sindhī. As a matter of fact it is now known that Paṣhtō is not a Sanskritic language, but is a member of the Eastern branch of the Eranian family.

Shaw,[3] in his articles on the Pāmīr Ghalchah languages, points out the close resemblances which exist between them and the Dard speeches. At the time that he wrote, it had not yet been established that the Ghalchah languages belonged to the East Eranian stock. He says, 'it seems probable that the separation of the Dards from the Ghalchahs took place at a time when there still existed a spoken tongue neither distinctly Indian nor distinctly Persian, but containing the germs of both. If the Dardu immigration from the north had been a late one, (say at the time of the Yuechi or of the Musalmān invasion), at a time when the language spoken in the plains of Bactria had become almost as strongly differentiated from that of India as at the present day, it is not easy to see how the speech of the Dards could have taken its development on Indian lines, as it has done,

[1] It must be explained that this view as to the home of the Piśāchas has been combated by Professor Sten Konow, who maintains that it was in Central India. See the articles quoted in the List of Authorities. I confess that he has failed to convince me.

[2] *Calcutta Review*, Vol. liv, 1872, pp. 223 and ff.

[3] *Journal* of the Asiatic Society of Bengal, Vol. xlv, 1876, pp. 139ff.

and *vice versâ*. The fact of the tongues under notice still retaining so much mutual resemblance, together with a local connexion, would imply that they were descended directly from one and the same mother; while the fact of their belonging to the opposite families shows that we must not seek their common parentage either in the Indian or in the Persian tongue, but in an early Indo-Eranian mother-dialect, which alone would be capable of giving birth to two such children from the same womb. To put the matter in other words, it would seem that the Ghalchah and Dard nations must have lived each a life of its own, distinct from that of any other branches of the Aryan race and changing less fast than they, ever since they emerged from the oneness of the Indo-Eranian stem. They are true sisters, and yet they belong to rival families, hence they must be of that generation in which the split occurred. In any lower generation they would either not be sisters, or, if they were, they would belong to the same branch of the family.' It will be seen that Shaw also considers that the Dards belong to the Indian family of Aryan languages, and not to the Eranian. Further on he suggests that the Dard languages, though belonging to the Indian branch, are not Sanskritic. There is a linguistic gap between them and their true Sanskritic neighbours, the languages spoken in the outer Himalayas, which, he says, may be supposed to represent a reflex wave of migration sent up from the plains of India. The gap would in that case represent 'the whole progress in language made between the time when the Indo-Aryans were still a mere Central Asian tribe with incipient peculiarities of speech, and that, when their great migration accomplished, they were in possession of their Sanskrit form of language.' It will be seen that Shaw has, in many respects, anticipated the conclusions of the present writer.

Biddulph[1] would divide the tribes of the Hindu Kush into three groups. The first consists of those speaking the Ghalchah languages, the second of the Khō of Chitral and the Kāfir tribes, and in the third group he would class the 'Shiṇs, the Gaurō, Chilīs, and other broken tribes of the Indus Valley, the Bashgharik (*i.e.* Gārwī) and Tōrwāl̤āk of the Swat and Panjkora Valleys, and the broken tribes of the Kunar Valley between Chitral and Kunar. One point which is worthy of note in regard to the languages of these three groups is, that while those spoken by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanskrit. * * * * * The Khō-wār language shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.'

Tomaschek[2] devotes a few pages to discussing the characteristics of the Dard languages, and concludes, 'In spite of several coincidences in vocabulary, we should be careful not to count the Dard languages among those belonging to the Hindu Kush. The verbal flexion rests on principles similar to those which we meet in Pañjābī, Sindhī, and Kāshmīrī; and in its complicated formations, especially in the distinction between the masculine and feminine genders, offers a distinct contrast to the very sterile conjugation of the western dialects. The Shiṇs and Dards have

[1] *Tribes of the Hindoo Koosh*, p. 158.

[2] *Sitzungsberichte der philosophisch-historischen Classe der Kaiserlichen Akademie der Wissenschaften*, Vol. xcvi (1880), pp. 735 and ff. But on one point he is wrong. It is now known that some of the Ghalchah languages do distinguish gender.

evidently come to their present northern abode from the south, and through Kashmir,[1] and have never lost their connexion with Gandhāra or the Indians of the Panjāb.'

With reference to the above remarks, it should be remembered that Trumpp, Shaw, and Tomaschek, alike, were limited as regards their information to what they could gather from Leitner's *Dardistan*, a book which at the time it was published was of great value, but which has since been superseded by the much fuller work of Biddulph. The present Survey places further, if still incomplete, materials in the hands of experts; and it is now possible to enunciate a new theory based on more secure foundations.

All the above discussions necessarily depend on merely philological arguments. In questions of ethnology such considerations can form only a weak support, but in the present case no other materials are available. Philology, however, may be taken with more confidence as a guide (though not with entire trust) in the case of tribes whose languages are morient. When we find small tribes clinging to a dying form of speech, surrounded by dominant languages which have superseded the neighbouring tongues, and which are beginning to supersede this form of speech also, we are fairly entitled to assume that the dying language is the original tribal one, and that it gives a clue to the racial affinities of the tribes who speak it.[2]

This is the case with the Dardic languages. They are all being gradually superseded by Paṣhtō and by Indo-Aryan forms of speech. That they have been preserved at all through so many centuries can only be due to the inhospitable nature of their home, and to the hostile character of their speakers. Nevertheless, in stating the result of my own researches, I merely put it forward as a hypothesis which is consistent with the state of affairs presented by philology, and not as one that is necessarily true.

The country in which the Dardic languages are vernacular has Eranian languages (especially Paṣhtō and Ghalchah) to its north-west, west and south-west, Indo-Aryan (*i.e.* Sanskritic) languages to its south and south-east, various forms of Tibetan to its east, and to its north-east the isolated unclassed non-Aryan Burushaskī of Hunza-Nagar. Of these, Tibetan has affected only Shiṇā, the most eastern of the Dard languages, and that, apparently only in modern times, by adding words and idioms as an overlayer. With Burushaskī the case is the reverse. Over the whole of Dardistān there is an underlayer of Burushaskī words, such as those for 'iron,' 'ass,' 'woman's hair,' and so on. These words are found in localities far from the present habitat of Burushaskī, and the inference is that, before the arrival of the Piśāchas, the whole of Dardistān was once inhabited by the ancestors of the present owners of Hunza and Nagar. It is not impossible that they were identical with the 'Nāgas,' who, according to Kashmir Mythology, were the aboriginal inhabitants of the Happy Valley before the arrival of the Piśāchas, and after whom every mountain spring in Kashmir is named. Be that as it may, at the bottom of all the Dardic languages, there is a small, and quite unimportant, element of Burushaskī.

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[1] According to Biddulph, *op. laud.*, pp. 159 and ff., the Shiṇs originally migrated from the north, *viâ* the Chitral valley, and settled in the southern valleys of the Himālaya. They then moved northwards up the Indus valley to their present home, which possibly happened at the time of the Musalmān irruption into India. This agrees with the linguistic phenomena. It should be noted that if the Shiṇs went north along the Indus, they could not have passed through Kashmir. Tomaschek could not have seen Biddulph's work which appeared the same year as his article.

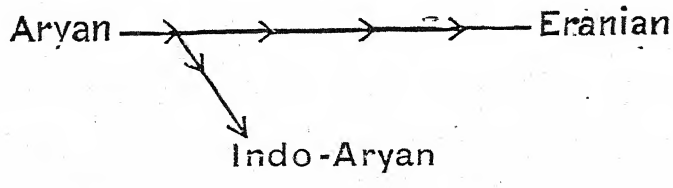
[2] That this is not claiming too much for philology may be allowed from the fact that it was first suggested to me by so distinguished an ethnologist as the late Sir Herbert Risley.

Paṣhtō, Ghalchah, and the neighbouring Indian languages are all of Aryan stock, the first two belonging to the Eranian and the third to the Indian branch of that family. That the Dardic languages are also of Aryan stock is absolutely certain, the question is whether we are to class them as Eranian, or as Indian, or as forming a separate third branch by themselves. I believe that the last is the only classification which we are at liberty to adopt.

It would be impossible to discuss the question in detail in the present pages. It involves hundreds of minute comparisons of idioms, words, and even letters which would here be out of place. Those who are interested in the arguments must be referred to the present writer's work *The Piśāca Languages of North-Western India*.[1] For our present purposes it must suffice to give a general summary of the results arrived at.

It is well known that there was in prehistoric times a language, known as Aryan, spoken by the common ancestors of the Eranians and of the Indo-Aryans in the oasis of Khiva.[2] Thence they appear to have followed up the course of the Oxus and Jaxartes into the high-lying country round Khokand and Badakhshan, where a portion of them separated from the others, marching south, over the western passes of the Hindu Kush into the valley of the River Kabul, and thence into the plains of India where they settled, as the ancestors of the present Indo-Aryans. At that time the common Aryan language possessed certain definite characteristics which were brought into India by these invaders, and which have in process of time developed, on Indian lines, into the characteristics of the modern Indo-Aryan Vernaculars.

The Aryans who remained behind on the north of the Hindu Kush and who did not share in the migration to the Kābul Valley spread eastwards and westwards. Those who migrated to the east occupied the Pamirs and now speak Ghalchah. Those who went westwards occupied Merv, Persia, and Balochistan, and their descendants now speak those languages which, together with the Ghalchah languages, are classed as Eranian. At the time of the parting of the ways, when some of their number took the first step in their march towards India, the Aryans, as we have seen, spoke a common language, but with the Eranians this language developed on different lines, so that at the present day the languages of the Pamirs and of Persia are very different from those of India. It will be simplest if we take the Eranian languages as the direct descendants in a straight line from the ancient Aryan[3] stock, while the Indo-Aryan languages represent a branch which issued from the parent stem at a very early date. We might represent the state of affairs graphically as follows :—




The Dardic languages possess many characteristics which are peculiar to themselves,[4] while in some other respects they agree with Indo-Aryan,[5] and in yet other respects with

[1] Published by the Royal Asiatic Society, 1906.

[2] The original home, whence the Aryans separated from the ancestors of other Indo-European languages, is believed to have been the steppe-country of Southern Russia.

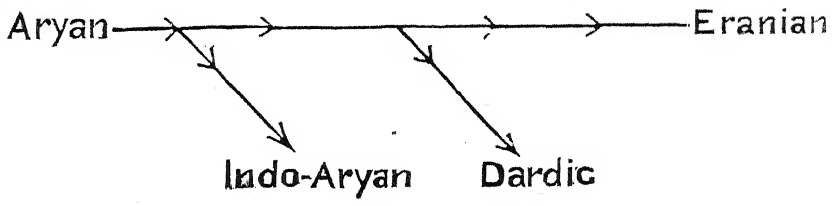
[3] 'Eran' is really the same word as 'Aryan.'

[4] *e.g.* the change of medial *t* to *r*, of *tm* to *t*, and the retention of a short vowel before a simplified compound consonant.

[5] *e.g.* the preservation of *sm*, as against the Eranian change to *hm*.

Eranian languages.[1] They do not possess all the characteristics either of Indo-Aryan or of Eranian. We must assume that at the time when they issued from the Aryan language, the Indo-Aryan language had already branched forth from it, and that the Aryan language had by that time developed further on its own lines in the direction of Eranian; but that that development had not yet progressed so far as to reach *all* the typical characteristics of Eranian, and still retained some (but not all) the characteristics which it possessed when the Indo-Aryans set out for the Kābul Valley.

This may be represented graphically by the following diagram:—




The Indo-Aryans crossed the Hindu Kush by the western passes, and, when they entered India by the Kabul Valley route, left what is now Chitral and Gilgit (*i.e.* Dardistān) on their left. Immediately to the north of Chitral over the Hindu Kush, communicating by the Dora and one or two eastern passes, lie the Pamirs, the home of the Ghalchah languages. Now, nearly every Eranian characteristic possessed by the Dardic is shared by the Ghalchah languages, while, at the same time, these very Eranian Ghalchah languages have a few points in which they follow the Dardic languages in agreeing with Indian as against Eranian. We are thus led to the conclusion that the ancestors of the Dardic tribes entered their present habitat by the Dora and neighbouring passes. The fact that the Dard languages proper are more nearly related to those of the Kāfir Group than either of these is related to Khō-wār, further suggests that the latter represents the language of a later body of Dardic invaders, akin to the earlier ones. Khō-wār, though undoubtedly Dardic in character, possesses more points in common with Ghalchah than the others, and separates the Kāfirs from the Dards proper by a wedge of language presenting a greater number of distinctively Eranian features.

Once settled in their mountainous habitat the language of the Dardic tribes developed on its own lines and gradually acquired those characteristics which I have said are peculiar to it and are foreign to both Indian and Eranian. No one desired their land, and except for an occasional visit from a conquering army on its way to India, such as those of Alexander the Great (B.C. 327) or Timūr (A.D. 1398) they have been left severely alone. The Sanskrit Grammarians writing at a time when, in India, the Prakrits were in flourishing existence bore record to the astonishing way in which Paiśāchī had retained forms which in Prakrit had long passed into new phonetic births, and the same is the case at the present day. The modern Dardic languages still possess, almost unaltered and in common use, words which in India are hardly found except in Vedic Sanskrit.[2]

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[1] *e.g.* the preservation down to modern times of *sht* and *st* and the change of *sht* to (*s*)*s*. So the change of *sp* (Indian *shp*) to *shp* and *sh*, not to *pph*.

[2] Compare Vedic *kṛikavāku*, Kalāshā *kakawak*, a fowl. Such a survival would be impossible in the modern Indo-Aryan vernaculars.

Dardic and Romany.

Notice may be drawn to the fact that eminent scholars have drawn attention to remarkable coincidences between the Dardic languages and the language of the European Gipsies.[1] We know that the Gipsies did come from India, and there appears to be little doubt that their original Indian language was some form of Dardic.

Dardic and Asōka.

I have said that the Piśāchas sent out colonies down the Indus as far as Sindh. In the middle of the third century before our Era the Emperor Asōka of Pāṭalīputra spread his famous rock inscriptions over the length and breadth of India. These inscriptions were written in the vernacular of his time, and it need not surprise us that the one at Shāhbāzgaṛhī in the modern Yūsufzai country, close to, if not actually in, Dardic territory contains many linguistic forms which are related to Dardic.[2]

Literature.

Except Kāshmīrī, none of the Dardic languages have any written character, or possess any literature. Dr. Leitner has collected many songs in different Dardic languages, and has published them in his *Dardistan* and other publications.

AUTHORITIES—

The following are the works in which the Dardic languages (under various names) are discussed as a whole :—


TRUMPP, DR. E.,—*The Languages and Races of Dardistan. Calcutta Review*, liv (1872), pp. 223 and ff.

LEITNER, DR. G. W.,—*The Languages and Races of Dardistan.* Parts 1-2, no date ; Part 3, Lahore, 1873. Another edition, Lahore, 1877.

" " " —*Dardistan in 1866, 1886, and 1893.* Woking. No date (about 1894).

SHAW, R. B.,—*On the Ghalchah Languages. Journal* of the Asiatic Society of Bengal, xlv (1876), Part I, pp. 139 and ff. See especially pp. 140-147.

BIDDULPH, MAJOR,—*Tribes of the Hindoo Koosh.* Calcutta, 1880. See especially pp. 157-161.

TOMASCHEK, W.,—*Centralasiatische Studien, II, Die Pamir-Dialekte. Sitzungsberichte* der Kaiserlichen Akademie der Wissenschaften. Philosophisch-Historische Classe. Vol. xcvi, pp. 735 and ff. Wien, 1880. See especially pp. 894 and ff.

KUHN, E.,—in *Berichte des vii Internationalen Orientalisten-Congresses* (1886), p. 81. Wien, 1888.

" " —*Die Verwandtschaftsverhältnisse der Hindukush-Dialekte.* In 'Album Kern,' Leyden, 1903.

GRIERSON, [SIR] G. A.,—*The Piśāca Languages of North-Western India.* London, 1905.

KONOW, STEN,—*Notes on the Classification of Bashgali. Journal* of the Royal Asiatic Society, 1911, pp. 1ff. *Note* on the foregoing by G. A. Grierson, *ib.* p. 195.

" " —*The Home of Paiśācī, Zeitschrift* der Deutschen Morgenländischen Gesellschaft, lxiv (1910), pp. 95ff.

GRIERSON, SIR G. A.,—*Paiśācī, Piśācas, and "Modern Piśāca." Zeitschrift* der Deutschen Morgenländischen Gesellschaft, lxvi (1912), pp. 49ff.


Separate Lists of Words and Phrases are given in the proper places for each group and sub-group of the Dardic languages. They are too numerous for all to be combined in one table, and accordingly, for the purpose of easy comparison, I here give a similar list combining a few typical languages of each group,—*viz.* Bashgalī, Kalāshā, and Veron, for the Kāfir Group ; Shiṇā, Kāshmīrī, and Kōhistānī, for the Dard Group ; and, lastly, Khō-wār.

[1] Cf. Miklosich, *Ueber die Mundarten und die Wanderungen der Zigeuner Europas*, ix, 4, 28 ; *Beiträge zur Kenntniss der Zigeunermundarten*, i, ii, 15, ff., iv, 51 ; Kuhn, in *Berichte des VII Internationalen Orientalisten-Congresses*, p. 81 ; Pischel, *Grammatik der Prākrit-Sprachen*, 28.

[2] See the present writer's article on the *Linguistic Relationship of the Shāhbāzgaṛhī Inscription*, on pp. 725 and ff. of the *Journal* of the Royal Asiatic Society.

| Kāfir (Bashgalī). | Kāfir (Kalāsha). | Kāfir (Veron). | Dard (Shiṇā). | Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|---|---|---|---|
| Ev | Ek | Ipin, attege | Ek | Akh | Āk, ĕk | Ī | 1. One. |
| Diu | Dū | Lūe | Dū | Zᵃh | Dū | Jū | 2. Two. |
| Treh | Treh | Chhī | Tré, ché | Trĕh | Ṭhā, chā | Troi | 3. Three. |
| Shto | Chau | Chipū | Chār | Tsōr | Chōr, tsor | Chōr | 4. Four. |
| Puch | Pōnj | Uch | Push, poĩ | Pönts | Panj, pãz | Pōnj | 5. Five. |
| Sho | Shōh | Ushū | Shah | Shĕh | Shō, shoh | Chhoi | 6. Six. |
| Sut | Sat | Sete | Satt, sath | Sath | Saṭ | Sot | 7. Seven. |
| Oshṭ | Ashṭ | Aste | Atsh, ath | Öṭh | Aṭh | Osht | 8. Eight. |
| Noh | Nōh | Nūh | Nau, noa | Nav | Num, noh, naũ | Nĕoh | 9. Nine. |
| Dits | Dash | Leze | Dāī, dāïs | Dah | Dash | Josh | 10. Ten. |
| Vitsi | Bishi | Zū | Bī | Wuh | Bish | Bishr | 11. Twenty. |
| Diu vitsā dits | Dū bishi dash | Lejjibots | Dū bīo gú dai | Pantsāh | Dash-ō-dūbīsh | Jū-bishr-josh | 12. Fifty. |
| Puch vitsi | Pōnj bishi | Ochegzū | Shal | Hath | Shal, shao | Shōr | 13. Hundred. |
| Ōnts | Ā | Unzū | Má | Bŏh | Ā, ya, ma | Awa | 14. I. |
| Ī | Mai | Um, um-ūri | Mei, miānō | Myônᵘ | Mā, mī, miã | Ma | 15. Of me. |
| Ī-ste | Mai | Um, um-ūri | Mei, miānō | Myônᵘ | Mā, mī, miã | Ma | 16. Mine. |
| Imā | Ābi | Asẽ | Béh | Asⁱ | Mā, be | Ispa | 17. We. |
| Imā | Hōma | Asẽ | Asei, assānō | Sônᵘ | Mō, mun, asã | Ispa | 18. Of us. |
| Imā-ste | Hōma | Asẽ | Asei, assānō | Sônᵘ | Mō, mun, asã | Ispa | 19. Our. |
| Tiu, tu | Tu | Iyū | Tū | Tsᵃh | Tū | Tu | 20. Thou. |
| Tu | Tai | Ī, ɪ-ūri | Tei, thānō | Chyônᵘ | Tã, chhã | Ta | 21. Of thee. |
| Tō-ste | Tai | Ī, ɪ-ūri | Tei, thānō | Chyônᵘ | Tã, chhã | Ta | 22. Thine. |
| Shā | Ābi | Miū | Tsoh | Tohⁱ | Thā, thō, tus | Pisa | 23. You. |
| Shā | Mīmi | Asēn | Tsei | Tuhondᵘ | Tsã, thō, tun, tusã | Pisa | 24. Of you. |
| Shā-ste | Mīmi | Asēn-ūri | Tsei | Tuhondᵘ | Tsã, thō, tun, tusã | Pisa | 25. Your. |

| Kāfir (Kalāsha). | Kāfir (Veron). | Dard (Shiṇā). | Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|---|---|---|
| Sē, she-se | Sū | Ō, rō, zhō, anō | Suh | Ashī, oh, sōh | Hasa | 26. He. |
| Tā-se, tā-a | Sumish | Aisei, resei, anei | Tam$^{i}$-sond$^{u}$, tasond$^{u}$ | Asã̄, tashã̄, tasĭ | Hatogho, togho, horo, hamu | 27. Of him. |
| Tā-se, tā-a | Sumish-ūri | Aisei, resei, anei | Tam$^{i}$-sond$^{u}$, tasond$^{u}$ | Asã̄, tashã̄, tasĭ | Hatogho, togho, horo, hamu | 28. His. |
| She-teh, teh | Mū | Ai, ré, zhē | Tim | Ĩ, tum, se | Hattĕt, hĕtt | 29. They. |
| She-tāsi, tāsi | Mishin | Ainei, rinei | Timan-hond$^{u}$, tihond$^{u}$ | Ĩwã̄, tasã̄, sewã̄ | Hatĕtan, hĕtan | 30. Of them. |
| She-tāsi, tāsi | Mishin-ūri | Ainei, rinei | Timan-hond$^{u}$, tihond$^{u}$ | Ĩwã̄, tasã̄, sewã̄ | Hatĕtan, hĕtan | 31. Their. |
| Hāst | Lust | Hatth | Atha | Thair, hath | Host | 32. Hand. |
| Khur | Tẽ | Pā | Khōr, pād | Khur | Pŏng | 33. Foot. |
| Nātchur | Nes | Nātō | Nas | Nōzōr, nat, nathūr | Naskār | 34. Nose. |
| Ech | Izhĭ | Achhī | Achh$^{i}$ | Iṭh, ashī, ach | Ghĕch | 35. Eye. |
| Ashi | Ieh | Aĭ | Ös | Āĭ | Apak | 36. Mouth. |
| Dandōriak | Letem | Dōn | Dand | Dand, dān | Don | 37. Tooth. |
| Kuṛō | Imu | Kūn, kōn | Kan | Kan, kān | Kār | 38. Ear. |
| Chūṛi | Zhui | Bālī, jath | Wāl | Bāl | Drō, prĕshū, phur | 39. Hair. |
| Shish | Jī | Shish | Kala | Shish, shā, thōs | Sor, kapal | 40. Head. |
| Jib | Luzukh | Jib | Zĕv | Jīb, zīb | Ligini | 41. Tongue. |
| Kuch | Iul | Dĕr | Yĕḍ | Ḍār, ḍēr, wair | Khoyanu, ishkama | 42. Belly. |
| Ḍāk | Gīchi | Dākī, ḍeikī, pūtū | Thar | Ḍāg, ḍā, tāng | Krĕm | 43. Back. |
| Chīmbar | Zhema | Chimar | Shĕst$^{a}$r | Chimar | Chumūr | 44. Iron. |
| Sũṛa | Shiũ | Son | Sŏn | Swan, zĕr | Sōrm | 45. Gold. |
| Rūwa | Iuri | Rūp | Rŏph | Rūp | Drukhm | 46. Silver. |
| Dāda | Yā | Mālō | Mòl$^{u}$ | Mhāla, bab, bā, bap | Tat | 47. Father. |
| Āya | Nan | Mālī, mã̆ | Möj$^{u}$ | Mhāil, yai | Nan | 48. Mother. |
| Bāya | Wayeh | Jrā, zhā, bāyō | Bòy$^{u}$ | Jā, zhā, bhā | Brār | 49. Brother. |
| Bāba | Siusu | Sáh | Bĕñĕ | Shū, ishpō, bhẽ | Ispusār | 50. Sister. |
| Mōch | Mush, warjemi | Manujrō, manuzhō, mu | Mahanyuv$^{u}$ | Mēsh, māsh | Mōsh | 51. Man. |
| Istri-jah | Westi | Chei | Zanāna, triy | Īs, shī, gĕryũ̄, gharĩ̄, mulai | Kimēri | 52. Woman. |

| English. | Kāfir (Bashgalī). | Kāfir (Kalāsha). | Kāfir (Veron). | Dard (Shiṇā). |
|---|---|---|---|---|
| 53. Wife | Ishtri | Jah | Westi | Grein, jamāth |
| 54. Child | Parmṇ | Tshātak | Kiur | Shūō, shudar, bāl |
| 55. Son | Pitr | Pūtr | Piĕ | Puch |
| 56. Daughter | Ju, juk | Chhu | Lushtu | Dī |
| 57. Slave | Loṇe | Baira | Īma | Meristā̃ |
| 58. Cultivator | Kish-kule | Kish-karau | Nūmasto | Dehqān |
| 59. Shepherd | Patsa | Wal-mōch | Shepauri, uza | Peyālō |
| 60. God | Imra | Khudai | Pāchā | Khudā |
| 61. Devil | Yush | Bhut | Yush | Shētān |
| 62. Sun | Su | Sūri | Isikh | Sūrī |
| 63. Moon | Mōs | Mastruk | Masekh | Yūn |
| 64. Star | Rashta | Tāri | Ishtīkh | Tārū |
| 65. Fire | Agō | Angār | Anekh | Agār, hagār |
| 66. Water | Ōv | Uk | Āveh | Wō, wōī |
| 67. House | Ama | Hāndūn | Warekh | Got, gōsh |
| 68. Horse | Ushp | Hāsh | Īri | Ashpō |
| 69. Cow | Gâo | Gak | Gūṭh | Gō, gāō |
| 70. Dog | Kuṛi | Shũṛa, shẽṛ | Keruk | Shũ, shūn |
| 71. Cat | Pishash | Phūshak | Paḥikh | Būshī, puṣhī |
| 72. Cock | Ni-kakak | Birāṛ kakawak | Mush kakokū | Kankōrōchō, kōkō |
| 73. Duck | Aṛ | Āṛi | Zhelai | Bārush, hā̃zhē |
| 74. Ass | Kur | Gardōk | Kōru | Zhakūn, khar |
| 75. Camel | Bilẽ-shtyur | Uṭ | Ishṭiur | Uṭ |
| 76. Bird | Mṛenze | Pachhĩyek | Nĩze | Bring, bing, jānwar |
| 77. Go | Prets | Pāri | Pez | Bō |
| 78. Eat | Yuh | Zhuh | Oyus | Ká, khē |
| 79. Sit | Nizheh | Nisīh | Bishlus | Bé |

| Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|
| Kŏlay, gariñ . . . | Īs, shī, gĕryū̃, gharī̃, mulai | Bōk . . . . | 53. Wife |
| Shur$^{u}$, mòsum . . . | Lakūṭōr, jadak, māsūm . | Azhēli . . . . | 54. Child. |
| Nĕchyuv$^{u}$, pūt$^{u}$ . . | Pūṭ, pūch, puṭh . . | Zhau . . . . | 55. Son. |
| Kūr$^{ū}$ . . . . | Dhī, dī, saran . . . | Zhūr . . . . | 56. Daughter. |
| Gŏlām . . . . | Marai, gulām, dim . . | Maristan . . . | 57. Slave. |
| Grūst$^{u}$ . . . . | Dehqān . . . . | Dĕhqān . . . . | 58. Cultivator. |
| Gabi-rochh$^{u}$ . . . | Payāl . . . . | Pazhāl . . . . | 59. Shepherd. |
| Khŏdā, Day . . . | Khudāē . . . . | Khudāi . . . . | 60. God. |
| Shaitān, dĕv . . . | Shaitān . . . . | Shaitān . . . . | 61. Devil. |
| Sirĕ . . . . | Sūrī, swīr, sīr, sī . . | Yōr̃ . . . . | 62. Sun. |
| Zūn . . . . | Yasūn, yūn . . . | Mās . . . . | 63. Moon. |
| Tārukh . . . . | Tār, tā . . . . | Istāri . . . . | 64. Star. |
| Nār . . . . | Ãgār, nār . . . | Angār . . . . | 65. Fire. |
| Pōñ$^{u}$ . . . . | Wī, ū . . . . | Ūgh . . . . | 66. Water. |
| Gara . . . . | Gōt, shiṭ, shīr, garm, bhā . | Khatan . . . . | 67. House. |
| Gur$^{u}$ . . . . | Gōr, ghō . . . | Istōr . . . . | 68. Horse. |
| Gāv . . . . | Gāō, gā . . . | Lĕshu . . . . | 69. Cow. |
| Hūn$^{u}$ . . . . | Kūchur, kuzhū, kūsar . | Rēni . . . . | 70. Dog. |
| Brôr$^{u}$ . . . . | Pīshīr, pīshō . . . | Pushi . . . . | 71. Cat. |
| Kŏkur . . . . | Kūkur, kugū, kūkõ . . | Nar-kūkū . . . | 72. Cock. |
| Batukh, ūnz$^{ū}$ . . . | Ār . . . . | Āṛi . . . . | 73. Duck. |
| Khar̃ . . . . | Gada, khar . . . | Gurdōgh . . . | 74. Ass. |
| Wũṭh . . . . | Ūṭh . . . . | Uṭ . . . . | 75. Camel. |
| Jānawara . . . | Charōr, pashīn . . | Boik . . . . | 76. Bird. |
| Gatsh . . . . | Chō, bazh, bah, til . . | Boghĕh . . . . | 77. Go. |
| Khĕh . . . . | Khō . . . . | Zhibĕh . . . . | 78. Eat. |
| Bĕh . . . . | Bai . . . . | Nishĕh . . . . | 79. Sit. |

| English. | Kam (Dashgali). | | | |
|---|---|---|---|---|
| 80. Come | Ats | Īh | Jots | Wá, é |
| 81. Beat | Vīh | Tyeh | Pesum-tieh | Shidé, deh, kutē |
| 82. Stand | Ūti | Ushṭi | Ishteh | Hun bō, uthē |
| 83. Die | Mṛev | Nāshi | Omos | Miri |
| 84. Give | Pṛeh, gats | Deh | Aphleh | Dé |
| 85. Run | Achuṇō | A-dhiai | Ikiutseh | Hai-thé |
| 86. Up | Chīre | Wehak | Azhĭ | Ajáh |
| 87. Near | Tũre | Tāda | Tebatiuk | Kach |
| 88. Down | Nīre | Prehak | Ani | Kirih, khór |
| 89. Far | Bu-dyuṛ | Dē-sha | Tikkẽ | Dūr |
| 90. Before | Pa-myuk | Rū | Ti-mikh | Yar, mushō |
| 91. Behind | Pṭibar | Pishṭō | Te-ktseh | Phatū, patō |
| 92. Who? | Kachi | Kūra | Kese | Kō |
| 93. What? | Kai | Kīa | Pseh | Jék |
| 94. Why? | Kā-gẽ | Kō | Ptshezni | Kéh |
| 95. And | Je | Je, zhe | Rē | Neh, -gá |
| 96. But | ..... | ..... | ..... | Ammáh |
| 97. If | Ki | ..... | ..... | Ikhnā |
| 98. Yes | Õv | Av | Uwoh | Awa |
| 99. No | Nei | Ne | Nieh | Ne, niã |
| 100. Alas | Utrasta | Hai-darēk | Tāttō | Afsōs, hai |
| 101. A father | Tot | Dāda | Yā | Mālō |
| 102. Of a father | Tot | Dadā, dādas | Yā-wak | Mālei |
| 103. To a father | Tot-kẽ | Dadā-hātia | Yāsh | Mālété |
| 104. From a father | Tot-tã | Dadā-pi | Yā-pa | Māléjō |
| 105. Two fathers | Diu tot-kile | Du dādai | Lūe yā-kil | Dū mālé |
| 106. Fathers | Tot-kile | Dādai | Yā-kili | Mālé |

| Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English |
|---|---|---|---|
| Wŏla, yih . . . | Yah, yai, ai . . . | Giĕh . . . . | 80. Come. |
| Mār . . . . | Chaṇḍ, kūṭh . . . | Dĕt . . . . | 81. Beat. |
| Wŏth . . . . | Paṭhō, ṛiō, ōlihō . . | Ruphĕh . . . . | 82. Stand. |
| Mar . . . . | Mar, mai . . . | Briyĕh . . . . | 83. Die. |
| Dih . . . . | Dār, dai . . . . | Dĕt . . . . | 84. Give. |
| Dav . . . . | Ḍāb, dhan-dai . . | Dāwĕh . . . . | 85. Run. |
| Hyur[u] . . . . | Rata, gid, bō . . . | Aih . . . . | 86. Up. |
| Nishin . . . . | Kas, kaṭs, nīar, niō . . | Shoi . . . | 87. Near. |
| Bŏn . . . . | Tūa, wāgi, ṭin, sōr, minī . | Auh . . . . | 88. Down. |
| Dūr . . . . | Dūr, dhū . . . | Dodēri . . . . | 89. Far. |
| Brōnṭh . . . . | Mūka, mūẓh, mūṭhō, agĕr . | Prushṭi . . . . | 90. Before. |
| Pata . . . . | Pata, pātō, paiẓh . . | Achĕ . . . . | 91. Behind. |
| Kus . . . . | Ko, kã̄, kum, kām . . | Kā . . . . | 92. Who? |
| Kyāh . . . . | Kai, ka, gī . . . | Kya . . . . | 93. What? |
| Kyāzi . . . . | Kai, kā, gĕt, gin . . | Ko . . . . | 94. Why? |
| Ta . . . . | Au, ta . . . . | O-che . . . . | 95. And. |
| Lĭkin . . . . | Bar, wale . . . | Magar . . . . | 96. But. |
| -ay . . . . | Ki, ke . . . . | Agar, ki . . . . | 97. If. |
| Āhan . . . . | A, ōh . . . . | Dī . . . . | 98. Yes. |
| Na . . . . | Na, nā, nī . . . | No . . . . | 99. No. |
| Hāy . . . . | Armān . . . . | Ausūz . . . . | 100. Alas. |
| Mŏl[u] . . . . | Mhāla . . . . | Tat . . . . | 101. A father. |
| Möl[i]-sond[u] . . . | Mhāla-ã̄ . . . . | Tat-o . . . . | 102. Of a father. |
| Mölis . . . . | Mhāla-gai . . . | Tat-o-tĕ . . . | 103. To a father. |
| Māli-nishĕ . . . | Mhāla-na . . . | Tat-o-sar . . . | 104. From a father. |
| [2]h möl[i] . . . | Dū mhāla . . . | Jū tat-gini . . . | 105. Two fathers. |
| Möl[i] . . . . | Mhāla . . . . | Tat-gini . . . . | 106. Fathers. |

| English. | | Kāfir. | Shina (Gilgit). | Yāsin. | Shina (Sazīn). |
|---|---|---|---|---|---|
| 107. | Of fathers | Tot-kilõ | Dādai | Yā-kiliõ-wak | Mālō |
| 108. | To fathers | Tot-kilõ-gẽ | Dādai-hātia | Yā-kiliõ-panē | Mālōté |
| 109. | From fathers | Tot-kilõ-dã | Dādai-pi | Yā-kiliõ-panea | Mālējō |
| 110. | A daughter | Ju | Chhū | Lushtu | Dī |
| 111. | Of a daughter | Ju | Chhūā, chhūas | Lushtu-wak | Dījei |
| 112. | To a daughter | Ju-gẽ | Chhūa-hātia | Lushtu-pa | Dijété |
| 113. | From a daughter | Ju-dã | Chhūa-pi | Lushtu-panea | Dījējō |
| 114. | Two daughters | Diu ju | Du chhūlai | Lūe lusht-kil | Dū dījāré |
| 115. | Daughters | Ju | Chhūlai | Lusht-kili | Dījāré |
| 116. | Of daughters | Juĭ | Chhūlai | Lusht-kiliõ-wak | Dījārō |
| 117. | To daughters | Juĭ-gẽ | Chhūlai-hātia | Lusht-kiliõ-panō | Dījārčté |
| 118. | From daughters | Juĭ-dã | Chhūlai-pi | Lusht-kiliõ-panea | Dījārējō |
| 119. | A good man | Ev lē mōch | Ek prusht mōch | Attege ischum mush | Ek mishtō manuzhō |
| 120. | Of a good man | Ev lē mōch | Ek prusht mōches | Attege ischum mush-wak | Ek mishtō manuzhei |
| 121. | To a good man | Ev lē mōch-kẽ | Ek prusht mōches-hātia | Attege ischum mush-pa | Ek mishtō manuzhété |
| 122. | From a good man | Ev lē mōch-tã | Ek prusht mōches-pi | Attege ischum mush-panea | Ek mishto manuzhéjō |
| 123. | Two good men | Diu lē mōch | Du prusht mōch | Lūe ischum mush | Dū mishté manuzhé |
| 124. | Good men | Lē manjĭ | Prusht mōch | Ischum warjemi | Mishté manuzhé |
| 125. | Of good men | Lē manjã | Prusht mōchen | Ischum warjemi-wak | Mishtó manuzhō |
| 126. | To good men | Lē manjã-gẽ | Prusht mōchen-hātia | Ischum warjemi-panō | Mishté manuzhōté |
| 127. | From good men | Lē manjã-dã | Prusht mōchen-pi | Ischum warjemi-panea | Mishté manuzhéjō |
| 128. | A good woman | Ev lē juguṛ | Ek prusht istri-jah | Attege ischum weste | Ek mishtī chei |
| 129. | A bad boy | Ev digar aṛi | Ek khāche sūda | Attege ḍigar wishōk | Ek kāchō shūō |
| 130. | Good women | Lē juguṛ | Prusht istri-jah | Ischum weste-kil | Mishtó cheiyé |
| 131. | A bad girl | Digari juk | Khāche istri-jeguṛak | Attege ḍigar weste kiur | Ek kāchī mōteiek |
| 132. | Good | Lē-ste | Prusht | Ischumu | Mishtō |
| 133. | Better | Belyuk lēste | Bō prusht | Opojogsō | Bohtō mishtō |

| Dard (Kā-hmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|
| Mālĕn-hond$^{u}$ . . . | Mhāla-ã̃ . . . . | Tat-gini-ān . . . | 107. Of fathers. |
| Mālĕn . . . . | Mhāla-gai . . . | Tat-gini-ān-tĕ . . . | 108. To fathers. |
| Mālyau-nishe . . . | Mhāla-na . . . | Tat-gini-ān-sar . . | 109. From fathers. |
| Kūr$^{ū}$ . . . . | Dhī . . . . | Zhūr . . . . | 110. A daughter. |
| Kōrĕ-hond$^{u}$ . . . | Dhī-ã̃ . . . . | Zhūr-o . . . . | 111. Of a daughter. |
| Kōrĕ . . . . | Dhī-gai . . . . | Zhūr-o-tĕ . . . | 112. To a daughter. |
| Kōri-nishĕ . . . | Dhī-na . . . . | Zhūr-o-sar . . . | 113. From a daughter. |
| Z$^{a}$h kōrĕ . . . | Dū dhī . . . . | Jū zhūr-gini . . . | 114. Two daughters. |
| Kōrĕ . . . . | Dhīa . . . . | Zhūr-gini . . . | 115. Daughters. |
| Kōrĕn-hond$^{u}$ . . . | Dhīa-ã̃ . . . | Zhūr-gini-ān . . . | 116. Of daughters. |
| Kōrĕn . . . . | Dhīa-gai . . . | Zhūr-gini-ān-tĕ . . | 117. To daughters. |
| Kōryau-nishĕ . . . | Dhīa-na . . . | Zhūr-gini-ān-sar . . | 118. From daughters. |
| Akh jān mahanyuv$^{u}$ . | Ak miṭha māsh . . | Ī jam mōsh . . . | 119. A good man. |
| Akis jān mahaniv$^{i}$-sond$^{u}$ . | Ak miṭha māsh-ã̃ . . | Ī jam mōsh-o . . | 120. Of a good man. |
| Akis jān mahanivis . . | Ak miṭha māsh-gai . . | Ī jam mōsh-o-tĕ . . | 121. To a good man. |
| Aki jān mahanivi-nishĕ . . | Ak miṭha māsh-na . . | Ī jam mōsh-o-sar . . | 122. From a good man. |
| Z$^{a}$h jān mahaniv$^{i}$ . . | Dū miṭha māsh . . | Jū jam mōsh . . . | 123. Two good men. |
| Jān mahaniv$^{i}$ . . . | Miṭha māsh . . . | Jam mōsh . . . | 124. Good men. |
| Jān mahanivĕn-hond$^{u}$ . | Miṭha māsh-ã̃ . . . | Jam mōsh-ān . . . | 125. Of good men. |
| Jān mahanivĕn . . | Miṭha māsh-gai . . | Jam mōsh-ān-tĕ . . | 126. To good men. |
| Jān mahanivyau-nishĕ . | Miṭha māsh-na . . | Jam mōsh-ān-sar . . | 127. From good men. |
| Akh jān zanāna . . | Ak miṭha gharĭ . . | Ī jam kimēri . . . | 128. A good woman. |
| Akh nākāra koṭ$^{u}$ . . | Ak nākāra māṭa . . | Ī shum daq . . . | 129. A bad boy. |
| Jān zanāna . . . | Miṭha gharĭ . . . | Jam kimēri-ān . . | 130. Good women. |
| Akh nākāra kūr$^{ū}$ . . | Ak nākāra māṭī . . | Ī shum kumōru . . | 131. A bad girl. |
| Jān, r$^{o}$t$^{u}$ . . . | Rān, nik, miṭha . . | Jam . . . . . | 132. Good. |
| Tami-khŏta) jān . . | Miṭha . . . . | Bo jam . . . . | 133. Better. |

| English. | | | | |
|---|---|---|---|---|
| 134. Best | Lē lē | Talē-aste prusht | Ischum opojogsō | Bohtéjō mishtō |
| 135. High | Ūre | Hūtala | Lekerga | Othalō |
| 136. Higher | E-chak-di ūre | Bō hūtala | Chikō-di lekerga | Bohtō othalō |
| 137. Highest | Belyuk ūre | Talē-aste hūtala | Lippaṭikh | Bohtéjō othalō |
| 138. A horse | Ushp | Hāsh | Īri | Ashpō |
| 139. A mare | Ishtri ushp | Istriĕk hāsh | Weste īri | Bām |
| 140. Horses | Ushpã | Hāshen | Īriō | Ashpé |
| 141. Mares | Ishtri ushpã | Istriĕk hāshen | Weste īriō | Bāmé |
| 142. A bull | Azhe | Dōn | Zhesht | Dōnō |
| 143. A cow | Gâo | Gak | Gūṭh | Gō, gāo |
| 144. Bulls | Azhẽ | Dōndan | Zheshteō | Dōné |
| 145. Cows | Gõ | Gāgan | Gūṭhō | Gāvé |
| 146. A dog | Kuṛi | Shẽṛ | Kirukh | Shũ |
| 147. A bitch | Ishtri kuṛi | Istriĕk shẽṛ | Weste kirukh | Sonchī shũ |
| 148. Dogs | Kuṛĩ | Shẽṛon | Kirō | Shūī |
| 149. Bitches | Ishtri kuṛĩ | Istriĕk shẽṛon | Weste kirō | Sonchē shūī |
| 150. A he goat | Gash | Bīra | Gēsh | Mūgar |
| 151. A female goat | Wezeh | Pai | Beir | Ai |
| 152. Goats | Sheṛe | Pai | Shō | Mūgaré |
| 153. A male deer | Ni-rakyus | Birẽṛa rōuz | Mush wakus | Bīrō háren |
| 154. A female deer | Ishtri-rakyus | Istri ẽk rōuz | Weste wakus | Sonchī háren |
| 155. Deer | Rakyusõ | Rōuz | Skal wakus | Hárené |
| 156. I am | Ōnts azem | Ā āsam | Unzū esmo | Mā hanus |
| 157. Thou art | Tu eshi | Tu āsas | Iyū eso | Tū hanō |
| 158. He is | Aske ze | Se āsōv | Sū eso | Rō hanō |
| 159. We are | Imā azemish | Ābi āsik | Asẽ esemshō | Béh hanas |
| 160. You are | Shā azẽr | Ābi asa | Miū eseno | Tsoh hanat |

| Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|
| (Sārĕvᵘy-khŏta) jān | Būṭ-maz miṭha | Nicho bo jam | 134. Best. |
| Thodᵘ | Līg, jīg, zhiga | Zhang | 135. High. |
| (Tami-khŏta) thodᵘ | Zhiga | Bo zhang | 136. Higher. |
| (Sārĕvᵘy-khŏta) thodᵘ | Būṭ-maz zhiga | Nicho bo zhang | 137. Highest. |
| Gurᵘ | Ghō | Istōr | 138. A horse. |
| Gurū | Ghōī | Mādiān | 139. A mare. |
| Gurⁱ | Ghō | Istōr, istōr-ān | 140. Horses. |
| Gurĕ | Ghōīa | Mādiān, mādiān-ān | 141. Mares. |
| Dãd | Gō | Rĕshū | 142. A bull. |
| Gāv | Gā | Lĕshū | 143. A cow. |
| Dãd | Gō | Rĕshū, rĕshu-ān | 144. Bulls. |
| Gōvᵘ | Gāī | Lĕshū, lĕshu-ān | 145. Cows. |
| Hūnᵘ | Kūsar | Rēni | 146. A dog. |
| Huñᵘ | Kūsīr | Istri rēni | 147. A bitch. |
| Hūnⁱ | Kūsara | Rēni rēni-ān | 148. Dogs. |
| Hōñĕ | Kūsīra | Istri rēni, istri rēni-ān | 149. Bitches. |
| Tshāwul | Mūngur, bīr | Nāri pai | 150. A he goat. |
| Tshāwᵘjᵘ | Sāil | Istri pai | 151. A female goat. |
| Tshāwᵃlⁱ | Bakara | Pai-ān | 152. Goats. |
| Rūsᵘ | Hūsai (Paṣḥtō) | Rouz | 153. A male deer. |
| ..... | Hūsī | Istri rouz | 154. A female deer. |
| Rūsⁱ | Hūsī | Rouz, rouz-ān | 155. Deer. |
| Bŏh chhus | Mã thū | Awa asum | 156. I am. |
| Tsʰh chhukh | Tū thū | Tu asus | 157. Thou art. |
| Suh chhuh | Sōh thū | Hasa asur | 158. He is. |
| Asⁱ chhih | Bē thū | Ispa asusi | 159. We are. |
| Tŏhⁱ chhiwa | Tus thū | Pisa asumi | 160. You are. |

| | | | | |
|---|---|---|---|---|
| 161. They are | Amgi asht | Teh āsan | Mū asto | Réh hané |
| 162. I was | Ōnts azim | Ā āsis | Unzū essem | Má asus, asulus |
| 163. Thou wast | Tiu azish | Tu āsi | Iyū esso | Tū asō, asulō |
| 164. He was | Aske azi | Se āsis | Sū esso | Rō asū, asulū |
| 165. We were | Imā azemish | Ābi āsimi | Ase asemsho | Béh asas, asilas |
| 166. You were | Shā azĭr | Ābi āsili | Miū esno | Tsoh asat, asilat |
| 167. They were | Amgi azi | Teh āsini | Mū asto | Réh asé, asilé |
| 168. Be | Bū | Hah | Wos | Bō |
| 169. To be | Buste | Hik | Inik | Boikī |
| 170. Being | ..... | ..... | ... | ..... |
| 171. Having been | Biti | Thī | Wosh shi | Bé |
| 172. I may be | Ōnts ka balama | Ā kie bā-am-e | Unzū apōrgosme | Mā bōm |
| 173. I shall be | Ōnts banum | Ā bām | Unzū apōrgosmo | Mā bōm |
| 174. I should be | ..... | ..... | Unzū inikso | ..... |
| 175. Beat | Vīh | Tyeh | Pesum-tieh | Shidé |
| 176. To beat | Vīste | Tyek | Pesum-tinik | Shidoikī |
| 177. Beating | Vīnagan | Tik weov | Pesum-tiuk | Shidojé |
| 178. Having beaten | Vīti | Tyai | Pesum-ti | Shidé |
| 179. I beat | Ōnts vīnum | Ā tem-dai | Unzū pesum-tiemo | Másé shidam |
| 180. Thou beatest | Tiu vīnje | Tu tes-dai | Iyū pesum-timasish | Tūsé shidé |
| 181. He beats | Aske vīne | Se tel-dai | Sū pesum-timaso | Rösé shidei |
| 182. We beat | Imā vīmish | Ābi tek-dai | Asĕ pesum-timsho | Bésé shidōn |
| 183. You beat | Shā vīnĕr | Ābi tet-dai | Miū pesum-timasinch | Tsosé shidyāt |
| 184. They beat | Amgi vīnde | She-teh ten-dai | Mū pesum-timasto | Résé shidén |
| 185. I beat (*Past Tense*) | Ĭ vīnā | Ā prah | Unzū pesum-tiom | Másé shidēgas |
| 186. Thou beatest (*Past Tense*) | To vīnā | Tu prah | Iyū pesum-tioksho | Tūsé shidēga |
| 187. He beat (*Past Tense*) | Aske vīnā | Se prau | Sū pesum-tiogo | Rösé shidēgō |

| Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|
| Tim chhih . . . | Saĭ thū . . . . | Hatĕt asuni . . . | 161. They are. |
| Bŏh ȯsus . . . | Mã̃ ã̃s . . . . | Awa asistam . . . | 162. I was. |
| Ts$^{a}$h ȯsukh . . . | Tū ã̃s . . . . | Tu asistau . . . | 163. Thou wast. |
| Suh ȯs$^{u}$ . . . . | Sōh ã̃s . . . . | Hasa asistai . . . | 164. He was. |
| As$^{i}$ ȯs$^{i}$ . . . . | Bē ã̃sū . . . . | Ispa asistam . . . | 165. We were. |
| Tŏh$^{i}$ ȯs$^{i}$wa . . . | Tus ã̃sū . . . . | Pisa asistami . . . | 166. You were. |
| Tim ȯs$^{i}$ . . . . | Saĭ ã̃sū . . . . | Hatĕt asistani . . . | 167. They were. |
| Ās, bŏv . . . . | Hō . . . . | Bōs . . . . | 168. Be. |
| Āsun, bowun . . . | Hŏ̃ . . . . | Bik . . . . | 169. To be. |
| Āsān, bŏwān . . . | Hōē . . . . | Bika . . . . | 170. Being. |
| Ōsith, bŏvith . . . | Hū . . . . | Biti . . . . | 171. Having been. |
| Bŏh āsa, bŏwa . . | Mã̃ hōnshat, hūgai . . | Awa kya bōma . . | 172. I may be. |
| Bŏh āsa, bŏwa . . | Mã̃ hōnshat . . . | Awa bōm . . . | 173. I shall be. |
| Bŏh āsahö, bŏwahö . . | Mã̃ hōnshat, hūwam . | Ma biko bash . . . | 174. I should be. |
| Mār . . . . | Kuṭagal . . . | Dĕt . . . . | 175. Beat. |
| Mārun . . . . | Kuṭŏ . . . . | Dik . . . . | 176. To beat. |
| Mārān . . . . | Kuṭa . . . . | Deōno . . . . | 177. Beating. |
| Mörith . . . . | Kuṭagalai . . . | Diti . . . . | 178. Having beaten. |
| Bŏh chhus mārān . . | Mã̃ kuṭānt . . . | Awa dōman . . . | 179. I beat. |
| Ts$^{a}$h chhukh mārān . . | Tū kuṭānt . . . . | Tu dōsan . . . | 180. Thou beatest. |
| Suh chhuh mārān . . | Sōh kuṭānt . . . | Hasa dōian . . . | 181. He beats. |
| As$^{i}$ chhih mārān . . | Bē kuṭānt . . . | Ispa dōsyan . . . | 182. We beat. |
| Tŏh$^{i}$ chhiwa mārān . . | Tus kuṭānt . . . | Pisa dōmyan . . . | 183. You beat. |
| Tim chhih mārān . . | Saĭ kuṭānt . . . | Hatĕt dōnyan . . . | 184. They beat. |
| Mĕ môrum . . . | Mĕ kuṭagil . . . | Awa phrĕtam, phrĕstam . | 185. I beat (*Past Tense*). |
| Tsĕ môruth . . . | Tŏ̃ kuṭagil . . . | Tú prau . . . . | 186. Thou beatest (*Past Tense*). |
| Tam$^{i}$ môrun . . . | Sĕ kuṭagil . . . | Hasa prai . . . | 187. He beat (*Past Tense*). |

| | | | | |
|---|---|---|---|---|
| 188. We beat (*Past Tense*) | Imā vīnā . . . | Ābi prōmi . . . | Asẽ pesum-tiomsho . . | Bésé shidēgés . . |
| 189. You beat (*Past Tense*) | Shā vīnā . . . | Ābi prāli . . . | Miū pesum-tegunch . . | Tsosé shidēgét . |
| 190. They beat (*Past Tense*) | Amgyã̄ vīnā . . . | Teh prōn . . . | Mū pesum-tiogosto . . | Rósé shidēgé . . |
| 191. I am beating . . | Ōnts vīnum . . . | Ā tem-dai . . . | Unzū pesum-tiemo . . | Másé shidamus . |
| 192. I was beating . . | Ōnts vīnazim . . . | Ā tīman āsis . . . | Unzū pesum-timasēsum . | Másé shidamasus . |
| 193. I had beaten . . | Ī̃ vīnessi . . . | Ā tyai āsam . . . | Unzū pesum-timasum . | Másé shidēgāsus . |
| 194. I may beat . . | Ōnts ka vīlama . . | Ā kie tēma . . . | Unzū pesum-tiwolgosm . | Másé shidam . . |
| 195. I shall beat . . | Ōnts vīlam . . . | Ā tem . . . . | Unzū pesum-temo . . | Másé shidam . . |
| 196. Thou wilt beat. . | Tiu vīlash . . . | Tu ties . . . . | Iyū pesem-timasso . . | Tūsé shidé . . |
| 197. He will beat . . | Aske vīlā . . . | Se tiel . . . . | Sū pesem-tiogosso . . | Rósé shidei . . |
| 198. We shall beat . . | Imā vīmma . . . | Ābi tiek . . . . | Asẽ pesem-temsho . . | Bésé shidōu . . |
| 199. You will beat . . | Shā vīlār . . . | Ābi tiet . . . . | Miū pesem-tiogasno . | Tsosé shidyāt . . |
| 200. They will beat . . | Amgi vīlā . . . | Teh tien . . . | Mū pesem-tiogasto . . | Rósé shidéu . . |
| 201. I should beat . . | Ī̃ vīsteze . . . | Mai tik bash . . . | Unzū pesum-tenik-so . | ..... |
| 202. I am beaten . . | Ī̃ vīnagan unguta . . | Ā tīgari thi āsam . . | Unzū pesum-tiuggan puzokso. | Má shidījamus. . |
| 203. I was beaten . . | Ī̃ vīnagan ungutussi . | Ā tīgari thi āsis . . | Unzū pesum-tiuggan pezagesh. | Ma shidīgās . . |
| 204. I shall be beaten . | Ōnts vīnagan ungalam . | Ā ti-avna him . . . | Unzū pesum-tiuggan pezmesh. | Má shidāram . . |
| 205. I go . . . | Ōnts yenum . . . | Ā parim-dai . . . | Unzū pezemo . . . | Má bojam . . |
| 206. Thou goest . . | Tiu yenji . . . | Tu paris-dai . . . | Iyū pezmasish . . | Tū bojé . . . |
| 207. He goes . . . | Aske yene . . . | Se pariu-dai . . . | Sū pezemaso . . . | Rō bojei . . |
| 208. We go . . . | Imā emmish . . . | Ābi parik-dai . . . | Asẽ pazemsho . . . | Béh bojōn . . |
| 209. You go . . . | Shā enẽr . . . | Ābi para-dai . . . | Miū pezemasench . . | Tsoh bojyāt . . |
| 210. They go . . . | Amgi ende . . . | Teh parin-dai . . . | Mū pezemasto . . . | Réh bojén . . |
| 211. I went . . . | Ōnts gom . . . | Ā parah . . . . | Unzū pezeksam . . | Má gās . . . |
| 212. Thou wentest . . | Tiu gowash . . . | Tu parah . . . | Iyū pezegesish . . | Tū gā . . . |
| 213. He went . . . | Aske gwa . . . | Se parau . . . | Su pezagish, pezagusto, pezekso. | Rō gō, gaō . . |
| 214. We went . . . | Imā gomish . . . | Ābi parōmi . . . | Asẽ pezaksamish . . | Béh gés . . |

| [illegible] (Kashmiri). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|
| Asĕ môr$^{u}$ . . . | Zõ kuṭagil . . . | Ispa phrĕtam, phrĕstam . | 188. We beat (*Past Tens* |
| Tŏhĕ môr$^{u}$wa . . . | Sõ kuṭagil . . . | Pisa phrĕtami, phrĕstami . | 189. You beat (*Past Tens* |
| Timau môrukh . . | Sayõ kuṭagil . . . | Hatĕt prāni . . . | 190. They beat (*Past Tens* |
| Bŏh chhus mārān . . | Mã̃ kuṭānt . . . | Awa dōman . . | 191. I am beating. |
| Bŏh ôsus mārān . . | Mã̃ kuṭ-ãs . . . | Awa diā oshtam, diā oshostam. | 192. I was beating. |
| Mĕ ôsum môr$^{u}$mot$^{u}$ . . | Mĕ kuṭēl-ãs . . . | Awa dirō oshtam, dirō oshostam. | 193. I had beaten. |
| Bŏh māra . . . | Mã̃ kuṭagal ashat . . | Awa kya dōma . . | 194. I may beat. |
| Bŏh māra . . . | Mã̃ kuṭagal ashat . . | Awa dōm . . . | 195. I shall beat. |
| Ts$^{a}$h mārakh . . . | Tõ kuṭagal-ashat . . | Tu dōs . . . . | 196. Thou wilt beat. |
| Suh māri . . . | Sẽ kuṭagal-ashat . . | Hasa doi . . . | 197. He will beat. |
| As$^{i}$ māraw . . . | Bē kuṭagal-ashat . . | Ispa dōsi . . . | 198. We shall beat. |
| Tŏh$^{i}$ māriw . . . | Tus kuṭagal-ashat . . | Pisa dōmi . . . | 199. You will beat. |
| Tim māran . . . | Sayõ kuṭagal-ashat . . | Hatĕt dōni . . . | 200. They will beat. |
| Bŏh mārahö . . . | Mã̃ kuṭagal-ashat . . | Ma diko bash . . | 201. I should beat. |
| Bŏh chhus yiwān mārana . | Mã̃ kuṭais-thū . . . | Awa dĕōno hotam . . | 202. I am beaten. |
| Bŏh ās mārana . . | Mã̃ kuṭais-thū . . . | Awa dĕōno biru oshtam . | 203. I was beaten. |
| Bŏh yima mārana . . | Mã̃ kuṭaīz-bashat . . | Awa dĕōno bōm . . | 204. I shall be beaten. |
| Bŏh chhus gatshān . . | Mã̃ bait . . . . | Awa bīman . . . | 205. I go. |
| Ts$^{a}$h chhukh gatshān . | Tū bait . . . . | Tu bīsan . . . | 206. Thou goest. |
| Suh chhuh gatshān . . | Sōh bait . . . . | Hasa bīran . . . | 207. He goes. |
| As$^{i}$ chhih gatshān . . | Bē baita . . . . | Ispa bīsi . . . | 208. We go. |
| Tŏh$^{i}$ chhiwa gatshān . . | Tus baita . . . | Pisa bīmi . . . | 209. You go. |
| Tim chhih gatshān . . | Saĩ baita . . . | Hatĕt bīni . . . | 210. They go. |
| Bŏhgōs . . . . | Mã̃ baīgā . . . | Awa baghĕstam . . | 211. I went. |
| Ts$^{a}$h gōkh . . . | Tū baīgā . . . | Tu baghau . . . | 212. Thou wentest. |
| Suh gōv, gav . . . | Sōh baīgā . . . | Hasa baghai . . . | 213. He went. |
| As$^{i}$ gay . . . . | Bē baigil . . . | Ispa baghĕstam . . | 214. We went. |

| | | | | |
|---|---|---|---|---|
| went | Shā gõr | Ābi parāli | Miū pezaksinch | Tsoh gét |
| went | Amgi gwa | Teh parõn | Mū pezegusto | Réh gé |
| | Preṭs | Pāri | Isht | Bō |
| | Yenda | Parik weov | Pizmāsh | ..... |
| | Gusya | Gālah | Pezeksaso | Gō |
| is your name ? | Tuse nam kai aze ? | Tai nõm kie shiu ? | Ī nam pesnemes ? | Tei nõm jék hanõ ? |
| old is this horse ? | Ina ushp chi-se bise ? | Ia hāsh kimõn kau thi shiu ? | Uū īri nerag utsu esela ? | Anõ ashpei kachāk umer hanī ? |
| far is it from here Kashmir ? | Anista Kashmir chõk budyuṛ azile ? | Andei Kashmir kimõn dēsha shiu ? | Alā Kashmir nerag tikkẽ eso ? | Ānõ Kashīrété kachāk dūr hanī ? |
| many sons are in your father's e ? | Tu tot p-amā chi pitr asht ? | Mīmi dādo dura kimõn putr āsan ? | Ī yā tarage nerag piẽ ast ? | Tei mālei dāré gõtér kachāk hané ? |
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# THE KĀFIR GROUP.

Concerning few languages near India did we know till lately so little as we did regarding the dialects of Kāfiristān. Our knowledge had not advanced owing to the fact that for long it was assumed that there was one Kāfir tongue which was called Kāfirī. In later times it was assumed that because there were two main groups of Kāfirs, *viz.* the Siāh-pōsh, or Black-clothed, and the Sufēd-pōsh, or White-clothed, there were, therefore, two languages in Kāfiristān corresponding to these two groups. Dr. Leitner, by his Kalāshā Grammar and Vocabulary, and Colonel Biddulph by his Bashgalī Vocabulary, helped forward our knowledge regarding the speech of the tribes of Eastern Kāfiristān, and after that the progress of our information regarding the details of the language or languages of that country was suspended till the publication of Colonel Davidson's Bashgalī Grammar in 1902. Sir George Robertson, in his *Káfirs of the Hindu-Kush* (London, 1896), gives us, on the other hand, some important information (pp. 74 and ff.) regarding the general language-distribution of the country.

It appears that the Siāh-pōsh Kāfirs, who, roughly speaking, people the northern half and the East of Kāfiristān, all speak various dialects of one language, of which Bashgalī, the speech of the people inhabiting the valley of the Bashgal River, may be taken as the type. All the tribes who wear the dark-coloured raiment seem at once to understand each other, and to be able to converse fluently and without hesitation. The Sufēd-pōsh Kāfirs occupy the centre and the south-east of the country, and consist of three tribes, the Wai, the Prēsun or Veron, and the Ashkund. The first two of these speak different languages which are mutually unintelligible, and both of which are unintelligible to the Siāh-pōshīs. These tribes cannot converse without the aid of interpreters. Regarding the Ashkund, Sir George Robertson says, 'there is another important tribe called the Ashkun (*sic*), of whom, however, it was most difficult to get any information. They are probably allied to the Wai.' The Wai inhabit the south-east of Kāfiristān, south of the junction of the Bashgal with the Qāshqār River. The Prēsuns inhabit an inaccessible valley in the centre, and the Ashkund lie to the south-west of the Prēsun.

These languages of Kāfiristān I place together under the name of the Kāfir Group, consisting of the following four languages, (1) Bashgalī, (2) Wai-alā, (3) Wasī-veri or Prēsun, and (4) Ashkund. They will be considered in the following pages.

To sum up the information contained in the following detailed account of the Kāfir dialects, we had, previously to this survey, a grammar and two vocabularies of Bashgalī, so that we might claim to be supplied with information regarding the language of Siāh-pōshīs. Regarding the Sufēd-pōshīs, we only knew for certain that there were two languages, Prēsun and Wai-alā, which were mutually unintelligible, and that perhaps there was a third, Ashkund. Of these three we had one or more vocabularies of Wai-alā, while of the others, we did not know a single word or grammatical form.

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| | | | | |
|---|---|---|---|---|
| went . . | Shā gŏr . . . . | Ābi parāli . . . | Miū pezaksinch . . | Tsoh gét . . . |
| went . . | Amgi gwa . . . | Teh parōn . . . | Mū pezegusto . . . | Réh gé . . . . |
| . . . . | Prets . . . . | Pāri . . . . | Isht . . . . | Bō . . . . |
| . . . . | Yenda . . . . | Parik weov . . . | Pizmāsh . . . | ..... |
| . . . . | Gusya . . . . | Gālah . . . . | Pezeksaso . . . | Gō . . . . |
| is your name ? . | Tuse nam kai aze ? . . | Tai nōm kie shiu ? . . | Ī nam pesnemes ? . . | Tei nōm jék hanō ? . . |
| old is this horse ? | Ina ushp chi-se bise ? . | Ia hāsh kimōn kau thi shiu ? | Uū īri nerag utsu esela ? . | Anō ashpei kachāk umer hanī ? |
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dic.

| Dard (Kāshmīrī). | Dard (Kōhistānī). | Khō-wār. | English. |
|---|---|---|---|
| Tŏh$^{i}$ göwa . . . | Tus baigil . . . | Pisa baghĕstami . . | 215. You went. |
| Tim gay . . . | Saĩ baigil . . . | Hatĕt baghani . . | 216. They went. |
| Gatsh . . . . | Bah . . . . | Boghĕh . . . . | 217. Go. |
| Gatshān . . . . | Bai . . . . | Boghawa, bika . . | 218. Going. |
| Gōmot$^{u}$, gamot$^{u}$ . . | Bayī . . . . | Boghdū . . . . | 219. Gone. |
| Chyôn$^{u}$ nāv kyāh chhuh ? . | Tẽ gī nã̃ thū ? . . | Ta nām kya shĕr ? . . | 220. What is your name ? |
| Yih gur$^{u}$ kaitĕn warihĕn-hond$^{u}$ chhuh ? | As ghō gī umar thū ? . | Haiyā istōr kamā sāla asur ? | 221. How old is this horse ? |
| Yiti-pĕṭha kūt$^{u}$ chhuh Kashīri-tām dūr$^{u}$ ? | As zāē-na Kashmīr katuk dūr thū ? | Hami ghār Kashmīr-o-tĕ kanḍuri dodēri shĕr ? | 222. How far is it from here to Kashmir ? |
| Chyönis möl$^{i}$-sandis garas-andar kūt$^{i}$ nĕchiv$^{i}$ chhih ? | Tẽ mhāla bhā-maz katuk pūṭha thū ? | Ta tat-o dura kamā zhau asuni ? | 223. How many sons are there in your father's house ? |
| Bŏh chhus az sĕṭhāh pok$^{u}$-mot$^{u}$. | Mã̃ az sōh tēl-thū . . | Awa hanun bō pon kosi asum. | 224. I have walked a long way to-day. |
| Myönis pĕth$^{a}$ra-sandis nĕchivis tam$^{i}$-sanzĕ bĕñĕ-sūty nēth$^{a}$r kor$^{u}$mot$^{u}$. | Mẽ pichh-ã̃ pūṭh tasĩ bhẽ ziyã̃l karagil. | Ma mik-o zhau tan ispusār-o alti asur. | 225. The son of my uncle is married to his sister. |
| Garas-andar chhĕh chhĕtis gur$^{i}$-sünz$^{u}$ zīn. | Panara ghō-ã̃ kāṭī bhā-maz thū. | Ishpēru istōr-o hun duri shĕr. | 226. In the house is the saddle of the white horse. |
| Tamis thāv thür$^{u}$-pĕṭh zīn. | Tasĩ ḍā-ṭal kāṭī galagal . | Hun-o hatogho-sora dĕt . | 227. Put the saddle upon his back. |
| Mĕ chhuh lôy$^{u}$mot$^{u}$ tasandis nĕchivis wārayāhau kam-chau-sūty. | Mẽ tasĩ pūṭh kurṛō gin kuṭa-thū. | Awa hatogho zhau-o bo brazh-ān-sōra diti asum. | 228. I have beaten his son with many stripes. |
| Suh chhuh bālachĕ tāli pĕṭh chārwāyĕn gāsa khyāwān. | Sōh khānã̃ shish-tal māl sārānt. | Hasa lĕoṭ-pongi-ān an-o phura rachhiran. | 229. He is grazing cattle on the top of the hill. |
| Suh çhhuh guris pĕṭh bihith tath kulis-tal. | Sōh ghō-tal bhaiṭa-thū asgaī sōra. | Hasa hatĕ kan-o mula ī istōr-o-sōra nishi asur. | 230. He is sitting on a horse under that tree. |
| Tasond$^{u}$ bôy$^{u}$ chhuh tasanzi bĕñi-khŏta thod$^{u}$. | Tasĩ zhā tasĩ bhẽ-na zhiga thū. | Hatogho brār hatogho ispusār-o sar zhang asur. | 231. His brother is taller than his sister. |
| Tamyuk$^{u}$ möl chhuh$^{e}$ ḍāy rŏpay. | As-ã̃ mūl dūi adhīl thū . | Hatogho wāgh jū rupaia o-chĕ phat shĕr. | 232. The price of that is two rupees and a half. |
| Myôn$^{u}$ môl$^{u}$ chhuh tath lŏk$^{a}$chĕ larĕ-manz rōzān. | Mẽ mhāla as laka bhā-maz bhaiṭ thū. | Ma tat hatĕ tsĕq khatana hāl bōyan. | 233. My father lives in that small house. |
| Dih yih rŏpay tamis . | As rūpai tasī dagal . . | Haiya rupai-o hatogho-tĕ dĕt. | 234. Give this rupee to him. |
| Tim rŏpay hĕh tamis-nish . | Tas-na as rūpai āgal . . | Hatĕ rupai-ān hatogho-sar ganĕh. | 235. Take those rupees from him. |
| Wāra dis chōb ta razi sūty phirus gaṇḍ. | Tas miṭha kuṭagal danwala gin gaṇḍagal. | Hatogho jam ban dĕt o-chĕ shimēni-ān-sora botĕh. | 236. Beat him well and bind him with ropes. |
| Krīri-manza khār pôñ$^{u}$ . | Kōhai-na wī nihālagal . | Chah-ār ūgh nāzĕh . . | 237. Draw water from the well. |
| Mĕ brōnṭh brōnṭh pakh . | Mẽ mūṭho bah . . | Ma sar nast biti kosĕh . | 238. Walk before me. |
| Kasond$^{u}$ koṭ$^{u}$ chhuy tsĕ pata pata yiwān ? | Kasẽ māṭ tẽ patō ait ? . | Kōs daq ta achia gōian ? | 239 Whose boy comes behind you ? |
| Huh kamis-nish hyotuth tsĕ ? | Kasẽ-na as ghina-thū ? . | Hatogho kōs-sar krĕnitau ? | 240. From whom did you buy that ? |
| Akis gāma-wöñis-nish . | Gã̃-maz ak dukāndār-na . | Dĕh-o i dukāndār-o-sar . | 241. From a shopkeeper of the village. |

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In the present state of our knowledge, the classification of these dialects is a matter of some doubt. While some of them show frequent instances of agreement with Eranian languages, there can be no doubt that the general phonetic structure of most of

them is often distinctly Indian. On the other hand, their grammatical structure differs so widely from that of any Indian language, that grave difficulties are experienced in grouping them with the Sanskritic Indo-Aryan Vernaculars. They are, thus, true Dardic languages.

Before discussing each dialect separately, I shall give a list of the authorities, so far as I have been able to ascertain them, dealing with the Kāfir country in general, and more especially with the so-called 'Kāfir' language. I have to thank Professor E. Kuhn for several additions to this list. These are marked with the letter K.

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BURNES, SIR ALEX.,—*Cabool, being a personal Narrative of a Journey to, and a Residence in that City in the years 1836, 1837 and 1838.* London, 1842, pp. 207 and ff. and 381 and ff. Contains an account of Kāfiristān.

MASSON, CHARLES,—*Papers on Afghanistan, containing the Narrative of Journeys performed in that and adjacent countries, between 1827 and 1830. Transactions* of the Bombay Geographical Society, Vol. v, 1840. On pp. 56-58 there are remarks on the Language of the Siāh-Pōsh and on Kōhistāni, Laghmāni, Pashai, and 'Perancheh.'

The information is repeated in the same Author's *Narrative of various Journeys in Balochistan, Afghanistan, and the Punjab: including a Residence in those countries from 1826 to 1838.* Vol. i, pp. 219 and ff. London, 1842.

VIGNE, G. T.,—*Narrative of a visit to Ghuzni, Kabul and Afghanistan.* London, 1840. On pp. 478, 479, there is a short Vocabulary; apparently Wai-alā. (K.)

LUMSDEN, SIR HARRY BARNETT,—*The Mission to Kandahar*, etc. Full title given below under the head of Wai-alā. Calcutta, 1860. Appendix F contains an account of the country and people, and a Vocabulary.

RAVERTY, MAJOR H. G.,—*Notes on Káfiristán. Journal* of the Asiatic Society of Bengal. Vol. xxviii, 1859, pp. 317 and ff.

RAVERTY, MAJOR H. G.,—*On the Language of the Siāh-pōsh Kāfirs, with a short List of Words; to which are added Specimens of the Kōhistānī, and other Dialects spoken on the northern border of Afghānistān*, etc. *Journal*, Asiatic Society of Bengal, Vol. xxxiii, 1864, pp. 267 and ff. Contains Vocabularies of Siāh-pōsh, Kōhistānī, Pashai, Bārakai, Beluchkī, and Qāshqārī (Khōwār). Raverty's Siāh-pōsh Vocabulary hardly agrees with Biddulph's Bashgali. In many instances it agrees with the Sufēd-pōsh Wai-alā of Lumsden's Vocabulary.

TRUMPP, REV. DR. ERNEST,—*On the language of the so-called Kāfirs of the Indian Caucasus. Journal* of the Royal Asiatic Society, Vol. xix, 1862, pp. 1 and ff. Contains an imperfect Grammar and Vocabulary.[1] The Grammar partly agrees with my Bashgalī Translation of the Parable of the Prodigal Son, and the Vocabulary more closely with Biddulph's Bashgalī Vocabulary. Major Raverty in the second article mentioned above maintains that the language dealt with by Trumpp is not Kāfirī but is Kōhistānī. Comparison, however, with the available materials shows that it agrees very fairly with Bashgalī, and that hardly a word agrees with those in Major Raverty's own Kōhistānī Vocabulary.

TRUMPP, REV. DR. ERNEST,—*Ueber die Sprache der sogenannten Kāfirs im indischen Caucasus (Hindu Kūsch). Zeitschrift* der deutschen morgenländischen Gesellschaft, Vol. xx, pp. 377-418. (K.)

NORRIS, E.,—*Some additional Words* to those in Trumpp's Vocabulary, appended to Trumpp's article, on pp. 27 and ff. Only a few agree with Biddulph. The list of words was procured from a Kāfir woman residing in Teheran. They appear to be Wai-alā.

ANON.,—*Church Missionary Intelligencer* for 1865. Reprinted in same for 1878. See also same for 1874.

TERENTIEF, M. A.,—*Russia and England in Asia*, translated by Daukes. Calcutta, 1876. Vol. ii, pp. 293 and ff.

BELLEW, H. W.,—*Lecture* in *Journal* of the United Service Institute of India, No. 41. Simla, 1879.

LEITNER, DR. G. W. V.,—*A sketch of the Bashgali Kafirs and of their Language*, in the same, No. 43. Simla, 1880. The language dealt with is Kalāshā, not Bashgalī.

Y[ULE], [SIR] H[ENRY],—There are some remarks about the Languages of the Kāfir tribes in the article on Kāfiristān in the Encyclopædia Britannica (9th edition). London, 1881.

TANNER, COL. H. C.,—*Notes on the Chugānī and neighbouring Tribes of Kāfiristān. Proceedings* of the Royal Geographical Society, Vol. iii, 1881, pp. 278 and ff. On pp. 291 and 292, there are short specimens of the language, which appear to agree with Biddulph's Bashgalī.

ANON.,—*Church Missionary Intelligencer and Record*, July 1893, VIII, No. 91, pp. 418-426. (K.)

ANON.,—*Kafiristan, nach den Berichten des Missionars Hughes und des Afghanen Munschi Syud Schah Petermann's Mitteilungen*, xxix (1883), pp. 404-409. (K.)

MCNAIR, W. W.,—*A visit to Kafiristan. Proceedings* of the Royal Geographical Society. Vol. vi (1884), pp. 1-18. (K.)

TOMASCHEK, W.,—*Kāfir und Kāfiristān*, in the *Allgemeine Encyclopädie der Wissenschaft und Künste* (Leipzig, Brockhaus), Section II, T. xxxii, pp. 49 and ff. (K.)

ROBERTSON, SIR G. S.,—*The Káfirs of the Hindu Kush.* London, 1896. On page 74, there is an account of the Kāfir dialects, already referred to.

[1] Burnes' Vocabulary is reprinted in Trumpp's article, but there are many misprints.

Taking the Kāfir dialects in order, we have now the following information regarding them :—

## BASHGALĪ.

This dialect may, as already stated, be taken as typical of the language of the Siāh-pōsh Kāfirs. Among earlier writers, Colonel Biddulph gave a vocabulary of it, with a list of the pronominal forms. The grammar of the language agrees in many respects with that of Trumpp's Kāfirī. This is principally noticeable in the declension of the pronoun of the first person, and in the conjugation of the verb, but the two grammars are not sufficiently alike to justify us in classing Trumpp's work as a grammar of the Bashgalī language.

AUTHORITIES—

PRICHARD, J. C.,—*Researches into the physical History of Mankind.* Fourth Edition, London, 1844-51. On p. 216 of Vol. iv, there is a Siah-Pôsh Vocabulary.

WOLFF, J.,—*Narrative of a mission to Bokhara, in the years 1843-45, to ascertain the fate of Colonel Stoddart and Captain Conolly.* Fourth Edition, London, 1846. Kaffer Seeah-poosh Vocabulary on p. 227.

DOWNES, E.,—*Kafiristan. An account of the country, language and customs of the Siah posh Kafirs.* Lahore, 1873. Contains a Vocabulary compiled from those of Burns (*sic*), Vigne, and Wolfe (*sic*).

BIDDULPH, COL. J.,—*Tribes of the Hindoo Koosh.* Calcutta, 1880. Appendix I. Vocabulary, some pronominal forms, and a few sentences.

CAPUS, G.,—*Vocabulaires de langues pré-pamiriennes. Bulletins* de la Société d'Anthropologie de Paris. Vol. xii, 1889, pp. 203 and ff. On pp. 211 and ff. there is a 'Vocabulaire Kafir-Siahpouch Bachgali-Loudhé' which was collected at Chitral in June 1887. On pp. 214 and ff. there is a 'Vocabulaire Kafir-Siahpouche,' collected at Mashad in June 1886, from a Siah-pouche slave of the Afghāns.

CAPUS, G.,—*Le Kafiristan et les Kafirs Siahpouches. Revue scientifique,* rose, Vol. xliii, 1889, pp. 1-8 ; 237-41 ; xliv, pp. 424-432.

CAPUS, G.,—*Quatrième Congrès international des Sciences géographiques.* Vol. i, Compte rendu, Paris, Annales économiques, 1890. Contains,—G. Capus ; Le Kafiristane et les Kafirs Siah-pouches.

CAPUS, G.,—*Kâfirs-Siahpouches. Bulletins* de la Société d'Anthropologie de Paris. Vol. iv, Ser. I, 2, pp. 251-272. Discussion, pp. 272 and ff.

DAVIDSON, COL. J., C.B.,—*Notes on the Bashgalī (Kāfir) Language. Journal* of the Asiatic Society of Bengal, Vol. lxxi, Part I, 1902, Extra No. 1.

"INDICUS VIATOR,"—*The Bashgali Kafir Language. Imperial and Asiatic Quarterly Review,* Third Series, Vol. xvi, No. 32, October, 1903.

KONOW, STEN,—*Notes on the Classification of Bashgali. Journal* of the Royal Asiatic Society, 1911, pp. 1ff. *Note* on the foregoing by G. A. Grierson, ib. p. 195.

KONOW, STEN,—*Bashgali Dictionary, an Analysis of Col. J. Davidson's Notes on the Bashgali Language. Journal and Proceedings* of the Asiatic Society of Bengal, N. S. ix, (1913), Extra Number.

See also the authorities given above,—under Kāfirī. Amongst these Terentief's *Russia and England in Asia* deserves more than a passing notice. He gives a version of the Lord's Prayer in the 'Bolor' (*i.e.* Kāfir) language. An examination of the version shows that it is in the Ama-Xosa Kāfir of South Africa !

Bashgalī Kāfir is excellently illustrated by Colonel Davidson's *Notes,* which include a very full grammar, vocabulary, and collection of sentences together with a valuable bibliography, the last being much more full than that given above. The language of the specimen and list of words which follow differs somewhat from that dealt with by Colonel Davidson. This is probably due partly to difference of dialect, and partly to the personal equation of the recorder, whose ideas of spelling an unwritten language are not always the same as those of Colonel Davidson. The following grammatical sketch is based on Colonel Davidson's work. When the grammar of my specimen deviates from

this standard, I shall draw attention to the fact, and shall throughout employ examples drawn as much as possible from the Specimen.

**Article.**—There is no article in Bashgalī. Sometimes the numeral *ev*, *eo*, or *e*, one, is employed as an indefinite article. Thus, *e manje*, a man. Sometimes *i* is suffixed, as in *palē*, servant; *palē-i*, a servant.

I.—NOUNS.—**Gender.**—There are only two genders, masculine and feminine. Many nouns referring to things without life are feminine. Such are *ama* or *amu*, a house; *buṛī*, bread. In the case of living beings, natural gender is followed. Thus the following are feminine, *ishtri*, a woman; *gâo* or *gōh*, a cow. The distinction of gender is very often neglected. Thus we may hear *gâo mṛā*, the cow died, in which *mṛā* is masculine, the feminine form being *mṛī*.

**Number and Case.**—All the following terminations are frequently omitted. Indeed, in conversation, this is generally the case. There is an Agent case used for the subject of the past tense of a transitive verb, as is customary in many Indian languages. In Bashgalī it is the same as the oblique form. Thus, *kaṇishte tot-os-tã̄ gijī kaṛ-as*, by the younger-son to his father words were made-to-him, the younger son said to the father. At the same time the use of the Agent case is not always adopted. The direct construction with the Nominative is sometimes found.

With the exception of the Accusative and the Vocative the other cases are made by adding postpositions (which are liable to be omitted) to the Oblique form.

The *Oblique* form singular is formed by adding *i*, *ē*, *iē*, *iō*, *ā* or *ō*, to the nominative. This again is often dropped. Examples are *manchī*, a man; obl. *manchīē* or *manchī*: *ushp*, a horse; obl. *ushpē*, *ushpō*, or *ushp*: *tot*,[1] a father; obl. *toti*, *totiō*, *tottē*, or *tot*.

The *Accusative* is usually the same as the nominative. Sometimes it takes the oblique form.

The *Genitive* precedes the noun which governs it. It is usually in the oblique form, especially with the termination dropped. Thus, *tot*, father; gen. *toti*, *totiō*, or *tot*: *Mīrak amu*, the house of Mīrak.

The suffix *st* or *s* is often added. Thus, *manchiē-st*, or *manchī-s*, of a man; *mehr-st*, of the prince; *tot-s*, of a father.

In the specimens the suffix is often *ste*, *sta*, or *stai*, which Colonel Davidson reserves for the Ablative. Thus, *ushpe-ste zin*, the saddle of the horse. It seems to be specially employed to form genitives absolute, like *ĩste*, mine; *tosta*, *toste*, or *tust*, thine.

This termination *ste* or *st*, etc., appears several times in Bashgalī grammar. It is not only a case termination, but it is also the termination of the infinitive and of the 3rd person plur. pluperfect of verbs. In the cognate Pashai language, under the form *stā* or *sā*, it is the regular termination of the oblique form of nouns.

The *Ablative* is also formed by adding *ste*, etc. Thus, *pishtrak-stai*, from to-day; *nishtruk-ste*, from the first. *Tã̄*, etc., are also used for this case.

The postposition *tã̄*, *tã̄*, *tā*, or *tãr*, has various meanings, *viz.*:—by reason of, in, of, on, on account of, together with, to, for, or upon. After a vowel it becomes *dã̄*, etc.

The postpositions of the *Dative* are *tã̄* (as above, *tot-os-tã̄*, to his father; *grom-tã̄*, to a village; *manje-tã̄*, to a man; *tot-tã̄*, to the father); *kẽ* or *kã̄* (mostly after

[1] Colonel Davidson spells this word *tōtt*.

consonants), *gẽ* or *gã* (mostly after vowels), to or for; *dogẽ*, *dugã*, *tkã*, for, for the sake of (*tot-dogẽ*, for the sake of the father).

The *Locative* is formed by the prefix *bā* or *pā*, or (before vowels) *b* or *p*. Thus, *bā-zare* (almost Paṣhtō), in his heart; *p-ama*, in the house.

The *Vocative* is usually formed by suffixing *ā* or *ō* or by prefixing *eh* to the nominative. Thus, *totā* or *eh tot*, O father.

According to Colonel Davidson's grammar, the nominative plural is either the same as the nominative singular or else takes the suffix *ān*, *ēn*, *in* or *an*, and the oblique plural ends (as in Khō-wār) in *ān*, *ōn*, or *on*.

In the list of words, a plural is formed by the addition of *kile* (obl. *kilõ*). This reappears in several cognate languages. Thus in Wai-alā we find *kele*, in Wasĩ-veri *kil* or *kili*, in Gawar-bati *gila*, and in Pashai *kuli*.

In the specimens we have various nasalised vowels to form both the nominative and the oblique plural.

The following are the declensions of *tōtt*, a father, and of *manchī*, a man, according to Colonel Davidson :—

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | A Father. | A Man. | Fathers. | Men. |
| Nom. | *tōtt.* | *manchī.* | *tōtt.* | *manchī, manchīān.* |
| Agent. | *tōttē (?).* | *manchīē.* | *tōtt (?).* | *manchīōn (?).* |
| Acc. | *tōtt.* | *manchīē.* | *tōttān (?).* | *manchīōn.* |
| Dat. | *tōttē-tã.* | *manchīē-tã.* | *tōttān-tã (?).* | *manchīōn-tã.* |
| Abl. | *tōtt-ste.* | *manchīē-ste.* | *tōttān-ste.* | *manchīōn-ste.* |
| Gen. | *tōtts, tōtti, tōttiō.* | *manchīēst, manchīs.* | *tōttān, tōttānst.* | *manchīōn, manchīōnst.* |

The following declensions can be gathered from the specimen and the list of words :—

| | Singular. | | | Plural. | | |
|---|---|---|---|---|---|---|
| | A father. | A daughter. | A man. | Fathers. | Daughters. | Men. |
| Nom. | *tot.* | *ju.* | *manje.* | *tot-kile.* | *juĩ.* | *manjẽ.* |
| Gen. | *tot, tot-ste.* | *ju.* | *manje.* | *tot-kilõ.* | *juĩ.* | *manjã.* |
| Dat. | *tot-kẽ.* | *ju-gẽ.* | *manje-gẽ.* | *tot-kilõ-gẽ.* | *juĩ-gẽ.* | *manjã-gẽ.* |
| Abl. | *tot-ste, tot-tã*, etc. | *ju-dã*, etc. | *manje-dã*, etc. | *tot-kilõ-dã.* | *juĩ-dã.* | *manjõ-dã.* |

The following are other examples of the formation of the plural in the specimen and list :—

| Sing. | Plur. |
|---|---|
| *azhe*, a bull. | *azhẽ.* |
| *gáo*, a cow. | *gõ.* |
| *kuṛi*, a dog. | *kuṛĩ.* |
| *rakyus*, a deer. | *rakyusõ.* |

We sometimes find an oblique plural in *n* or *in*. Thus :—

*latri*, property; obl. plur. *latrin.*

*palē*, a servant; obl. plur. *palēn*, dat. plur. *palēin-tâ.*

**Adjectives.**—

Some adjectives add a vowel (usually *i*), to form the feminine. As examples from the list of words is—

*ev ḍeger aṛi*, a bad boy.
*ev ḍegeri juk*, a bad girl.

The adjectives which are liable to this change end in *l*, *m*, *n*, or *r*. Adjectives ending in *ā*, change *ā* to *ī* in the feminine. Other adjectives do not change for gender. Thus :—

*ev lē manje*, a good man.
*ev lē manje-ste*, of (or from) a good man.
*lē manji*, good men.
*ev lē juguṛ*, a good woman.

An adjective sometimes takes *a* instead of *ī* in the feminine. This is apparently due to euphonic rules which are not yet clearly understood. The following example of this is taken from Colonel Davidson's grammar :—

| Masculine. | Feminine. |
|---|---|
| *zhil bhīm*, wet ground. | *zhilī buṛī*, wet (uncooked) bread. |
| | *zhila yus*, wet (green) grass. |
| | *zhila dār*, wet (green) wood. |

To judge from the specimen, when an adjective is employed as a predicate, or stands by itself, it prefers to take the termination *ste*. Thus, *lē-ste*, good ; but *lē manje*, a good man : *kon-ste*, (I am not) fit.

Comparison is effected in the usual way, with the ablative in *ste* or *tã̄*. Thus, *aske-ste bṛos aske-ste susas-tã̄ ūre aze*, his brother is taller than his sister.

II.—PRONOUNS.—

**First Person.**—I, *ōnts* or *ȭts* ; of me, my, *ĩ̂*, *ĩ̃-sta*, *ĩ̃-ste* ; Agent, *ĩ̃* (*venessi*), I (have beaten) ; *ĩ̃-ste* (*yolazm*), I would have eaten ; obl. sing. *iã̄* ; we, *emā̂*, *imā̂*, or *immā̂* ; of us, our, *emā̂*, *imā̂*, *imā̂-ste*. The genitive absolute ends in *ste*. Thus, *ĩ̃-ste kai asht*, whatever is mine.

**Second Person.**—Thou, *tiu*, *tu*, *to* ; of thee, thy, *tu* (*to*), *to-ste*, *to-sta*, *tuse* ; Agent, *to* (*pt-as*), thou (gavest-for-him) ; before thee, *to pamyuk* ; to thee, *tut-tã̄* ; ye, *shā̂*, *shā̄* ; of you, your, *shā̂*, *shā̄*, *shā̄-ste*. What is your name, *tuse nam kai aze ?* The genitive absolute is *tust*, in *tust asht*, is thine.

**Third Person.**—He, *aske* ; of him, his, *aske* (*-dōgẽ̄*), *aske-ste* ; to him, *aske* (*na-ptu-s*) (did not give) ; from him, *aske-tã̄* ; with him, *aske mesh* ; Agent, *aske* (*sangāya*) (he heard) ; they, *amgi* ; that man, *aske manje* ; under that tree, *aki kaṛu pagyuṛ* ; those swine, *amgyȭ kizhgȭ* ; *akye-sta jasht pitr-as*, his eldest son-of-him. Many other forms are given by Colonel Davidson.

This, *ine*, *enē̄* ; from among these, *amnȭ pamiju*.

His own share, *amu baṛeste* ; to his own servants, *amo-ste palēin-tã̄*.

The *Relative Pronoun* appears in *ketta pitr*, the son (agent case) who (lost all thy property). It is rarely employed, the present participle supplying its place.

*Kachi*, *kū*, or *kett* is 'who?' 'what?' is *ke* or *kai*. *Kai* also means 'whatever,' as in *ĕ-ste kai asht*, whatever is mine. *Ko* is 'any-one.'

**Pronominal Suffixes** are frequent. Among them, I have identified the following:—

*First Person*,—*m* (with verbs), as in *bis-m*, I have become; *kolaz-m*, I would have had; *yolaz-m*, I would have eaten; *bulaz-m*, I would have become; *go-m*, I have become; *pto-m*, it was given to me. With a noun we have *tot-ī*, or *ĕ-ste tot*, my father.

*Second Person*,—*sh* (with verbs), as in *ptā-sh*, it was given to thee. With a noun *chī*, as in *tā-chi* or *tot-chī*, thy father.

*Third Person*,—*s*, or *as* (also spelt *os*) (with both nouns and verbs), as in *bi-s*, he or it became; *na kaṛ-as*, it-was-not-done (contrary to thy order); *āzi-s*, he has come; *kaṛa-s*, (words) were made (by him) to him, he said to him; *na ptu-s*, (by any one) was not given to him, no one gave to him; *pta-s*, (a feast) was given (by thee) to him, thou gavest him a feast; *tot-os-tã̆*, to his father; *pitr-as*, his son. The termination is sometimes spelt *ez*, as in *tot-ez-e ptastai*, the father-his-by it-was-given, his father gave.

The word *waṇyān* occurs twice. In one instance it means 'he was seen (by the father),' and in the second case 'he was seen (by me).' The termination *ān* or *n* possibly also means 'he.'

Sometimes the full form of the pronoun is also used, as in *akye-sta jasht pitr-as*, of him the elder son-of-him.

III.—VERBS.—

## A.—Auxiliary Verbs and Verbs Substantive.—

| | *Present*, I am, etc. | | *Past*, I was, etc. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *azem*, *azum*. | *azemish*. | *azim*, *azam*. | *azemish*. |
| 2. | *eshī*. | *azĕ̃r*. | *azish*. | *azĩr*, *azã̆r*. |
| 3. | *ze*, *aze*. | *asht*. | *azī*. | *azī*, *azamme*. |

Colonel Davidson gives many other forms of this verb.

The following parts of the verb 'become' are noted:—

Imperative,—*bu*, become.

Infinitive,—*bu-ste*, to become.

Present Participle,—*būl*, becoming.

Past Participle,—*bā* or *bo*, been.

Conjunctive Part.,—*biti*, having become.

Present,—*bunam*, I become; *bunde*, they become (spare).

Past,—*bā-m*, I became; *bo* or *bā*, he became.

Pluperfect,—*bis-m*, *bissi-um*, I had become; *bis*, *bissī*, he became; *bistai*, they became.

Future,—*onts balom*, I shall become.

Present Conditional,—*onts ka balama*, I may become.

Past Conditional,—*bulazm*, I would have been (merry).

*Gom*, I went, is also used to mean 'I became,' as in the Ghalchah languages.

**B.—The Active Verb.**—According to Colonel Davidson the Infinitive of the Active verb ends in *sth* or *st* (or *sth*$^{a}$ or *st*$^{a}$, in which the final $^{a}$ is very slightly pronounced). In the specimen and list the Infinitive is shewn as ending in *ste*. Under any circumstances the final $^{a}$ or *e* is elided before a word beginning with a vowel. An example of the infinitive is *achūnasth*, to run.

The Present Participle ends in *n* or *l*. It is also a noun of agency, and a relative participle supplying the place of a relative pronoun, like what we find in Indo-Chinese and Dravidian languages. Thus, *shū awēl manchī āyo*, the news bringing man (*i.e.* the man who brought the news) came. It changes for gender, taking *ī* in the feminine; thus, *piltil*, fem. *piltilī*, falling.

The Future Participle ends in *lā* (fem. *lī*). Thus, *achūnlā*, about to run.

The Past Participle ends in *ā*, with *i* as a junction vowel when the root ends in a consonant. Thus, *achūmiā*, one who has run; *ptā*, given. Its feminine changes the final vowel to *ī*. Thus, *mṛā*, fem. *mṛī*, dead.

The Conjunctive Participle ends in *tī* or *dī*. Thus, *yū-tī*, having eaten; *a-chūn-dī*, having run.

The Imperative mood takes *ō* in the second person singular. Thus, *achūnō*, run. The other persons follow the future.

A Conditional mood is formed by adding *bá* to the indicative. Thus, *achūnam*, I run; *achūnambá*, if I run.

The only radical tense is the present. Its terminations are as follows:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *m* | *mish* |
| 2. | *nj* (& others) | *r* (with nasalization of the preceding vowel). |
| 3. | *nn* | *nd* |

Thus, *achūnam*, I run. In the specimen and list, an *e* is added to some of these terminations. Thus, *nje*, *nde*.

The other tenses are formed from the participles. Thus:—

The Imperfect is formed by suffixing the past tense of the auxiliary to the present participle. The final *n* or *l* of the participle combines with the *az* of the auxiliary into *zz*. Thus, *achūnazzam*, I was running, for *achūnan-azam*.

The third person singular and plural of the Future is the same as the future participle, and agrees with subject in gender.

For the first and second person pronominal suffixes are added. *Viz.*:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *om* | *mmá* |
| 2. | *osh* | *r* (with nasalization of the preceding vowel). |

Thus, *achūnlā*, he will run; *achūnlī*, she will run; *achūnlom*, I shall run.

The third person singular and plural of the Past tense (which is also used as a Perfect) is the same as the Past Participle, and agrees with the subject in gender. For the first and second persons pronominal suffixes are added. *Viz.*:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *m* | *mish* |
| 2. | *sh* | *r* (with nasalization of the preceding vowel). |

Thus, *achūniā*, he ran, he has run; *achūnī*, she ran; *achūniām*, I ran.

In the case of transitive verbs, this tense, and the pluperfect, are construed passively, but the rule is not uniformly observed.

The Pluperfect is formed by suffixing the past tense of the auxiliary verb to the past participle. With the preceding *ā* of the participle, the *az* of the auxiliary becomes *ss*. Thus, *achūnissī*, he had run, for *achūniā-azī*.

The terminations given above for all these tenses are only a few of many variations. For the rest, the reader is referred to Colonel Davidson's Grammar.

We are thus able to conjugate the verb *achūnasth*, to run, as follows:—

Infinitive, *achūnasth*, *achūnasth*$^{a}$, to run.
Present Participle, *achūnan*, running.
Future Participle, *achūnlā*, one who will run.
Past Participle, *achūniā*, one who has run.
Conjunctive Participle, *achūndī*, having run.

*Imperative*, 'Run thou,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | ... | *achūlammá*. |
| 2. | *achūnō*. | *achūnlẵr*. |
| 3. | *achūnlā*. | *achūnlā*. |

*Present*, 'I run,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *achūnam*. | *achūnamish*. |
| 2. | *achūnanj*. | *achũ̃r* (for *achũ̃nr*). |
| 3. | *achūnann*. | *achūnand*. |

*Imperfect*, 'I was running,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *achūnazzam*. | *achūnazzamish*. |
| 2. | *achūnazzish*. | *achūnazzẵr*. |
| 3. | *achūnazzī*. | *achūnazzī*. |

*Future*, 'I shall run,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *achūnlom*. | *achūlammá* (for *achūnlammá*). |
| 2. | *achūnlosh*. | *achũ̃lr* (for *achũ̃nlr*). |
| 3. | *achūnlā*. | *achūnlā*. |

*Past*, 'I ran,' 'I have run,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *achūniām*. | *achūniămish*. |
| 2. | *achūniāsh*. | *achūniẵr*. |
| 3. | *achūniă*. | *achūniă*. |

*Pluperfect*, 'I had run,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *achūnissam.* | *achūnissamish.* |
| 2. | *achūnissish.* | *achūnissār.* |
| 3. | *achūnissī, achūnistai.* | *achūnissī, achūnistai.* |

In the Specimen the Pluperfect is over and over used in the sense of the simple Past.

Several verbs make their past participles irregularly. Thus :—

| Infinitive. | Past Participle. |
|---|---|
| *ēsth* or *gūsth*, to go. | *gawā, gōwā*, or *gūs.* |
| *busth*, to become. | *bā.* |
| *kusth* or *koṛusth*, to do. | *kaṛā.* |
| *ngusth*, to take. | *ngūtā* (pres. part. *ngal ;* fut. part. *ngālā*). |
| *prēsth*, to give. | *ptā.* |
| *pshīsth*, to grind. | *pshā.* |
| *mṛisth*, to die. | *mṛā.* |
| *visth*, to strike. | *vinā.* |
| *otisth*, to remain. | *otiniā.* |
| *yasth* or *yusth*, to eat. | *iãrā, iyā, iyāsht.* |
| *awēsth*, to bring. | *awēṛā, arwaṛā.* |

The verb *lushtisth*, to be frost-bitten, makes its future participle *luzhēnellā*, its past participle *luzhengā* and its 1st sing. pres. *luzhēnam.*

The verb *āsth*, to come, is quite irregular. The following forms are given by Colonel Davidson :—

*attī*, having come.
*ats* or *prēts*, come thou.
*ann* or *awettett*, he comes.
*attētt*, they come.
*afziā*, it comes or will come.
*atsomá* (for *atsolmá*), we are coming or will come.
*aiyōsam*, I came.
*aiyōsh, ōsh*, or *hāu*, thou camest.
*aiyo, ozz, ess, adsā*, or *afziā*, he came.
*âyū* or *afziā*, they came.
*osth* or *osthai*, they came (pluperfect).

Verbs whose infinitives end in *ōsth* or *āsth* are either transitive or causals. Thus :—

| | |
|---|---|
| *piltisth*, to fall. | *piltōsth*, to cause to fall. |
| *amjisth*, to put on clothes. | *amjōsth*, to clothe. |
| *pashisth*, to light. | *pashiōsth*, to cause to light. |
| *visth*, to rest. | *viāsth*, to cause to rest. |

Verbs in *ōsth* form their past participles in *ēā*. Thus, *piltōsth*, past participle *piltēā ; nizhōsth*, to cause to sit, past participle *nishēā.*

The Bashgali forms in the specimen and in the list of words differ somewhat from those given above. They are as follows :—

Infinitive,—*vī-ste*, to strike.

Present Participle,—*vīnagan*, striking ; *yenda*, going. The latter appears to mean really 'they go' (Colonel Davidson's *end*). It is No. 218 in the list of words. *Atte*, (he saw him) coming ; also 'coming (from there he arrived near the house)' is probably a conjunctive participle. *Bolẽ*, in *kujāl bolẽ bistai*, they became making merriment, corresponds to Colonel Davidson's *būl*, the present participle of his *busth*, to become.

Past Participle,—*gusya*, gone (compare Colonel Davidson's *gus*).

Conjunctive Participle.—This ends in *ti* or *tī*. There are many examples, *viz.* :—*vīti*, having struck ; *biti*, having been ; *baṛektī*, having divided ; *wazingṛaetī*, having collected ; *gitī*, having gone ; *ekhtī*, having done ; *psētī*, having lost ; *ngātī*, having taken ; *īti*, having eaten ; *wutītī*, having arisen ; *ushtati*, having arisen ; *waṇatī*, having seen ; *paṇuashtī*, having put round his neck ; *avitī*, having brought ; *wallēti*, having called ; *barātti*, having come out ; *māti*, having killed. *Atte*, quoted under the present participle, is probably incorrect for *atti*.

Imperatives are *vīh*, strike ; *ats*, come ; *prets*, go ; *yuh*, eat ; *nizheh*, sit ; *ūti*, stand ; *mṛev*, die ; *pṛeh*, give ; *gats*, give ; *achuṇō*, run ; *teh*, put ; *unḍrō*, feed ; *nachō*, keep ; *amjau*, put on (clothes) ; *lijau*, give. Colonel Davidson omits the final *h* in these forms.

Simple Present.—

| | Sing. | Plur. | So also | Sing. | Plur. |
|---|---|---|---|---|---|
| 1. | *vīnum*, I strike. | *vīmish*. | | *yenum*, I go. | *emmish*. |
| 2. | *vīnje*. | *vīnẽr*. | | *yenji*. | *enẽr*. |
| 3. | *vīne*. | *vīndē*. | | *yene*. | *ende*. |

Other examples are *mṛenam*, I die ; *unḍrane*, he is grazing ; *jenase*, he is sitting (on a horse) ; *nizhene*, he sits, he dwells ; *kund*, (what) are they doing ?

Imperfect.—The only example is *ōnts vīn-azim*, I was striking.

Future.—

| Sing. | Plur. |
|---|---|
| *vīlam*, I shall strike. | *vīmma*. |
| *vīlash*. | *vīlẽr*. |
| *vīlā*. | *vīlā*. |

Other examples are—*ēlam*, I will go ; *walallm*, I will talk ; *yummā*, we shall eat ; *mēzhummā*, we shall make ready.

Past.—In Transitive verbs, this tense is conjugated passively. The subject is put in the agent case and the object, which has become the grammatical subject, is often attached to the verb in the form of a pronominal suffix. The following are examples, each is really a Passive Participle. Thus, 'he struck' is literally 'struck by him.'

*Vīnā*, he struck ; *gijī wija*, (?) he realised ; *supchā*, he kissed ; *gijī kṛa*, he made words, he spoke ; *sangāya*, (Kalāshā *sangāu*), he heard ; *kudeya*, he asked ; *wīlaya*, he said ; *wija* (compare *gijī wija* above), he agreed ; *ṭudiptā*, he entreated ; *kaṛettā*, (service) was done (by-me).

The following are instances of pronominal suffixes : *kaṛ-as*, he made (words) to him ; also, I made it ; *na ptu-s*, did not give to him ; *waṇyā-n* (?), he or I saw him ; *pto-m*, thou gavest (a kid) to me ; *pta-s*, thou gavest (a feast) for him.

In the case of Neuter verbs, the tense is conjugated actively.

| | Sing. | Plur. |
|---|---|---|
| 1. | *gom*, I went. | *gomish*, we went. |
| 2. | *gowash*, thou wentest. | *gõ̃r*, you went. |
| 3. | *gwa* or *goh*, he went. | *gwa*, they went. |

Other examples are *lozhon-goh*, it burnt ; *paṛyā*, he arrived ; *ōze*, he came.

The Past tense is also used in the sense of the Perfect.

The Pluperfect (often used in the sense of a simple past) is also construed passively in the case of Transitive verbs. Thus, *ĩ̃ vīnessi*, I had struck ; *kaṛisse*, he made (a marriage). Similarly *ptastai*, he gave ; *baṛistai*, he carried ; *psēstai*, he lost ; *ōziste*, he came.

Examples of Neuter verbs are, *maṛessi*, he had died ; *bisī*, he had been ; *āzis*, he had come.

Present Conditional,—*ōnts ka vīlama*, I may strike.

Past Conditional,—*kolaz-m*, I would have made ; *ĩ̃-ste yolaz-m*, I would have eaten ; *bulaz-m*, I would have become.

The following are examples of the Passive,—*ĩ̃ vīnagan unguta*, I am struck ; *ĩ̃ vīnagan ungutussi*, I was (? had been) struck ; *onts vīnagan ungalam*, I shall be struck. Apparently the phrases mean literally, ' by me striking was experienced,' and so on.

[No. I.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## BASHGALĪ.

*(Khan Sahib Abdul Hakim Khān, 1898.)* (KĀMDĒSH, IN KAFIRISTAN.)

E manje du pitr azamme. Amnõ pamiju kaṇishte tot-os-tã gijī
*One man's two sons were. These from-among by-the-younger his-father-to words*

kaṛas, 'eh tot-a, to latri pamiju ĩ baṛistã gats.' Tot-eze
*were-made-to-him, 'O father, thy property from-among my portion give.' By-his-father*

amnõ pamij baṛektī ptastai. E chuk diktī kaṇishte amu baṛeste
*them among dividing it-was-given. A few-days after by-the-younger his-own share*

wazingṛaetī badyoṛ grom-tã baṛistai. Akki gitī ḍaggar peling-ekhtī amu baṛeste
*collecting distant village-to was-carried. There going bad acts-doing his share*

sondi latri psēstai. Latri sondi psētī ṭi-bar ḍaggar ote-kol bis.
*all property was-lost. Property all having-lost afterwards bad hunger-year became.*

Aske manje traga bis. Aske manje gitī ara manje-tã palē bis. Aske
*That man in-want became. That man having-gone rich man-to servant became. That*

manje amo-ste palē-tã kizhgõ tul ngātī unḍrō.
*man his-own servant* (accusative case) *swine to-the-fields having-taken feed-(them).*

Kaṛas, 'amgyõ kizhgõ īti epshilak bodi ota kulla-ziba īti armān
*He-said, 'those swine having-eaten a-little remaining spare leavings to-eat longing*

kolazm.' Ko aske na-ptus. Aske bā-zare gijī-wija, 'ĩ-sta
*I-have-made.' Anyone to-him not-gave-to-him. By-him in-heart it-was-realised, 'my*

tot latrin chuk palēn īti ota bunde, ōnts ōte mṛenam.
*father's properties how-many servants having-eaten spare become, I hungry dying-am.*

Wutītī tot-tã ēlam, aske mesh walallm, "eh tot-a, to pamyuk
*Having-risen father-to I-will-go, him with I-will-talk, "O father, thee before*

Khudai pamyuk sharmã gom. Onts to-ste pitr konste na azum; ĩ barī
*God before ashamed I-have-become. I thy son fit not am; me slave*

chora nachō."' Ushtati tot-os-tã goh. Tot-eze badyoṛ
*like keep."' Having-risen his-father-to he-went. By-his-father from-distance*

atte waṇyān aske; waṇatī zare lozhongoh, achuṇum goh, duisht
*coming was-seen he; having-seen heart burnt, running went, hands*

paṇuashtī supchā. Pitr-eze tot-os-tã gijī kṛa, 'eh
*having-put-round-his-neck kissed. By-his-son his-father-to words were-made, 'O*

tot, onts Khudai pamyungdī to pamyungdī sharmanda bism. Pishtrakstai
*father, I God before-also thee before-also ashamed have-become. From-now*

pāme to-ste pitr nām tēste na azum.' Tot-eze amo-ste palēin-tã
*after thy son name worth-bearing not I-am.' By-his-father his-own servants-to*

gijī kṛa, 'bilugh lēsta basena avitī amnõ amjau; e
*words were-made, 'much good clothes having-brought this(-person) put-on; one*
angushtī avitī enē angyuṇ-tã lijau; watsa avitī enē amjau;
*ring having-brought his finger-to give; shoes having-brought him put-on;*
yash yummā chi mēzhummā. Ĩ-sta pitr maṛessi, pishtrak shūwã bo;
*food we-will-eat then we-will-make-merry. My son has-died, to-day alive has-become;*
piz bisī, pishtrak waṇyān.' Amgī bilugh kujāl bolẽ bistai.
*lost has-become, to-day he-was-seen.' They much merry becoming became.*

Akye-sta jashṭ pitr-as tul ta pamij azi; ake-stē atte pamā tōre paṛyā,
*His elder son-of-him fields in among was; there-from coming house near arrived,*
lāndo chut nāṭ chut aske sangāya. E pale-i wallēti kudeya, 'kē
*music sound dancing sound by-him were-heard. One servant having-called enquired, 'what*
lāndo kund, kē nāṭ kund?' Aske wilaya, 'to-ste bṛā āzis,
*music are-doing, what dancing are-doing?' He said, 'thy brother has-come,*
tāchī aske adugen ōziste dyugõ yash ptastai.' Aske kapa
*by-thy-father he safe had-come hence feast was-given.' He annoyed*
bis, ate ẽsta-gẽ na wija. Tot-eze barātti ṭudiptā. Aske
*became, inside going-for not agreed. By-his-father out-coming he-was-entreated. By-him*
tot-os-tã weri kṛa, 'ani onshi, ēgyak-se tut-tã abel kṛa,
*his-father-to words were-made, 'to-me look, so-many-years thee-to service was-done,*
kā wos-tã to hukm ware na kaṛas. Ēgyak kazmat
*any time thy order otherwise not was-it-done. So-much service*
kaṛettā ē chõ na ptom. Ĩ-ste liliwok mesh
*was-done(-by-me)-to-thee one kid not was-given-to-me. By-me young-men with*
māti yolazm, kujāl bulazm. Koyi to-ste pitr
*having-killed would-have-been-eaten, merry would-have-become. When thy son*
ōze, ketta pitr to latri dīrā mesh psēstai, to enē dugān yash
*came, by-which son thy property prostitute with was-lost, by-thee his for-sake feast*
ptas.' Tot-eze gijī kaṛas, 'eh pitra, to nishtrukstē
*was-given-for-him.' By-his-father words were-made, 'Oh son, thou from-the-first*
ĩ mesh eshi, ĩ-ste kai asht tust asht. Immā kujāl kõsta chār aze,
*me with art, mine whatever are thine are. Our merriment doing proper is,*
ikye dugān tuste brā maṛessi, shūwã bo; piz bisī, pishtrak
*that for-sake thy brother has-died, alive has-become; lost has-become, to-day*
waṇyān.'
*he-was-seen.'*

## NUMERALS.

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ev | diu | treh | shto | puch | sho | sut | osht | noh | duts | yanits | dits | trits |
| *one* | *two* | *three* | *four* | *five* | *six* | *seven* | *eight* | *nine* | *ten* | *eleven* | *twelve* | *thirteen* |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| shtrits | pachits | shets | sapits | ashtits | nets | vitsi | vitsa-duts | du-vitsi |
| *fourteen* | *fifteen* | *sixteen* | *seventeen* | *eighteen* | *nineteen* | *twenty* | *thirty* | *forty* |

| | | | | | | |
|---|---|---|---|---|---|---|
| du-vitsa-duts | tre-vitsi | tre-vitsa-duts | shta-vitsi | shta-vitsa-duts | puch-vitsi. | |
| *fifty* | *sixty* | *seventy* | *eighty* | *ninety* | *five-twenties.* | |

## WAI-ALĀ.

The Wai Kāfirs call the country in which they live 'Waigal,' and their language 'Wai-alā,' *i.e.* 'Wai-language.' This language is, as will be seen from the following pages, nearly related to Bashgalī. The grammatical constructions of the two forms of speech closely agree, although their vocabularies often differ.

I am indebted to Khan Sahib Abdul Hakim Khan for the two specimens and for the list of words which are here printed. From them I have been able to compile the grammatical notes which follow.

AUTHORITY—

LUMSDEN, SIR HARRY BARNETT,—*The Mission to Kandahar, with Appendices.* Calcutta: Baptist Mission Press, 1860. Appendix F is *A description of Kaffiristan and its inhabitants compiled from the accounts by Mr. Elphinstone and Sir A. Burnes, as well as from information gathered from Kaffir slaves in the service of different Affghan Sirdars.* On pp. 124-165 there is *A Vocabulary of the Kaffir Language as spoken in Traieguma and Waigul.*

The works of Burnes (*on the Siah Posh Kaffirs*), Vigne, Raverty (*on the language of the Siāh-pōsh Kāfirs*), and Norris, described under the authorities on the 'Kāfir' language, probably also described Wai-alā.

I. NOUNS.—**Gender.**—Natural gender is indicated by changes of vowels as in *dabala*, a boy; *dabili*, a girl; or by different words, as in *manash*, a man; *mēshi*, a woman; *trã*, a bull; *gā*, a cow; or by prefix words indicating gender, as *tsũ*, a dog, generally; *nāṛesta tsũ*, a male dog; *ishtreki tsũ*, a bitch.

The only certain case of a change for gender of a verbal form which I have noted is *goā*, he went; *geā*, she went. Possibly *keṛẽsta*, made, is a feminine form of a masculine *kũrasta*.

**Number.**—The number of a noun in the nominative plural is rarely expressed, unless required by the context. In such cases it is indicated by a noun of multitude. Thus, *manash*, a man; *manash-kele*, men; *trã*, a bull; *echchu trã*, bulls. The oblique cases of the plural have a special termination, see below.

*Note.*—In the list of words *tata*, a father, has *tatē-kele*, not *tata-kele*, for its nominative plural; similarly, *guṛ*, a horse, has its nominative plural *guṛe*. These are the only true plurals which I have noted.

**Case.**—There is an oblique form in the singular, and in the plural, to which postpositions can be added to indicate cases. They are, however, very frequently omitted, as in Bashgalī, so that the oblique form can stand practically for any case.

As regards the formation of the oblique form, it is impossible, with our present knowledge, to give any general rules, and it must suffice to record the facts observed in the specimens.

The most common termination of the oblique form sing. is the letter *o* or *ō*. Thus, *tata*, father; obl. *tatō*; *guṛ*, a horse; *guṛō-ka*, on a horse; *yã̃-paṭī*, the back; *yã̃-paṭeō*, on the back; *bimkeō-pa*, from the well; *se*, that; *seo-bẽ̃*, from that; *ateo-bẽ̃*, from here; *atko-bẽ̃*, from there.

Two nouns in the specimens, both of which end in *l*, form their oblique forms singular in *a*; viz. *gōl*, a country; *gōla-ke*, to a country; *tōl*, a field; *tōla-kẽ̃*, to a field.

In the list, the word *manash*, a man, has its oblique singular *manasha*, but in the specimens we have *manash mili*, with a man; and even *manashe-be*, of a man. The last form will be discussed under the head of the genitive. From the word *ama*, a house, we have the following:—*to-ba tatō-ba ama*, in your father's house; *ama-ka nishās*, he lives in the house; but *amã̃ tavar*, near the house; *amã̃ attar*, inside the house; *amã̃ gāṛẽ̃bī*, having counted houses.

Several nouns have the oblique singular the same as the nominative. Thus from *ãgũṛ*, a finger, we have *ãgũṛ-ke*, to a finger; *jū*, a daughter; *jū-ka*, to a daughter.

The oblique plural ends in *ã̃* or *ẽ̃*. Thus, *mergā*, swine; *mergã̃ lasavishtō*, the leavings of the swine; *jarã̃ mili*, with friends; *Waigalī*, a man of Waigal; *Waigaliẽ̃-kẽ̃*, from the men of Waigal; *tatē-kele*, fathers; *tatē-keliã̃-ba*, of fathers. The form *rupayan*, in *tēv rupayan tashō-ka vēch*, take those rupees from him, is probably borrowed from Khō-wār.

Besides the oblique form, there is a locative or instrumental singular ending in *ẽ̃*. Thus from *sudu*, distant, we have *sudẽ̃*, at a distance; *vār-vārẽ̃*, turn and turn about; *shakuṛikẽ̃*, in Shakurik; *yē avotẽ̃ meryam*, I die by (*i.e.* of) hunger. As is shown by the analogy of Indo-Aryan languages, the postposition *bẽ̃* is the locative of *ba*, and the postposition *kẽ̃* is the locative of *ka*.

The frequent locatives in *ō* are merely oblique forms used in the sense of the locative. Several examples are given above.

Before the past-tenses of transitive verbs, the subject is usually put in the Agent case. In nouns the agent case is sometimes the same as the nominative, as in *se manash se preshyā*, that man sent him, literally by that man he was sent. At other times it is the same as the oblique form, as in *tatō se vẽ̃ṛẽ̃to-ā*, the father saw him.

Other cases are formed by postpositions, which are usually added to the oblique form. Often, however, the postpositions are dropped, so that, as stated above, the bare noun, in the oblique form, appears as used for any case. Thus (Dative) *bahrī mele kũṛā*, (he) said to (his) slaves.

The following are the most important case suffixes:—

(1) *Ka*, sometimes written *ke*. This generally gives the force of a dative. Thus, *tatō-ka*, to a father; *jū-ka*, to a daughter; *gōla-ka* or *gōla-ke*, to a country; *ãgũṛ-ke*, to (*i.e.* on) a finger. In *guṛō-ka yã̃-paṭeō*, on the back of a horse, *ka* gives the force of a genitive. Possibly it is a kind of *dativus commodi* (see list, No. 230), but we also have *tashō-ba* (genitive) *yã̃-paṭi*, the back of a horse (No. 227). In *lāmustōk ama-ka* (No. 233), in the small house, we have a distinct locative. So in *kiti wās patkẽ̃ṛe-ke*, after some days, *ke* forms what we should call in English a preposition, which is really a noun in the locative. Again this *ka* is used to form a kind of oblique base for attaching other postpositions. Thus, *utrē-ka mili*, (bind him) with ropes; but *bāza mili* (without *ka*), (I have beaten him) with (many) stripes; *ushtuma-ka akeō*, below a tree; *tōla-ka mayõ̃*, in the field. In one case, *ka* is written *ak*, viz. *māl-ak mayõ̃*, among the property.

(2) *Kẽ̃*. This is the locative of *ka*, and generally gives the force of the ablative. Thus, *tatō-kẽ̃*, from a father; *yōsh-kẽ̃ vēshan-gōt*, they rebelled from (*i.e.*

against) the devil. Sometimes it gives the force of a dative, as in *prēshyā tanu tōlo-kẽ*, he sent (him) to his own fields, or of a locative, as in *kiwās-kẽ*, at any time; *ek amã-kẽ ek dabala ek dabili vaṛī*, in one house there were one boy and one girl.

(3) *Ketī*. This and the following (*kane*) are connected with *ka*. *Ketī* forms a dative of purpose (like the Bashgalī *dogẽ* or *tkã*), as in *ī-ketī*, for him (thou gavest food); *āstō-ketī*, for (*i.e.* on account of) (his) coming.

(4) *Kane* is used as a postposition of the ablative, as in *jū-keliã-kane*, from the daughters. In *tẽs-kane mayõ*, (he divided his property) amongst them, it is used like *ka* to make an oblique form. The *ne* seems to be a locative termination, so that *kane* is really the same as *kẽ*. Compare *myukne*, in front.

(5) *Ba*. This is the regular postposition of the genitive. Thus, *tatō-ba*, of the father; *tashō-ba sōs*, his sister. In the first line of the Parable, we have *manashe-be*, of a man (there were two sons). Here this is probably merely another method of writing *manasha-ba*, like *ke* for *ka*, but it is just possible that *be* may be plural to agree with 'sons.' If this is the case, it is the only instance of a genitive changing for gender, for case, or for number which I have met in the specimens or list.

(6) *Bẽ*. This (the locative of *ba*) is regularly used to form an ablative. Thus, *seo-bẽ*, from there; *atko-bẽ*, from there; *ateo-bẽ*, from here.

(7) *Mili*. This regularly means 'with,' whether as an instrumental or as signifying 'together with.'

Examples will be found above.

(8) *Mayõ*. This means 'among,' 'in.' Examples above.

We may give the following declension of *tata*, a father, from the list of words:—

| | Singular. | Plural. |
|---|---|---|
| Nom. | *tata*. | *tatē-kele*. |
| Gen. | *tatō-ba*. | *tatē-keliã-ba*. |
| Dat. | *tatō-ka*. | *tatē-keliã-ka*. |
| Abl. | *tatō-kẽ*. | *tatē-keliã-kane*. |

**Adjectives.**—I have not noted any instance of adjectives changing either for number or case. Thus we have:—

*bōsta manash*, a good man.
*bōsta manasha-kẽ*, from a good man.
*bōsta manash-kele*, good men.
*bōsta manash-keliã-kane*, from good men.
*bōsta mēshi*, a good woman.
*bōsta mēshi-kele*, good women.
*abar dabala*, a bad boy.
*abar dabili*, a bad girl.
*bōsta-ka* (dative), well.

A great many adjectives optionally take the termination *sta* (compare Bashgali *ste*). Thus we have *bōi* or *bōsta*, good. This termination is very common with past participles when used adjectivally, but not when they are used as tenses of a verb. Thus, *nishinā*, sat, he sat. When used adjectivally, *nishinasta*, seated.

Comparison is formed as usual. The object with which comparison is made is put in the ablative. Thus, *bōsta*, good; *echchu bōsta*, better, literally much good; *at-kẽ di bōsta*, best, literally good also (*di*) than all. I presume that *at* means all, but I have not identified it elsewhere. Another example is *tashō-ba brā-s tashō-ba sōs-kane dregela veṛ*, him-of his-brother him-of the-sister-than tall is, his brother is taller than his sister.

II. PRONOUNS.—The pronouns of the first and second persons are as follows :—

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | I. | Thou. | We. | You. |
| Nom. | *yē*. | *to, tu*. | *yema, yuma*. | *vī*. |
| Gen. | *ima*. | *to-ba*. | *yema, yuma*. | *vīma*. |
| Obl. | *ĩ*. | *to*. | *yema, yuma*. | *vīma*. |

For the genitive, we have once *im* instead of *ima*, viz. in *im jarã mili*, with my friends. We have *ĩ* used in the sense of the genitive in *ĩ maṭini ĩ ao*, give my share to me.

The oblique form (with or without postpositions) is employed for all other cases. Thus (agent) *ĩ vībī vṛem*, I have beaten; *to pratōm*, thou gavest-to-me; (dat.) *ĩ ao*, give to me; *to-kẽ koidam kũṛā*, to thee service was done; *yema vaṛī*, to us it was (proper); (with other postpositions) *ĩ mili*, with us; *to-ka patkẽṛ*, behind thee. *Yē* is employed to the dative in *to yē na pratōm*, thou didst not give to me.

In *tūsha veṛ*, it is thine, *tūsha* appears to be a dative of possession; compare *kasush*, for what, why?

The word for 'he,' 'that' is *se;* obl. sing. *tashō* (gen. *tashō-ba*), or *seō* or *seo;* Nom. plural *tē*, obl. plural *tẽs* or *tẽsa*. The agent singular is sometimes *se*, sometimes *tashō*. *Tēv* is an adjective plural. Another plural base is *aka*, obl. *akã*. Examples are :—

*se nĩgiṭi beã*, he became in want.
*tashō-ba miul*, its price.
*tashō preh*, give to him.
*se maṭyã*, he divided.
*tashō vinã*, he struck.
*seo-ba patkẽṛ*, after that.
*tē gyāst*, they go.
*tẽs-kane mayõ*, among them.
*tẽsa Traskenvẽṛẽtoã*, they saw Trasken.
*tēv rupayan tashō-ka vēch*, take those rupees from him.
*aka shātinōt*, they became merry.
*akã-ba*, of them (List).

The word for 'he,' 'this,' is *ī*, obl. sing. *ī*. The oblique plural is *amī*. There is no occurrence of the nominative plural. Examples of the use of this pronoun are :—

*ī to-ba piutr*, this thy son.
*ī rupaya tashō preh*, give this rupee to him.
*ī-ketī bṛujao pratā*, for him food was given.
*ī karavẽ*, put on him.
*ī ãgũṛ-ke*, on his finger.
*amī-ka mayõ*, amongst them.

Other pronominal forms are :—

*tanu*, own : *tanu tōla-kẽ*, to his own fields.
*kãsta*, by whom : *kãsta māl pusiyā*, by whom the property was lost.
*kē*, who ? *kuma dabala*, whose boy ? *kū-ka*, from whom (did you buy) ?
*kas*, what ? *to-ba nam kas veṛ*, what is your name ? *kasush*, what for, why ? *kasu-ketī*, what for, because.
*ki*, any : *ki wās-kẽ*, at any time ; *ima kasu veṛ-ba*, whatever may be mine ; *kuĩ-di to-ba mela arunga na kũṛā*, at any time even I did not disobey thee : *kuĩ-ta ī to-ba piutr ā-bā*, when this thy son may have come.
*iti*, so many, so much : *iti vel koidam kũṛā*, so many years I served thee ; *iti koidam kũṛā*, so much service I did.
*kiti*, how many ? how much ? *ī guṛō kiti vel beoōsta veṛ ?* how many years has this horse existed ? *kiti sudu veṛ*, how much distance is it ?

**Pronominal suffixes** are freely used, as in Bashgalī. They are added to nouns and to verbs, but I have not met any instances of pronouns of the first or second person being added to nouns. When added to nouns they have the force of the genitive case.

When added to verbs, they have the force of the nominative case, *i.e.* refer to the subject, when it is in the first or second person of either number or in the third person plural, and is added to the past participle of an intransitive verb. Pronouns of the third person singular are not so added, the bare participle being always used. When added to the past participle of a transitive verb, they may have the force of an agent or of a dative.

These suffixes are as follows :—

| | Sing. | Plur. |
|---|---|---|
| 1st Person, | *m*. | *mish*. |
| 2nd Person, | *sh*. | *ẽ*. |
| 3rd Person, | *s*, *sha*. | *t*. |

Examples are :—

(1) Nouns, *piutr*, a son ; *piutrus*, his son.
*brā*, a brother ; *brās*, his brother.
*tata*, a father (obl. *tatō*) : *tatōs*, his father.
*jū*, a daughter ; *jūes*, his daughter.
*manash*, a man ; *manashsha*, his man.

(2) Verbs, *goā*, gone ; *gōm*, I went ; *gōsh*, thou wentest ; *gōmish*, we went ; *gōẽ*, you went ; *gut*, they went.

*veṛ*, he is; *ṽ̃ vībī vṛem* (for *veṛem*), (he) beaten is-by-me, I have beaten him.

*pratā*, given; *to yē na pratōm*, by thee to me not (was) given-to-me, thou didst not give me.

Case and number suffixes are added to nouns with pronominal suffixes in the usual way. Thus, *tatōs-ba*, of his father; *tatōs-keliã̃-ba*, of his fathers.

III.—VERBS—

## A. Auxiliary Verbs and Verbs substantive.—

The Verb substantive is thus conjugated:—

| | Present. | | Past. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *vṛem.* | *vẽ̃ramish.* | *vaṛiem.* | *vaṛiēmish.* |
| 2. | *vṛesh.* | *vẽ̃ṛẽ̃.* | *vaṛiesh.* | *vaṛyũ̃.* |
| 3. | *veṛ.* | *veṛet, vṛet.* | *vaṛī.* | *vaṛī.* |

The past tense does not apparently change for gender. A subjunctive mood is formed by adding *bā*. Thus, *veṛ-bā*, it may be.

There is a negative verb substantive, of which I have noted the following forms:—

*nũ̃ṛyem*, I am not; *nũ̃ṛi*, it is not.

I have noted the following forms of the root *bu*, become:—

Infinitive, *bũ̃sta*, to become.

Present Participle, *bāla*, being.

Past Participle, *beoōsta*, become.

Conjunctive Participle, *bī*, having become.

Future, *bāṛiam* or *bāṛiem*, I shall become; *bīkarē*, we shall become.

Past, *bām*, I became; *beā* or *bē*, he became.

*ṽ̃ bũ̃sta veṛ*, I should be, is literally 'by me to become is (proper).'

## B. The Active Verb.—

The typical transitive verb is the root *vi*, strike, and the typical intransitive one is the root *ī*, go. The latter is irregular in the formation of its past participle.

Principal Parts.—

Infinitive,—*viyũ̃sta*, to strike. The termination of the infinitive is *sta* (compare Bashgalī *vīste*, to strike). The infinitive can be treated as a verbal noun with an oblique form in *ō*. Thus, *charaũ̃stō-ketī*, for grazing; *āstō-ketī*, on account of his coming; *ũ̃stō-ke zo-na-vẽ̃ṛyā*, he did not wish in his heart to go.

Present Participle,—(?) *vila*, striking. I have not noted the present participle of the root *vi*. It, however, ends in *la* (compare Bashgalī *vīl*, striking). Other examples are *taṛala*, searching; *bāla*, being.

Past Participle,—*vinasta* or *vinista*, struck. This participle properly ends in *ā*, so that we should have *vinā*. (As in Bashgalī, the root *vi* adds an *n* in the Past Participle.) But when used as an adjective this participle invariably takes the adjectival termination *sta*, so that we get the form *vinasta* or *vinista*. Other examples are *gōsta*, gone; *beoōsta*, become; *keṛẽ̃sta*, (? feminine) done? *nishinasta* or *nishinista*, seated; *mõ̃ṛasta*, dead.

Conjunctive Participle,—*vibī*, having struck. The true form of this is merely the root (thus *vi*) without the suffix *bī*, which apparently means 'having become,' being itself the conjunctive participle of the root *bu*. This simpler form (with or without an *i* added) has been noted in a few instances. Other examples are *gē* (the father having gone outside) or *gēbī*, having gone; *yēbī*, having eaten; *ōshtibī*, having arisen; *uṭulbi*, having burnt; *sanumbī*, having run; *avībī*, having brought; *kaṭibī*, having eaten; *ēbī* or (2nd specimen) *ēēbī*, having come; *chākaṭī*, having summoned; *wār-ēbī*, having come up; *mukī*, having fled; *gā̃ṛē̃bī*, having counted.

Imperative,—*vi*, strike thou. This is the bare root to which an *o* or *ū* is sometimes added. Other examples are *chū* or *ī*, go; *yū*, eat; *nishū*, sit; *atsh*, come; *ōsht*, rise, stand; *mṛ̃ī*, die; *preh* or *ao*, give; *sanū* (cf. Bashgalī *achuṇō*), run; *vēch*, take; *grũt*, bind; *vai-shao*, draw water; *uttō*, keep (me as thy servant).

The 2nd person plural ends in *vē̃*. Thus, *karavē̃*, put ye on (the saddle, a garment); *datavē̃*, put ye on (a ring, shoes).

The **Present** Tense is conjugated as follows:—

| | I strike. | | I go. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *viam.* | *viã̃mish.* | *gyam.* | *gyã̃mish.* |
| 2. | *viash.* | *viãsē̃.* | *gyash.* | *gyãsē̃.* |
| 3. | *viās.* | *viast.* | *gyās.* | *gyāst.* |

Other examples are *meryam*, I die; *na vēcham*, I do not take; *nishās*, he sits, or he dwells; *matrās*, he says; *chāst*, they make (offerings). In the following, the third person plural is used in the sense of the third person singular, *charayāst*, he is grazing; *ēāst*, he comes; *lasayāst*, it becomes spare, remains over and above. It is possible that in these last *yast* is really an auxiliary verb connected with the Ghalchah *yast*, he is. The verb substantive *veṛ* seems to be really a future of the root which appears in the Ghalchah (Yūdghā) *viem*, I was.

**Definite Present.**—There is no special form for this. It is the same as the simple present. In the list of words, the idea of a simple present is expressed by a circumlocution.

Thus, *yē viyũstō-ka mayō̃ vṛem*, I am in a beating, something like the old English 'I am a-beating.'

**Imperfect.**—This, in the list of words, is expressed by a similar circumlocution. *Yē viyũstō-ka mayō̃ vaṛiem*, I was in a beating, I was a-beating. In the specimens there are several forms which can only be treated as imperfects or as habitual pasts. They are based on the corresponding forms of the present tense, and are *preyāsa*, (no one) used to give (to him); *ēyāsa*, (his son) was coming (and was seen by him); *vēchāsa*, (the devil) used to take (tribute); *prēāsī*, they used to give (a man).

**Future.**—The typical letter of this tense is *r*, corresponding to the Bashgalī *l*.

Compare the Bashgalī *vīlam*, I shall strike. As in that language, the first person plural is irregular, the following is the conjugation of the tense 'I shall strike':—

| | Sing. | Plur. |
|---|---|---|
| 1. | *viẽṛam.* | *vīkarē.* |
| 2. | *vieṛesh.* | *viẽṛẽ.* |
| 3. | *vieṛ.* | *vieṛet.* |

Other examples are *mela chẽṛam*, I will make words; *bīkarē*, we will become (happy).

This tense can be used in the sense of a present subjunctive, as in *yē kas viẽṛam*, I perhaps may strike.

**Past.**—In transitive verbs this tense is conjugated passively with the subject in the agent case. I have not found any instances in which the tense is changed to agree with the object in gender or number (see, however, the perfect, below). As in other languages, the tense is the simplest form of the past participle, without the termination *sta*. In one or two cases it takes the termination *ō*, instead of *ā*. The past tense of the verb 'strike' is therefore conjugated as follows, the participle itself remaining unchanged throughout:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *ĩ vinā* or *vinō*. | *yema vinā, vinō.* |
| 2. | *to vinā* or *vinō*. | *vīma vinā, vinō.* |
| 3. | *tashō vinā* or *vinō*. | *tẽs vinā, vinō.* |

Other examples of this tense are, *miul prē vē kŭṛā*, did you buy? *maṭyā*, he divided; *vēsēteyā*, he collected; *pusiyā*, he lost; *preshyā*, he sent; *mela* (or *mele*) *kṛā* (*kŭṛ* or *kŭṛā*), he made words, he said; *kṛā*, *kŭṛ* or *kŭṛā*, he (or I) made, he (or I did); *vẽṛẽtoā*, he saw, I saw; *pelãgō*, he embraced; *jīpartō*, he kissed; *mela kudeyā*, he enquired; *zẽṛyā*, he entreated; *pratā*, thou gavest; *jẽṛā* (2nd specimen), he killed.

With a pronominal suffix of the dative of the first person we have *pratōm*, thou didst (not) give to me.

The word for 'he said' is *matrei*, which seems to be irregular. Possibly the *ei* is a pronominal suffix meaning 'to him.'

In the case of intransitive verbs, the third person singular is the bare past participle, which agrees with the subject in gender. In the other persons, pronominal suffixes of the nominative are added to the past participle. We thus get the following conjugation of 'I went':—

| | Sing. | Plur. |
|---|---|---|
| 1. | *gōm.* | *gōmish.* |
| 2. | *gōsh.* | *gōẽ.* |
| 3. | *goā* (masc.), *geā* (fem.). | *gōt.* |

An example of the 3rd sing. fem. is *nishtupren dabala goā, patkẽṛ dabili geā*, first, the boy went, afterwards the girl went.

Other examples of this tense are *samatyā*, he started; *chamyā*, (a famine) stuck; *beā* or *bē*, he became; *nishinā*, he sat, or stayed; *binyā*, he understood; *oshirmã̃-gōm*, I felt (lit. went) ashamed; *ā*, he came; *zo-ma-vẽṛyā*, he did not wish in his heart; *āṭō*, (the turn came); *shātinōt*, they became merry; *nishinōt*, they dwelt; *vēshan-gōt*, they rebelled.

In the Parable, when the elder son comes home, the word used is *ḍayyã̃*, he arrived. I am unable to explain this form. Possibly it is really the locative of a verbal noun, and means 'on arriving.'

The **Perfect** tense is, in the list, formed from the conjunctive participle. Thus, *ĩ̃ vībī vṛem*, by me having struck he is by me, *i.e.* I have struck him. Elsewhere both in the list and in the specimens, it is formed from the past participle. Thus, *sōs ishtri keṛẽ̃sta* (? is this feminine) *veṛ*, he has made the sister a wife, he has married the sister; *tatō bṛujao pratā veṛ*, the father has given food.

The **Pluperfect**, in the only example, is made from the past participle, viz. *ĩ̃ vinistā vaṛī*, I had struck.

As in Bashgalī, a kind of **Conditional** or **Subjunctive** mood is made by suffixing *bā*, as in *yāṛim-bā . . . . kiuṭs paraṛem-bā*, if I may eat . . . I may fill (my) belly. Sometimes this *bā* is omitted, and we have other idioms, like those given in the list; *yē kas viẽ̃ṛam*, I may perhaps strike; *ĩ̃ viyũ̃sta veṛ*, to me it is (proper) to strike, I should strike.

The **Passive** voice is formed by conjugating the past participle with the verb substantive. Thus:—

*yē vinasta vṛem*,—I am being struck.
*yē vinasta vaṛiem*,—I was struck.
*yē vinasta bāṛiam*,—I shall be struck.

The **Negative** is throughout *na*, except in the negative verb substantive (see above). The word for 'no' is *nai* or *nei*.

[No. 2.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## WAI-ALĀ.

## SPECIMEN I.

(WAIGAL, IN KAFIRISTAN.)

*(Khan Sahib Abdul Hakim Khan, 1900.)*

Ek manashe-be du piutr varī. Amī-ka mayõ kẽshteō
*One man-of two sons were. These among by-the-younger*
piutrus tatōs-ka matrei, 'O tā, to-ba māl-ak mayõ
*son-of-him the-father-of-him-to it-was-said, 'O father, thee-of property among*
ĩ maṭini ĩ ao.' Se tẽs-kane mayõ tashō-ba māl
*my share to-me give.' By-him them among him-of property*
maṭyā. Ek kiti wās dī patkẽṛe-ke kẽshteō piutrus
*was-divided. A some* (i.e. *few*) *days also after by-the-younger son-of-him*
saprok tashō-ba māl vēsēteyā, ek sudu gōla-ke samaṭyā.
*all him-of the-property was-collected, a distant country-to he-started.*
Seō balamast bī tashō-ba māl pusiyā. Kī-wās-ke
*There debauched becoming him-of property was-lost. What-day-at* (i.e. *when*)
saprok māl pusiyā, se gōla-ka abar avotā chamyā.
*all property was-lost, that country-to bad famine* (lit. *hunger*) *stuck.*
Se nĩgiṭi beā. Se goā, ek echchu sal manash mili gēbī
*He in-want became. He went, a very rich man with having-gone*
nishinā. Se bōsta manash se preshyā tanu
*sat* (i.e. *stayed*). *That good* (i.e. *rich*) *man*(*-by*) *he was-sent his-own*
tōla-kẽ mērgā charaũstō-ketī. Se matrās, 'mergã̃ lasavishtō yē yāṛim-bā
*field-to swine feeding-for. He says, 'swine's leavings I* (*if-*)*I-may-eat*
kiuts paraṛem-bā.' Ki manash tashō na preyāsa. Se enerī
*belly I-may-fill.' Any man to-him not was-giving. He now*
binyā, tashō shũ̃ mili mela kṛā, 'iti manash ima
*understood, his self with talking was-done, 'so-many men my*
tatō-ba māl yēbī lasayāst, yē avotẽ meryam.
*father-of wealth having-eaten spare-becomes, I by-hunger am-dying.*
Ōshtibī tatō-ka gēbī mela chẽṛam, "O tā, to
*Having-arisen father-to having-gone word I-will-make, "O father, thee*
myukne Trasken myukne yē oshirmã̃-gōm. Yē to-ba piutr bāla
*before God before I ashamed-went. I thee-of son being*

nũṛyem. Ĩ to mili koidam-kulla kaṭī uttō."' Ōshtibī
*not-am. Me thee with hired-servant like keep."' Having-arisen*
tatōs-ka goā. Sudẽ piutrus ēẏāsa tatō
*father-of-him-to he-went. At-a-distance the-son-of-him was-coming by-the-father*
se vẽṛẽtoā; tashō zō uṭulbī, sanumbī goā, piutrus
*he was-seen; his heart having-burnt, having-run he-went, the-son-of-him*
damṛōẏ-ka pelãgō, jīpartō. Piutrus tatōs-ka
*the-neck-to was-embraced, he-was-kissed. By-the-son-of-him the-father-of-him-to*
mela kũṛ, 'O tā, to myukne Trasken myukne yē oshirmã-gōm.
*word was-made, 'O father, thee before God before I ashamed-went.*
Eneri pat ĩ to-ba piutr bũsta nũṛi.' Tatōs
*Now after to-me thee-of the-son to-be it-is-not(-fit).' By-the-father-of-him*
tashō-ba bahri mele kũṛā, 'bōsta adicham avībī ī
*him-of slaves(-to) word was-made, 'good garment having-brought this-one*
karavẽ; ek ãgushtõ avībī, ī ãgũṛ-ke datavẽ, ī
*put-on; a ring having-brought, this-one's finger-to put-on, (to-)this-one*
waisai datavẽ. Seō patkẽṛe bṛujao kaṭibī kushil bīkarē.
*shoes put-on. From-that after food having-eaten merry we-will-become.*
Niushtẽ ima piutr mõṛasta vaṛī, shũda bē; pius beoōsta vaṛī,
*Formerly my son dead was, living he-became; lost become was,*
eneri ĩ vẽṛẽtoā.' Aka shātinōt.
*now by-me he-was-seen.' They became-merry.*

Tashō-ba deshṭeō piutrus se tũṛẽ tashō-ba tōla-ka mayõ
*Him-of the-elder son-of-him (at-)that time him-of field in*
vaṛī. Atko-bẽ ēbī amã tavar ḍayyã
*was. There-from having-come to-the-house near he-arrived*
alōl-patresta naṭ-chāsta tashō shudī bē. Ek tashō-ba manash
*singing-(?) giving dance-doing to-him known became. One him-of man*
chākaṭī se mela-kudeyā, 'kasu-di alōl preast?'
*having-summoned by-him word-was-asked, 'for-what-also singing they-(?) give?'*
Se matrei, 'to-ba brā ā; se argu-bī āstō-ketī
*By-him it-was-said, 'thee-of the-brother came; he well-being coming-for*
to-ba tatō bṛujao pratā-veṛ.' Tashō chitān kũṛā.
*thee-of by-the-father food given-is.' By-him annoyance was-made.*
Se amã attar ũstō-ke zo-na-vẽṛyā. Tatōs
*He in-the-house inside going-for heart-not-wished. By-the-father-of-him*
ber gē se bōsta zẽṛyā. Se tatōs-ka
*outside having-gone he well was-entreated. By-him the-father-of-him-to*
matrei, 'iti vel to-kẽ koidam kũṛā. Kuĩ-di
*it-was-said, 'so-many year thee-to service was-done(-by-me). Ever-even*

to-ba mela urunga na kŭṛā. Iti koidam kŭṛā
*thee-of the-word otherwise not was-done. So-much service was-done*
to ki wās-kẽ ek chŭ yē na pratōm, im jarã̃ mili
*by-thee any time-at one kid to-me not was-given-to-me, my friends with*
yēbī, yē kushil bāṛiem. Kuĩ-ta ī to-ba piutr
*having-eaten, I happy might-have-become. When this thee-of the-son*
ā-bā, kã̃sta kanchanai mili to-ba māl pusiyā, to
*may-have-come, by-whom harlots with thee-of the-property was-lost, by-thee*
ī-ketī bṛujao pratā.' Tatōs tashō-ka matrei,
*this-one-for food was-given.' By-the-father-of-him him-to it-was-said,*
'O piutr, to saprok wās ĩ mili vṛesh. Ima kasu veṛ-bā,
*'O son, thou all time me with art. My whatever may-be,*
tūsha veṛ. Yema kushil bũ̃sta vaṛī, kasu-ketī to-ba
*thine is. To-us happy to-become was(-proper), because thee-of*
brā mõrasta vaṛī, eneri piukede bē; pius beoōsta vaṛī, eneri
*the-brother dead was, now alive became; lost become was, now*
ĩ vẽṛẽtoā.'
*by-me he-was-seen.'*

[No. 3.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## WAI-ALĀ.

## SPECIMEN II.

(WAIGAL, IN KAFIRISTAN.)

*(Khan Sahib Abdul Hakim Khan, 1900.)*

Nishtupren Wai Jelālābād nishinasta vaṛī. Seo-bẽ
*Formerly the-Wai-people in-Jalalabad dwelt were. There-from*
wār-ēbī Nārang nishinōt. Seo-bẽ mukī wār-ēbī
*up-having-come at-Narang they-dwelt. There-from having-fled up-having-come*
Chaqan-serai nishinōt. Seo-bẽ ēēbī Shakuṛik nishinōt.
*at-Chaqan-sarai they-dwelt. There-from having-come at-Shakurik they-dwelt.*
Shakuṛikẽ Shigal ṭao tavar veṛ. Seo-bẽ ēēbī
*In(i.e. to)-Shakurik the-Shigal country near is. There-from having-come*
Kumaritun Samalam nishinōt. Seo-bẽ ēēbī Waigal
*at-Kumaritun (and-)Samalam they-dwelt. There-from having-come in-Waigal*
nishinōt.
*they-dwelt.*

Waigal yōsh vaṛī. Se yā-velẽ Waigaliẽ-kẽ sham
*In-Waigal a-devil was. He every-year the-Waigal-people-from tribute*
vēchāsa. Amã̃ gã̃ṛẽbī tashō vār-vārẽ ek manash
*was-taking. Houses having-counted to-him by-turn-(and-)turn a man*
prēāsī. Ek amã̃-kẽ ek dabala ek dabili tsaveṛkeṛ vaṛī.
*they-used-to-give. One house-in one boy one girl orphans were.*
Tẽs-kẽ vār āṭō. Nishtupren dabala goā, patkẽṛ dabili geā.
*Them-to turn arrived. First the-boy went, afterwards the-girl went.*
Yōsh matrei, 'lāmustōk veṛet. Nei, na vēcham.' Ī-ketī
*By-the-devil it-was-said, 'very-small they-are. No, not I-take.' This-for*
Wai yōsh-kẽ vēshan-gōt. Seo-bẽ tē
*the-Wai-people the-devil-from rebellious-went. There-from they*
Trasken taṛala gōt. Tẽsa Trasken Bimberi adā
*(the-God-)Trasken searching went. By-them Trasken (on-)Bimberi hill*
vẽṛẽtoā. Se Waigaliẽ mili gēbī yōsh tashō
*was-seen. He the-Waigal-people with having-gone the-devil by-him*
jẽṛa. Seo-ba patkẽṛ Waigal manash Traskene-kẽ ḍūh chāst.
*was-killed. There-from after Waigal men Trasken-to offerings make-*

## NUMERALS.

Ek, du, trē, shtā, pūch, shū, sōt oshṭ, nū, dosh, yāsh,
*One, two, three, four, five, six, seven, eight, nine, ten, eleven,*
bāsh, trũsh, chadẽsh, pachẽsh, shẽsh, satāsh, eshṭāsh, èshī,
*twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen,*
vishī, vishē-dōsh, du-vishī, du-vishē-dōsh, trē-vishī, trē-vishē-dosh, shtā-vishī,
*twenty, thirty, forty, fifty, sixty, seventy, eighty,*
shtā-vishē-dōsh, pūch-vishī.
*ninety, hundred.*

## WASĪ-VERI OR VERON.

This language is spoken by the Prēsun, one of the Sufēd-pōsh tribes of Kāfiristān. According to Sir George Robertson[1] they are also called Viron by their Muhammadan neighbours, and 'are probably a very ancient people. They inhabit the Presungul,[2] and are entirely different from the Siāh-pōsh tribes on the one hand, and from the Wai and the Ashkun(d) people on the other. They are remarkable for their peaceful disposition, and for their inefficiency as fighting men.....The high valley of the Prēsuns is easy, and the grazing excellent, the flocks and herds good and the people can be plundered without much difficulty: but it is a sort of cockpit for Kāfiristān, and no man can wander there safely except when the passes are closed by snow.'

The language spoken by this people differs extremely from Bashgalī, but a perusal of the grammatical notes which follow will show that both languages evidently belong to the same stock.[3]

The following specimens of the Veron dialect, or Wasī-veri, have been prepared for me, under circumstances of considerable difficulty, by Khan Sahib Abdul Hakim Khan. As explained above, the Verons are a people not easy to get hold of. At length, after long search, a shepherd of considerable stupidity was found, and with his aid the versions were prepared through the intermediary of a Bashgalī Shaikh, who knew something of his language.

The results are the two following specimens (a version of the Parable of the Prodigal Son, and a Folktale), and the following List of words in the Veron language.

This is the first attempt which has ever, so far as I am aware, been made to record any facts about this interesting language, concerning which nothing has hitherto been known except the name. Considering the want of intelligence shown by the source of our information, we cannot hope that the specimens are in every respect correct, but Khan Sahib Abdul Hakim Khan's skill and experience in preparing these specimens (this is the thirteenth that he has been good enough to procure for me) are a guarantee that every care has been taken to make them as accurate as the circumstances permitted.

From the specimens and the list of words, we are able to put together the following imperfect sketch of the Veron language, which has been checked at Chitral by Khan Sahib Abdul Hakim Khan:—

### I.—NOUNS—

| | Singular. | Plural. |
|---|---|---|
| (1) | *yā*, a father. | *yā-kil* or *yā-kili*. |
| | *yā*, of a father. | *yā-kiliõ*. |
| | *yā-pa* or *yā-panē*, to a father. | *yā-kiliõ-panē*. |
| | *yā-pa* or *yā-panea*, from a father. | *yā-kiliõ-panea*. |

[1] *The Kāfirs of the Hindu-kush*—pages 78 and ff.

[2] This is the name given by Sir George Robertson to the river which is formed by the 'Wezgul' drainage. *Op. laud.* pages 64 and 66. The river does not appear to have any established local name or he would have used it, instead of coining a designation. Khan Sahib Abdul Hakim Khan calls it the 'Wasī-gal,' and the language 'Veron' or 'Wasī-veri,' *i.e.* speech of Wasī.

[3] Compare the first personal pronoun in the two languages. In Bashgalī, it is *õnts* and in Veron it is *unzū*.

## NUMERALS.

Ek, du, trē, shtā, pūch, shū, sōt oshṭ, nū, dōsh, yāsh,
*One, two, three, four, five, six, seven, eight, nine, ten, eleven,*
bāsh, trũsh, chadẽsh, pachẽsh, shẽsh, satāsh, eshṭāsh, ẽshī,
*twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen,*
vishī, vishē-dōsh, du-vishī, du-vishē-dōsh, trē-vishī, trē-vishē-dōsh, shtā-vishī,
*twenty, thirty, forty, fifty, sixty, seventy, eighty,*
shtā-vishē-dōsh, pūch-vishī.
*ninety, hundred.*

| Singular. | Plural. |
|---|---|
| (2) *lu<u>sh</u>tu*, a daughter. | *lu<u>sh</u>t-kil* or *lu<u>sh</u>t-kili.* |
| *lu<u>sh</u>tu*, of a daughter. | *lu<u>sh</u>t-kiliõ.* |
| *lu<u>sh</u>tu-pa*, to a daughter. | *lu<u>sh</u>t-kiliõ-panē.* |
| *lu<u>sh</u>tu-panea*, from a daughter. | *lu<u>sh</u>t-kiliõ-panea.* |

The following are further examples of the formation of the plural :—

| Singular. | Plural. |
|---|---|
| *piẽ*, a son. | *piẽ* or *piẽ-kili.* |
| *warjemi*, a man. | *warjemi.* |
| *weste*, a woman. | *westeõ.* |
| *īri*, a horse. | *īriõ.* |
| *<u>zh</u>e<u>sh</u>t*, a bull. | *<u>zh</u>e<u>sh</u>teõ.* |
| *gūṭh*, a cow. | *gūṭhõ.* |
| *kirukh*, a dog. | *kirõ.* |

There does not appear to be a dual number. We have *lūe-yā-kil*, two fathers; *lūe lu<u>sh</u>t-kil*, two daughters; *lūe piẽ*, two sons; *lūe warjemi*, two men.

Some nouns appear to have an oblique form. At least we find *tarage* or *tarag-tĩ*, in the house, and *tarage tibbatiuk*, near to the house.

As regards cases, the genitive frequently has the termination *ūri*. Thus we have *warjemi-ūri*, of a man; *īri-ūri*, of the horse; *ki<u>zh</u>gā-ūri*, of the swine. So also in the Pronouns (*q.v.*). The terminate *wak* also appears in the list of words. Thus, *yā-wak*, of a father.

As regards the Dative, the specimens and the List of words give a form in *<u>sh</u>*. Thus, *yā<u>sh</u>*, to the father; *piẽ<u>sh</u>*, to the son; *iyū endes<u>h</u> pologs<u>h</u>o*, thou to-me saidst. It may be noted here that the specimens show that the postpositions of the cases are very loosely used, and are frequently omitted. It seems to me to be probable that in the first two examples the *<u>sh</u>* is a pronominal suffix meaning 'his,' and that the words mean 'his father' and 'his son,' respectively. Compare the Wai-alā *manas<u>h</u>s<u>h</u>a*, his man.

I note one instance of a Dative Plural in *an*, i.e. from *palē*, a servant, we have Nominative Plural *palē;* Dative Plural *palēan*, (the father said) to the servants. Or, more probably, *palēan* is a general oblique plural form. Compare the Bashgalī *palēin-tã.*

A Dative of motion to a place is formed by prefixing *tu*. Thus, *tu-gul*, to (or in) a country; *tu-munj*, to-in, into.

A Locative case is formed by suffixing *munj*. Thus, *itineok-tu-munj*, to-in-fields; *tulu-munj*, in longing. 'On the back' is *tu-gīch*. Thus, *īri-tugīch*, on a horse. *Nu* also means 'in,' in *nu-lōsuni*, in want.

## II.—PRONOUNS—

| Singular. | Plural. | Singular. | Plural. |
|---|---|---|---|
| *unzū*, I. | *asẽ.* | *i-yū*, thou. | *miū.* |
| *um*, *um-ūri*, of me, my. | *as.* | *ī*, *ī-ūri*, of thee, thy. | *asēn-ūri.* |
| *endes<u>h</u>*, Dat. and obl. form. | *asẽ*, *as.* | *ities<u>h</u>*, Dat. and obl. form. | *asēn.* |

The oblique forms can, apparently, be used for almost any case. Thus, in the specimens, in different places, *endes<u>h</u>* means 'of me,' 'to me,' and 'me.' 'My father' is *um yā : um aga* (second specimen) is 'to me': *as-panē* is 'to us.'

In the second person, the sign of the genitive is often dropped. Thus we have *ī nam*, thy name; *ī yā*, thy father; *ī timig*, before thee; *ī piẽ*, thy son.

| Singular. | Plural. |
|---|---|
| *sū*, he. | *mū*. |
| *sumish*, *sumish-ūri*, of him. | *mishin*, *mishin-ūri*. |
| *sumish*, *mish*, Obl. form. | *mishin*. |

The oblique form may be used for any case. Thus, *mish letrī*, his wealth; *mish shõ-panē*, with his own self; *sumish-panē*, to him; *sumish amjōn*, put on him; *sumish eshtak piẽ*, his eldest son; *sumish-dugẽ* (compare Bashgalī *ene-dugān*), for his sake; *sumish tu-gīchi*, on his back; *sumish-pa*, from him. Regarding pronominal suffixes see the remark on the Dative case of nouns, above.

'That' is *esle*, as in *esle warjemi*, that man: *esle ves*, at that time. 'Those rupees' is translated *marga ṭenga*. 'This' is *uū*, as in *uū īri*, this horse; *uū piẽ*, this son.

The following are miscellaneous pronouns. 'Who' (relative) is *kese* or *kes*; 'whose?' is *tesh*; 'what?' is *pseh*; 'so many' is *kereg*; 'how many' is *kereg-skal*; 'whatever' is *pespulok*; 'any one' is *kesedde*; *um-ūri psahstro, ī-ūri asto*, is 'mine whatever-things are, thine are.'

III.—VERBS—

## A. Verbs Substantive.

*Infinitive*, *inik*, to be, as in *piẽ inik aipua*, fit to be a son.

*Present Tense*, I am, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *esmo*, *aso*. | *esemsho*. |
| 2. | *eso*, or *es*. | *eseno*. |
| 3. | *eso*, *so*, *esela*. | *asto*. |

The following sentences may be compared with the above:—

*Aipua nā aso*, I am not fit.
*Um panē eso*, thou art with me.
*Nerag tikkẽ eso*, how far is it?
*Zīn tarag-tĩ eso*, the saddle is in the house.
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*Pseh lol naṭ so*, what singing (and) dancing is there?
*Ī nam pesnemes*, what is your name?
*Uū īri nerag utsu esela*, how old is that horse?
*Nerag piẽ ast* (possibly borrowed from Ghalchah), how many sons are there?
*Um-ūri psahstro, ī-ūri asto*, mine whatever things are, thine are.

*Past Tense*, I was, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *essem*. | *asemsho*. |
| 2. | *esso*. | *esno*. |
| 3. | *esso*, *so*, *tso*. | *asto*, *ese*. |

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III.—VERBS—

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*Nerag piẽ ast* (possibly borrowed from Ghalchah), how many sons are there?
*Um-ūri psahstro, ī-ūri asto*, mine whatever things are, thine are.

*Past Tense*, I was, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *essem*. | *asemsho*. |
| 2. | *esso*. | *esno*. |
| 3. | *esso*, *so*, *tso*. | *asto*, *ese*. |

Examples of the use of this tense are,—

*sū tulu-munj so*, he was in longing.
*sumish eshtak piẽ itineok tu-munj so*, his eldest son was in the fields.
*attege kaṭa warjemi so*, there was a wealthy man.
*shingrānik char tso*, merry-making was proper.
*lūe piẽ ese*, there were two sons.

*Future*, I shall be;—*unzū apōrgosmō*.

*Present Conditional*, I may be;—*unzū apōrgosme*.

*Past Conditional*, I would have become merry;—*shingraga saisumish*.

*Future Conditional*, I should be;—*inikso*.

Several words are translated 'he became' in the specimens. They are as follows:—

*ūtu-kal wōkso*, there became a famine-year.
*nu-lōsuni wōkso*, he became in want.
*ṭikhiul wōkso*, he became annoyed.
*shõ-ōkso*, he became alive.
*aṭo-bōkso*, he had become lost.
*shingra wōgusto*, they became merry (compare *pezekso*, he went; *pezegusto*, they went).

## B. Active Verb.

Standard verb,—

*pesumtinik*, to beat.

*Infinitive*, *pesumtinik*, to beat; so *inik*, to be; *wuzānik*, to graze; *oyinik*, food; *tibzinik*, to go inside; *shingrānik*, to make merry. We find a Dative of the Infinitive in *atsuk-panē abuk aphlēgo*, he gave food for (on account of) his coming.

The *Past Participle* or *Conjunctive Participle* ends in *i* or *ī*. Thus, *pesumtī*, having beaten; so *bidi-talwi*, having done debauchery; *oyī*, having eaten; *nishtī*, having risen; *uskozi*, having seen; *gizi*, having brought; *chāli*, having called; *bebzī*, having gone out; *tizh-gui*, having collected; *tibzī*, having gone inside; *kosi*, having fallen. *Ikki-zo*, running, seems to belong to this.

*Imperative*,—*pesumtieh*, beat; so,—*āphleh* or *ophliu*, give; *sumoṭū*, keep; *al bĩzas*, look here. Other examples in the list of words are,—*pez*, go; *oyus*, eat; *bishlus*, sit; *jots*, come; *ishteh*, stand; *omos*, die; *ikiutsek*, run; *ilgēseh*, take (? take away); *ūrias*, walk.

Plurals are *amjōn*, put on; *sakshōn*, put.

*Present*,—I beat, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *pesumtiemo.* | *pesumtimsho.* |
| 2. | *pesumtimasish.* | *pesumtimasinch.* |
| 3. | *pesumtimaso.* | *pesumtimasto.* |

The same tense of the verb 'to go' is (judging from the list of words) somewhat different. It is as follows:—

| | | |
|---|---|---|
| 1. | *pezemo.* | *pazemsho* (sic). |
| 2. | *pezmasish.* | *pezemasench.* |
| 3. | *pezemaso.* | *pezemasto.* |

The only example in the specimens is *bī-shilmasto*, it (they) become(s) spare.

In the List of words we find *ayāmeso*, he is grazing; *i-tak tsāmaso*, he comes behind you. *Mōksum*, in the Parable, which is translated 'I am dying,' is apparently really a Past Tense, and means 'I am dead.'

The following appear to be the terminations of this tense:—

| | Singular. | Plural. |
|---|---|---|
| 1. | *emo.* | *msho.* |
| 2. | *masish.* | *masinch, masench.* |
| 3. | *maso, meso.* | *masto.* |

These may be compared with the Present and Past Tenses of the Verb Substantive and with the Bashgalī Pluperfect.

*Imperfect,—pesumtimasēsum.*

In the Parable, *āmaso*, he was coming, is apparently an example of this tense. It looks, however, more like the third person present.

*Future,*—I shall beat, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *pesumtemo.* | *pesemtemsho.* |
| 2. | *pesemtimasso.* | *pesemtiogasno.* |
| 3. | *pesemtiogosso.* | *pesemtiogasto.* |

Other examples are,—

*pezemo*, I will go; *veri-polemo*, I will say words; *oïmsho*, we will eat; *shingraïmsho*, we will make merriment.

*Present Conditional,*—I may beat, etc.,—*pesumti-wolgosm.* Other examples are probably *gosaisum*, I would make (my belly satisfied); *bī-shilema*, if (the husks) would become spare; and (in the second specimen) *nā mokwasum*, I should not die. This is perhaps a future. 'I should beat' is *pesumtenikso.*

*Past Tense.*—The subject appears always to be in the Nominative in the case of Transitive Verbs, but the conjugation of Transitive and Neuter Verbs differs in this tense.

I beat, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *unzū pesumtiom.* | *asẽ pesumtiomsho.* |
| 2. | *iyū pesumtioksho.* | *miū pesumtegunch.* |
| 3. | *sū pesumtiogo.* | *mū pesumtiogosto.* |

I went, etc.

| | | |
|---|---|---|
| 1. | *unzū pezeksam.* | *asẽ pezaksamish.* |
| 2. | *iyū pezegesish.* | *miū pezaksinch.* |
| 3. | *sū pezagish, pezagusto,* or *pezekso.* | *mū pezegusto.* |

Other examples of the Past Tense of Transitive Verbs are:—

*First Person,—iliemche*, I did; *uzhogo*, I found.

*Second Person,*—(List of words) *plī ilgēgo*, you bought; (Specimens) *iyū pespulokshilo*, whatever thou saidst; *nā uphlēgo*, thou didst not give; *abuk aphlēgo*, thou gavest food.

*Third Person,—polōgo*, he said; *wilisōgo*, he lost; *ṭikhēgo*, he consumed; *esēgo*, he sent; *lust ultsōgo*, he embraced; *veri-aplogo* (*? aphlēgo*), he ordered; *nusiōgo*, he heard; *agi-deōgo*, he enquired; *abuk aphlēgo*, he gave food; *optoōgo*, he entreated; *psāōgo*, he lost; *jicheveh uphlēgo*, he gave a paper; *abuk aphlēgo*, they gave food.

Ending in *sto* are,—*buṭog-lēgusto*, he made division; *tizh-gousto*, he collected; *kesedde sumish nā aphlimasto*, no one gave him; *aptēgusto*, they accepted; *ipōgusto*, he built; *lēgusto*, they did. These are all probably plurals.

The two following end in *kso*, which judging from analogy would lead us to class them with Neuter Verbs; but the meaning seems to be transitive,—*āpichōkso*, he kissed; *alugōkso*, it struck (? alighted) on his head.

Judging from cases like *aphlēgo* or *uphlēgo*, which means thou gavest, he gave, and they gave, it would seem that in the case of Transitive verbs, the Tense has a Passive signification, although the pronouns of the subject are used in the form of the nominative. *Unzū aphlēgo* would be equivalent to the Urdū *maĩ-nē diyā ; iyū aphlēgo*, to *tū-nē diyā*, and so on. The case closely resembles that of Dakhinī Hindōstānī which has *maĩ* (not *maĩ-nē*) *diyā*.

Other examples of the Past Tenses of Neuter verbs are,—

*First Person,—mōksum*, I am dead; *emaso*, I became.

*Third Person,*—(List of words), *ashlekso*, he is seated, or *ashilekso*, he resides; (Specimens) *shilēgusto*, he stayed; *wōkso*, he became; *jurokso*, his heart burnt; *mōkso*, he was dead; *shō-ōkso*, he became alive; *bōkso*, he became; *woshukso*, he wished; *atsukso*, he came; *ashlegso*, he sat.

*Uzhōgo* is translated 'he became found.' It is probably a Transitive verb, and means 'I have found (him).'

It would appear probable that the termination *so* in the above instances is the third person singular past of the verb substantive, meaning 'he was.' So also the termination *usto* of the third person plural. Compare the Bashgalī Pluperfect.

*Perfect,*—I have beaten,—No example. *Skal wezig mish pe eshpōmo* means 'I have beaten with many stripes,' but the verbal root is not the standard one. Other examples, all more or less doubtful, are,—*ibil liemo*, I have done (I did) service; *umun nā gāsuṇ*, I have not refused; *ī wayeh āwukso*, thy brother has come (came); *unzū ittīn tsera skal tūd pezaksom*, I have walked (I walked) a long distance to-day. I am informed that, as a matter of fact, the language has no perfect tense. The Past tense is used in the meaning both of an Indefinite Past and of a Perfect.

*Pluperfect,*—'I had beaten' is *unzū pesumtimasum*.

The following examples of Passive Verbs are given in the list of words:—

*unzū pesumtiuggan puzokso*, *unzū pesumtiuggan pezagesh*,

I am beaten. I was beaten.

*unzu pesumtiuggan pezmesh*,

I shall be beaten.

Finally,—It is probable that the above verb *pesum-tinik*, to beat, is a compound one. It may be mentioned that the root of the corresponding verb in Kalāshā is *ti*.

In the above examples the vowels *a* and *u*, *a* and *e*, *e* and *i* seem to be freely used for each other. I have written in each case what I have found.

[ No. 4.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## WASÎ-VERI OR VERON.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1899.)*

Attege warjemi-ūri lūe piẽ ese. Mishin tum-juruk bannia
*One man's two sons were. Of-them from-among the-younger*
ya̤-sh polōgo, 'Ou ya̤, ī letrī tum-juruk um buṭog endesh
*father-to said, 'O father, thy property from-among my share to-me*
ophliu.' Sū mish letrī mishin tumunj buṭog-lēgusto. Nerag vestektse
*give.' He his wealth them among divided. Some days-after*
bannia piẽ mish letrī sunya̤wi tizh-gousto tikkẽ tu-gul pezagusto.
*younger son his wealth all collected distant to-country went.*
Mish letrī esle bidi-talwi wilisōgo. Immureh mish letrī
*His wealth there having-done-debauchery he-lost. When his wealth*
sunya̤wi ṭikhēgo esle-tu-gul skal ūtu-kal wōkso. Sū nu-lōsuni
*all was-consumed in-that-country much hunger-year became. He in-want*
wōkso. Sū pezekso attege kaṭa warjemi panē meshĩ shilēgusto. Esle
*became. He went one wealthy person with together stayed. That*
warjemi mish itineok tu-munj sumish esego kizhgā wuzānik. Sū
*person his fields in him sent swine grazing-for. He*
tulu-munj so, 'kizhgā-ūri oyinik wūs bī-shilema oya̤
*longing-in was, 'swine's food husks if-spare-would-become having-eaten*
omilu lāro gosaisum.' Kesedde sumish nā aphlimasto. Esle-tu-ves
*belly satisfied I-would-make.' Any-one to-him not gave. At-that-time*
bisikneokso mish shõ panē veri-polōgo, 'kereg-skal palē um ya̤
*to-senses-came his-own self with words-said, 'how-many servants my father's*
arawar-panē abuk oyī mishin-ūri bī-shilmasto; unzū ūtavi
*wealth-with food having-eaten of-them spare-becomes; I of-hunger*
mōksum. Uishtī ya̤-pa pezemo; sumish-panē veri-polemo,
*am-dead. Having-risen father-to I-will-go; him-to words-I-will-say,*
"O ya̤, unzū Pāchā timig ī timig jirikh emaso.
*"O father, I God before thee before ashamed became.*

Alā-taĩ ī piẽ inik aipua nā aso. Endesh attege palē charã
*After-this thy son to-be fit not I-am. Me one servant like*
sumoṭū."' Uishtī ya̤ pa pezekso. Piẽ tikkẽ-panea āmaso, ya̤
*keep."' Having-risen father to he-went. Son at-distance was-coming, father*

uskozi jurokso ikkizo pezekso. Yā piĕ-sh lust-ultsōgo,
*having-seen-him his-heart-burnt running went. Father the-son-to embraced,*
apichōkso. Piĕ yā-sh veri-polōgo, 'O yā, unzū Pāchā timig ī
*kissed. Son the-father-to said, 'O father, I God before thee*
timig jirikh emaso; alā-taĭ ī piĕ inik aipua nā
*before ashamed became; after-this thy son to-be fit not*
aso.' Yā mish palēan veri-aplogo, 'ischum bizisana gizi sumish
*I-am.' Father his servants-to ordered, 'good clothes having-brought him*
amjōn; attege wōgikh gizi mish igi-panē sakshōn; wezil mish ṭhiṭĕ
*put-on; one ring having-brought his finger-on put; shoes his feet*
sakshōn. Alā-tani abuk oïmsho, shingraïmsho. Um piĕ mōkso,
*put-on. After-that food we-will-eat, merriment-we-will-do. My son was-dead,*
iti shŏ-ōkso; aṭo bōkso, iti uzhōgo.' Mū shingra wōgusto.
*now alive-became; lost had-become, now I-have-found.' They merry became.*

Sumish eshtek piĕ esle-ves mish itineok tu-munj so. Estā
*His elder son at-that-time his fields in was. Thence*
āmāshe tarage tibbatiuk lol-naṭ-lēgo kuṭ sū nusiōgo. Attege palē
*coming house-to near singing-dancing sound he heard. One servant*
chāli agi-deōgo, 'pseh lol naṭ so?' Sū polōgo, 'ī
*having-called he-enquired, 'what singing dancing is?' He said, 'thy*
wayeh āwukso. Ī yā sumish seogen atsuk-panē abuk aphlēgo.'
*brother has-come. Thy father his well coming-for food gave.'*
Sū ṭikhiul wōkso; tibzinik nā woshukso, yā bebzī sumish
*He annoyed became; inside-going not did-wish, father out-going him*
optoōgo. Sū yāsh veri-polōgo, 'al bĭzas, kereg ussū ī-aga ibil
*entreated. He father-to he-said, 'here look, so-many years thee-to drudgery*
liemo; imu-badē iyū pespulokshilo unun na gāsum. Kereg kodium
*I-have-done; any-time thou whatever-said refused not I-have. So-much service*
iliemche, iyū imu-badē attege isha endesh nā uphlēgo, um imjiekh
*I-did, thou any-time one kid to-me not gavest, my friends*
panē mashĕ oyī shingraga saisumish. Immu-reh ī
*with together having-eaten merry I-would-have-become. When thy*
uū piĕ atsukso, ī arawar kes werisaṭ panē psāōgo, iyū sumish-dugĕ
*this son came, thy wealth who harlots with lost, thou for-his-sake*
abuk aphlēgo.' Yā sumish polōgo, 'O piā, iyū vesañgne um-panē
*food gave.' Father to-him said, 'O son, thou every-day me-with*
eso; um-ūri psahstro i-ūri asto, as-panē shingrānik
*art; my whatever-things-are thine are, us-with (or to) merriment-making*
char tso, pshakh ī uū wayeh mōkso, sude shŏ-ōkso; aṭo
*fitting was, because thy this brother was-dead, again alive-became; lost*
bōkso, sudī uzhanik-wōkso.'
*had-become, again has-been-found.'*

[ No. 5.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## WASÎ-VERI OR VERON.

## SPECIMEN II.

*(Khan Sahib Abdul Hakim Khan, 1899.)*

Attege kaṭa warjemi so. Sū warjemi panē polōgo, 'um-aga
*One wealthy person was. He people to(or with) said, 'to-me*
Pāchā jicheveh uphlēgo nā mokwasum.' Sumish veri warjemi aptēgusto.
*God paper gave not I-would-die.' His word people accepted.*
Sū warjemi mish-aga iūni wishtar tarag ipōgusto. Al warjemi
*That person himself-to new big house built. There people*
tizh-gui abuk aphlēgo. Sū tibzī kū-panē ashlegso.
*having-collected food gave. He inside(the-house) stool-on sat.*
Warjemi sumish-panē skal naṭ lēgusto. Naṭli-mash-tu-munj
*People before-him much dancing did. In-the-course-of-the-dancing*
uzhnū-ir vischek panea bim kosi sumish chijī alogōkso.
*a-piece-of-rock-salt ceiling from down falling his on-head struck.*
Sū mōkso.
*He died.*

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## NUMERALS.

Ipin *or* attege lūe chhī chipū uch ushū sete aste nūh leze zizh
*One two three four five six seven eight nine ten eleven*
wizū chhīza chipults vishilhts ushulhts setilts astilts nalts zū
*twelve thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty*
lezaij jibeze lejjibets chichegzū chichegzālets chipegzū chipegzualets
*thirty forty fifty sixty seventy eighty ninety*
ochegzū.
*hundred.*

## ASHKUND.

We know nothing whatever about this dialect except that the word *Ash-kund* means 'bare mountain.' All the efforts of my friends on the North-West Frontier have failed to procure specimens of this language.

## THE KALĀSHĀ-PASHAI SUB-GROUP.

The languages belonging to this sub-group are spoken to the east and south of Kāfiristān proper. They are closely connected with the true Kāfir languages, but are influenced by the neighbouring forms of speech. They are three in number, *viz.* (1) Kalāshā, (2) Gawar-bati, (3) Pashai. Of these Kalāshā represents the Kāfir languages merging into Khō-wār, while the other two represent them merging into the languages of the Kohistan described *post*, pp. 507ff. They are dealt with in the following pages.

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## KALĀSHĀ.

The Kalāshīs or Kalāsh Kāfirs[1] inhabit the small valleys of Bomboret, Kalāshgūm, and Birir, south-west of the town of Chatrār (Chitral), in the high lands between the Qāshqār (Chatrār) and the Bashgal Rivers. They are Musalmāns, and are subject to Chatrār, but are claimed by the Bashgalī as slaves.

Their language, Kalāshā, is a connecting link between Bashgalī and Khō-wār, the language of Chatrār. The people who use it call it the *kalāshā-mōn*, or 'speech of the Kalāshās.'

AUTHORITY—

LEITNER, DR. G. W.,—*The Languages and Races of Dardistan*, Lahore, 1877. Part I of this book contains a Vocabulary, and some brief grammatical notes on (amongst other languages) Kalāshā. There is also a set of dialogues in the language, which is reprinted in the same author's *Hunza and Nagyr Hand-book*, Calcutta, 1889, pp. 133 and ff.

LEITNER, DR. G. W.,—*A sketch of the Bashgali Kafirs and of their language.* Lecture in the *Journal* of the United Service Institute of India, No. 43, Simla, 1880. The language described is Kalāshā, not Bashgalī.

It is to be regretted that the materials for giving a full account of this language are so imperfect. All that I have been able to do has been to combine in the following grammatical sketch the information given by Dr. Leitner, and that which I have gleaned from the two specimens, and from the list of standard words annexed. In quoting Dr. Leitner, I have, perforce, given his spelling, except in the case of obvious misprints.[2]

Of the two specimens, one is a translation of the Parable of the Prodigal Son, and the other a piece of Folk-lore in the Kalāshā language.

## A BRIEF SKETCH OF KALĀSHĀ GRAMMAR (SO FAR AS KNOWN).

### I.—NOUNS—

(*a*) **Gender.**—The distinction of gender does not appear to exist in the language. Thus, *ek prusht mōch*, a good man; *ek prusht istri-jah*, a good woman. There appear, however, to be two declensions of nouns, one of animate, and the other of inanimate, objects.

(*b*) **Number.**—When it is wished to emphasize the plural idea, words like *chhik*, all, are appended.

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[1] BIDDULPH, *Tribes of the Hindoo Koosh*, pp. 64 and 127.

[2] Dr. Leitner admits in the Preface to his work that, for want of proper type, diacritical marks have not been given in every case, and that those that are used, are not used with uniformity. This is to be regretted, but I have not thought it proper to venture to correct his spelling from my inner consciousness. These proofs have, however, since this was written, been carefully revised on the spot by Khan Sahib Abdul Hakim Khan.

(*c*) **Declension.**—The Accusative is the same as the Nominative. Nouns have usually two forms, a direct and an oblique. The oblique form of masculine animate nouns in the singular is formed by adding *as* or *es*, and of inanimate nouns by adding *ani* or *an*. The oblique form of the plural is generally formed by adding *n*, *an* or *en*. In some cases, the oblique form is the same as the nominative. Postpositions are usually added to the oblique form, but the postposition *som* or *sum*, with, is added to the direct form. The Genitive and Dative are simply the oblique form without any postposition.

(1) *Animate Nouns*,—*shā*, a king, obl. *shā-as*; *mōch*, a man, obl. *mōch-as*; *strījā*, a woman, obl. *strījā-as*; *putr*, a son, obl. *putr-as*; *Khudā*, God, obl. *Khudā-(y)-as*; *khūk*, pig, obl. *khūk-as*. We thus get the following declension :—

| Sing. | Plur. |
|---|---|
| *shā*, a king (Nom.). | *shavau*. |
| *shā*, a king (Acc.). | *shavau-an*. |
| *shā sum*, with a king. | *shavau-an sum*. |
| *shā-as*, of a king, or to a king. | *shavau-an*. |
| *shā-as pi*, from a king. | *shavau-an pi*. |
| *sha*, or *ēh shā*, O king. | *ēh shavau*. |

| | Sing. | Plur. | Sing. | Plur. |
|---|---|---|---|---|
| Nom. | *mōch*, a man. | *mōch*. | *dāda*, a father. | *dādai*. |
| Gen. | *mōches*. | *mōchen*. | *dadā*, *dādas*. | *dādai*. |
| Dat. | *mōches-hātia*. | *mōchen-hātia*. | *dadā-hātia*. | *dādai-hātia*. |
| Abl. | (from) *mōches-pi*. | *mōchen-pi*. | *dadā-pi*. | *dādai-pi*. |

| | | | |
|---|---|---|---|
| Nom. | *chhū*, a daughter. | *chūlai*. | so we have *hāsh*, horse; *hāshen*, horses : |
| Gen. | *chhūā*, *chhūas*. | *chūlai*. | *dōn*, bull; *dōndan*, bulls : |
| Dat. | *chhūa-hātia*. | *chhūlai-hātia*. | *gak*, cow; *gāgan*, cows : |
| Abl. | *chhūa-pi*. | *chhūlai-pi*. | *shẽṛ*, dog; *shẽṛōn*, dogs. |

Other examples, taken from the Parable, are *dadā-tāda*, near the father; *Khudāyas rūna*, before God; *mazdūras-rau*, like a servant; *dādas-kai*, to the father; *mōche-sum*, with a man; *lalian-sum*, with prostitutes.

NOTE.—In the Parable, the nominative sometimes appears to take the oblique form. We have *putras*, his son (collected, said, was in the field); *dādas*, his father (saw, ordered, embraced). Here, however, the termination is a pronominal suffix meaning 'his.' Thus, *dād-as*, his father. In *ṭsatak-lē*, the younger son (said), we have possibly an instance of a case of the agent as in Bashgalī, Paṣhtō, and Pañjābī before a transitive verb in the past tense.

(2) *Inanimate Nouns*,—*hāst*, a hand, obl. *hāstan*; *bāt*, a stone, obl. *bātan*. So we have in the second specimen *hāndun hātia* for (my) house; *nōren*, of hunger; irregular is *dur hāti*, to home.

Note also the forms *jāno-sum*, with his heart; *zhū-ena*, from or of food.

There is also locative in *ona*. Thus, *hāstona mucha*, (grasped) in a hand; *bazaona*, in a hand (*bazā*, a hand). So also we have in the specimens, *shatara waktona*, at that time; *kõṛona*, on his ears; *dokona*, in the jungle; *broeshṭona*, from the top.

The specimens give two examples of a locative in *e*, viz. *anguṛyake*, on (his) finger; *khūre*, on (his) feet.

Other forms which are not provided for above are *chhēt mōchena*, and *chhēt mōch*, in the fields; *jēgauno*, in a place.

*Hāst grī* is 'holding or seizing a hand,' not, as Dr. Leitner says, 'with a hand.'

Adjectives remain unaltered. Thus, *prusht mōch*, a good man; *prusht mōches*, of a good man; *prusht mōch*, good men; *prusht mochen pi*, from good men; *prusht istri-jah*, a good woman; and so on.

II.—PRONOUNS—

*First Person*,—*ā*, I; *mai*, me, my, to me; obl. *mai*; *ābi*, we; *hōma*, us, to us; obl. pl. *hōmo* or *hōma*.

*Second Person*,—*tū*, *tu*, thou; *tai*, thee, thy, to thee; obl. *tai*; *ābi*, *tū aste chhik* (*chhik* means 'all'), you; *mīmi*, your, to you; obl. pl. *mīmi* or *mīme*.

*Third Person*,—Dr. Leitner gives the following forms,—*āsā*, he, him, his, to him (or her); obl. *āsā*; *shēli*, *eledrūs*, they; *shūsi* (Acc.), they; *īsi*, of them; *āsi*, *shāsi*, to them; obl. pl. *shāsi*.

This, *iya*, *shiya*.

That, *ata*, *tara*.

The following forms occur in the specimens:—

*se*, he, that; that (adj.) to him; *sa*, she; *iya*, *shiya*, this; *ata*, *tara*, that; *toh*, him, it, that; *tā*, *tāse*, *tā-a*, his; *tāse*, *tāse kai*, to him; *īse*, to this person; *she-teh*, *teh*, they; *she-tāse*, *tāse*, their; *tāse pi*, for them; *tāsi mōchani* or *mōcheno*, among them; his own, *tā-same*.

*Interrogatives*,—*kīa* or *kīe*, what? *kūra*, who? *kō*, why? *kilā-espatī*, because; *kimōn*, how many? *shamūn*, so much (many).

*Indefinite Pronouns*,—*kūre*, anyone; *kīe-galē*, whatever.

*Relative Pronoun*,—*kūre-galē* (?), in *kūre-galē tai daulat ḍumbao*, who wasted thy property.

There are several examples of pronominal suffixes; viz. *dadā* (not *dāda*), my father; *bāyo*, thy brother; *dado*, thy father; *pūtro*, thy son; *pūtras*, his son; *dādas*, his father.

III.—VERBS—

**A.—Verbs Substantive—**

The forms given by Dr. Leitner are wrong. The correct forms are as follows:—

*Present*—

| | Sing. | | Plur. | |
|---|---|---|---|---|
| 1. | *āsam*, compare Khō-wār *asum*. | | *āsik*, compare Khō-wār *asusi*. | |
| 2. | *āsas*, ,, ,, | *asus*. | *āsa*, ,, ,, | *asumi*. |
| 3. | *āsōv*, ,, ,, | *asur*. | *āsan*, ,, ,, | *asuni*. |

When the subject is inanimate the third person is as follows:—

3. *shiu*, compare Khō-wār *shĕr*, it is, there is; Plural, *shīen*, compare Khō-wār *shĕni*, they are.

*Past*—

| | Sing. | Plur. |
|---|---|---|
| 1. | *āsis*. | *āsimi*. |
| 2. | *āsi*. | *āsili*. |
| 3. | *āsis*, *asta*. | *āsini*. |

*nē ṣhiāla* is, 'it or they (inanimate subject) did not exist.' So also, in the third person singular, *aṣhis* is used with an inanimate subject. With the above compare Khō-wār *asistam*, I was; *oṣhói*, it was.

Dr. Leitner gives no forms of any verb meaning 'to become.' The following forms occur in the Specimens and List of Words,—*hah*, be (imperat.); *hiu dai*, it is becoming; *hāwis*, I became; *hau*, there became, he, it, became; *hāwen*, they became; *thī-āsis*, he had become; *bām*, I shall be; *kie bā-am-e*, I may be; *hik*, to be; *thī*, being.

From the above it would appear that Dr. Leitner's Present Tense *him*, I am, really belongs to the verb 'become,' and that the proper form for 'I am' is *āsum*, etc.

The verb *dai*, which also means in Paṣhtō, he is, is used as an auxiliary. See below:—

## B.—The Active Verb—

The **Infinitive** ends in *ik*, *īk*, or *k*. (In Wakhī it ends in *àk*, in Ōrmurī in *ēk*, in Shiṇā in *oiki*, in Wasī-veri in *ik*, in Paṣhai in *īk*, and in Khō-wār in *īk*, or *ik*.) Examples of Infinitives are:—

*ōnik*, to bring; *dēk*, to give; *īk*, to come; *par-īk*, to go; *jageik*, to see; *pīk*, to drink; *nisīk*, to sit; *kārīk*, to do; *sangāik*, to hear; *chiṣhṭik*, to stand; *ẓhuk*, to eat.

The following instances of the Infinitive occur in the specimens,—*tyek*, to beat; *charaik*, to graze (active); *gũṛo dyak* (for *dēk*), singing; *naṭ kārik*, dancing; *kārik*, to make; *perkeyak*, to fell; *īk-as*, on account of his coming; *par-īk-as*, of going.

Dr. Leitner gives no examples of any **Participles.** The following are all taken from the specimens:—

**Present Participle,**—*par-ik weov*, going; *ek-weov*, coming, from *īk*, to come; *tīman*, beating; ? *īman*, coming.

**Past Participle,**—*thāulo*, abandoned; *saprek*, found; *keṛe dīta*, or *keṛ dīta*, cut; *luīna*, filled up; *awõjena*, ? having said; *iṣhleg-īta*, having slipped down.

**Conjunctive Participle,**—*phāji*, having divided; *ẓhui*, having eaten; *ūṣhṭi*, having risen; *ōni*, having brought.

Irregular are *pai*, having gone; *kai*, having done; *thī*, having become; *a-dhiai*, running; *yast-kai*, having seized (the neck); *chhĩ*, having called; *thawai*, remaining; *grī*, having taken; *naṣhai*, having killed.

The **Future** is the same as the **Present,** as in the Ghalchah languages.

Dr. Leitner gives the following forms of the **Present-Future.** They have been locally corrected:—

I bring or shall bring (only used with inanimate objects).

| | Sing. | Plur. |
|---|---|---|
| 1. | *ōnim.* | *ōnik.* |
| 2. | *ōnis.* | *ōna.* |
| 3. | *ōneu.* | *ōnen.* |

I give or shall give.

| Sing. | Plur. |
|---|---|
| *dēm.* | *dek.* |
| *des.* | *det.* |
| *dali.* | *dañi.* |

I come or shall come.

| | Sing. | Plur. |
|---|---|---|
| 1. | *im.* | *īk.* |
| 2. | *īs.* | *eov.* |
| 3. | *iu.* | *īn.* |

I go or shall go.

| Sing. | Plur. |
|---|---|
| *par-īm.* | *par-īk.* |
| *par-īs.* | *par-a.* |
| *par-eu.* | *par-in.* |

I drink or shall drink.

| | Sing. | Plur. |
|---|---|---|
| 1. | *pīm.* | *pīk.* |
| 2. | *pīs.* | *pīa.* |
| 3. | *pīu.* | *pīn.* |

I see or shall see.

| Sing. | Plur. |
|---|---|
| *jagēm.* | *jagēk.* |
| *jagāi.* | *jagā.* |
| *jagal.* | *jagan.* |

I sit or shall sit.

| | Sing. | Plur. |
|---|---|---|
| 1. | *nisīm.* | *nisīk.* |
| 2. | *nisis.* | *niseov.* |
| 3. | *niseu.* | *nisen.* |

I do or shall do.

| Sing. | Plur. |
|---|---|
| *kārem.* | *kārik.* |
| *kāris.* | *kāra.* |
| *kāreu.* | *kāren.* |

Dr. Leitner gives only the first person singular of this.

I hear or shall hear.

| | Sing. | Plur. |
|---|---|---|
| 1. | *sangāam.* | *sangāik.* |
| 2. | *sangāas.* | *sangā.* |
| 3. | *sangāu.* | *sangāan.* |

I stand or shall stand.

| Sing. | Plur. |
|---|---|
| *chi<u>sh</u>ṭim.* | *chi<u>sh</u>ṭik.* |
| *chi<u>sh</u>ṭis.* | *chi<u>sh</u>ta.* |
| *chi<u>sh</u>ṭeu.* | *chi<u>sh</u>ṭin.* |

The following instances of this tense occur in the specimens :—

I eat or shall eat.

| | Sing. | Plur. |
|---|---|---|
| 1. | *<u>zh</u>um.* | *<u>zh</u>uk.* |
| 2. | *<u>zh</u>us.* | *<u>zh</u>ūa.* |
| 3. | *<u>zh</u>ū.* | *<u>zh</u>ūn.* |

I beat or shall beat.

| Sing. | Plur. |
|---|---|
| *tem.* | *tiek.* |
| *ties.* | *tiet.* |
| *tiel.* | *tien.* |

I find or shall find.

| Sing. | Plur. |
|---|---|
| *saprem.* | *saprek.* |
| *sapres.* | *saprā.* |
| *sapral.* | *sapran.* |

Also the following :—*dem*, I shall give; *<u>zh</u>uk*, we shall eat; *kārik*, we shall do; *dek*, we shall give.

The following examples of the **Imperative** are given by Dr. Leitner :—

*ōni*, bring thou; *dē*, give thou; *ī*, come thou; *pār-ī*, go thou; *jagāi*, see thou; *pī*, drink thou; *nisī*, sit down; *kāri*, do thou; *sangāi*, hear thou; *chi<u>sh</u>tī*, stand thou; *<u>zh</u>u*, eat thou.

The following occur in the specimens and list :—*pār-i*, go; *<u>zh</u>uh*, eat; *nisīh*, sit; *īh*, come; *tyeh*, beat; *u<u>sh</u>ṭi*, stand; *nā<u>sh</u>i*, die; *dĕh*, give; *adhiai*, run; *gri*, take; *halei*, keep me; *jagāi*, look; *umbuli*, prophesy.

In the specimens the following plurals occur :—*sambiyei*, put on; *karai*, put on (make); *ōna*, bring. We have also *det*, give ye (Leitner, wrongly, *dēo*).

Dr. Leitner gives no examples of the **Definite Present**, but several occur in the specimens. The tense is formed by adding *dai* to any form of the Simple Present. Thus, *nā<u>sh</u>um dai*, I am dying; *hiu dai*, it becomes; *gāṭeu dai*, it wants; *gŭro den dai*, they are singing; *kārin dai*, they are doing; *chareik dai*, he is grazing; *iu dai*, he is coming.

Dr. Leitner gives a form *ĭm-dai*, which he translates by 'I was coming.' It is evidently an example of this tense. 'I was coming' is *ĭman āsis*.

The following fuller examples occur in the specimens:—

| | I am beating. | | I am going. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *tem dai.* | *tek dai.* | *par-im dai.* | *par-ik dai.* |
| 2. | *tes dai.* | *tet dai.* | *par-is dai.* | *par-a dai.* |
| 3. | *tel dai.* | *ten dai.* | *par-iu dai.* | *par-in dai.* |

The following example of the **Imperfect** occurs in the List of Words. The tense is formed by adding the past tense of the verb substantive to what is apparently the present participle. Thus, *tīman āsis*, I was beating.

A full example of this tense is—

I was coming.

| | Sing. | Plur. |
|---|---|---|
| 1. | *īman āsis.* | *īman āsimi.* |
| 2. | *īman āsi.* | *īman āsili.* |
| 3. | *īman āsis.* | *īman āsini.* |

The following examples of the **Past** tense are corrected versions of those given by Dr. Leitner:—

| | I brought. | | I gave (irregular). | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *ōnis.* | *ōnimi.* | *prah.* | *prōmi.* |
| 2. | *ōni.* | *ōnili.* | *prah.* | *prāli.* |
| 3. | *ōno.* | *ōnan.* | *prau.* | *prōn.* |

(The Bashgalī for 'he gave' is *ptastai.* The Wai-alā is *pratā*, and the Khō-wār is *prai.*)

| | I came. | | I went. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *ah.* | *ōmi.* | *par-ah.* | *par-ōmi.* |
| 2. | *ah.* | *āli.* | *par-ah.* | *par-āli.* |
| 3. | *au.* | *ōn.* | *par-au.* | *par-ōn.* |

| | I drank. | | I saw. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *apis.* | *apīmi.* | *jagēs.* | *jagēmi.* |
| 2. | *apī.* | *apīli.* | *jagai.* | *jagāli.* |
| 3. | *apīau.* | *apīan.* | *jagau.* | *jagān.* |

| | I sat. | | I did. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *nisā.* | *nisōmi.* | *āris.* | *ārimi.* |
| 2. | *nisā.* | *nisāli.* | *āri.* | *ārili.* |
| 3. | *nisau.* | *nison.* | *āro.* | *āran.* |

| | I heard. | | I stood. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *sangāyes.* | *sangāimi.* | *achishtis.* | *achishtimi.* |
| 2. | *sangāye.* | *sangāili.* | *achishti.* | *achishtili.* |
| 3. | *sangyes.* | *sangāini.* | *achishtau.* | *achishtan.* |

I ate (irregular).

| | Sing. | Plur. |
|---|---|---|
| 1. | *āshis.* | *āshimi.* |
| 2. | *āshi.* | *āshili.* |
| 3. | *āshau.* | *āshan.* |

The following instances of this tense occur in the specimens:—

| | I beat, I gave. | | I went. | | I found. | |
|---|---|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. | Sing. | Plur. |
| 1. | *prah.* | *prōmi.* | *par-ah.* | *par-ōmi.* | *sapres.* | *saprēmi.* |
| 2. | *prah.* | *prāli.* | *par-ah.* | *par-āli.* | *saprai.* | *saprāli.* |
| 3. | *prau.* | *prōn.* | *par-au.* | *par-ōn.* | *saprau.* | *saprān.* |

*First Person Singular,—āris,* I did (Khō-wār, *arestam*).

*Second Person Singular,—ne prah,* thou didst not give.

*Third Person Singular,—prau,* he gave; *kuṛau,* he collected; *par-au,* he went; *ḍumbau,* he lost; *au,* he came; *mōn prau,* he said; *tripau,* it burnt; *sawājau,* he kissed; *bandau,* he ordered; *umbulau,* he prophesied.

In the following the termination is *o,—awõjo,* he said; *aphūcho,* he asked; *āro,* he made, he did (Khō-wār, *arer*), cf. *āris,* above; *ashĩjo,* he entreated; *ayisto,* it left.

Other forms are,—*āweshu,* he saw; *shurū-is,* it fell.

*Third Person Plural,—ōn,* they came; *par-ōn,* they went; *awõjen,* they said; *lasān,* they let go; *ne abāyeni,* they could not; *jagan,* they saw; *khoji-halcon,* they summoned; *goẽ,* they said.

The **Perfect** tense is formed by conjugating the Past Participle with the Auxiliary Present. Thus in the Parable we have *īta-āsōv,* he has come; and *dai-āsōv,* he has given.

Dr. Leitner gives as an example of the **Pluperfect** tense, *ā onim dai,* which, however, means 'I am bringing.'

The following instance of a **Habitual Past** occurs in the specimens,—*diman āsis,* (no one) used to give.

The following instances of the **Conditional** mood occur in the specimens,—

*āshispa,* I would eat.

*āris dyāpā,* I would have made.

*tsatsēris,* (my belly) would be satisfied.

The following instances of the **Passive** occur in the list,—*ā tīgari thi āsam,* I am beaten; *ā tīgari thi āsis,* I was or had been beaten; *ā ti-avna him,* I shall be beaten.

[ No. 6.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### KALĀSHĀ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ek mōchas dū pūtr āseni. Tāsi mōchani tsātak-lē dādas-kai
*One man's two sons were. Them among younger-one father-to*

awōjo, 'dāda, tai mal mai bash phāji mai
*said, 'father, thy property(-from) my share having-divided me*

deh.' Se tā daulat tāsi mōcheno phāji prau. Ek kimōn bas
*give.' He his property them among having-divided gave. A few days*

pīshṭo tsātak pūtras tāsami mal drust kuṛau dehsha jēga-uno parau.
*after younger his-son his-own property all collected distant place-in went.*

Tarah pai tāsami daulat bad-masti kai ḍumbau. Tarah
*There having-gone his-own property debauchery having-done lost. There*

khāche dragāzh hau. Se chan hau. Se parau ek quwatin mōche-
*bad famine became. He in-want became. He went one wealthy man-*

sum just hau. Se mōch tā ata sūde tāsami chhēt-mōchena khūk
*with joined became. That man his that servant his-own fields-in swine*

charaik ahūto. Tā-se armān ashis khūkas zhūena thāulo phoṭ
*grazing-for sent. To-him longing was swine's food-from abandoned husks*

āshispa mai kuch tsatsēris. Kūre tāse nē diman-āsis.
*I-would-eat my stomach would-get-satisfied. Anyone him not would-give.*

Tō phakm thī, tāsami jāno-sum mōn-prau, 'kimōn maristān
*Then sensible becoming, his-own heart-with talked, 'how-many slaves*

mai dadā daulat zhui tāsi-pi bēsh hiu-dai, ā nōren
*my my-father's wealth having-eaten them-from spare becomes, I from-hunger*

nāshum-dai. Ūshṭi dadā tāda pai mōn dem, "eh
*am-dying. Having-risen my-father near having-gone words I-will-give, "O*

dāda, tai je Khudāyas rū-na sharmanda hāwis. Ā tai pūtr
*father, thee and of-God before ashamed I-have-become. I thy son*

hik lāyiq na āsam. Mai tai ek muzdūras-rau halei."' Ūshṭi
*to-be fit not am. Me thy one of-hired-servant-like keep."' Having-risen*

dadā tāda parau. Dehsha-i īman-āsis dādas āweshu. Tāse jān
*father near went. At-distant he-was-coming his-father saw-him. To-him the-heart*
tripau, adhiai parau, pūtras gaṛ-yast-kai sawājau. Pūtras dādas-kai awõjo,
*burnt, running went, his-son having-embraced kissed. His-son father-to said,*
'eh dāda, tai je Khudāyas rū-na sharmanda hāwis. Ā dē-birichi tai
*'O father, thee and God before ashamed I-have-become. I after-this thy*
pūtr lāyiqe hik na āsam.' Dādas tā-se shadarbākan bandau, 'prush chev
*son fit to-be not am.' His-father his servants ordered, 'good clothes*
ōni īse sambiyei. Ek angushtar ōni īse anguṛyake
*having-brought this-(person) put-on. One ring having-brought his finger*
karai; kālun ōni īse khūre sambiyei. Tō awu zhuk,
*put-on; shoes having-brought his feet put-on. Then food we-will-eat,*
kushāni kārik. Mai pūtr nāshi āsis, õjo junu hau; ḍum thī āsis
*merriment we-will-make. My son dead was, now alive became; lost become was*
õjo gēri sapres.' Teh kushān hāwen.
*now again I-found-him.' They merry became.*

Tāse gaḍāra putras shatara wakto-na tāse chhēt mōche āsis; ta-lē ek-weov
*His elder his-son at-that time his fields in was; thence coming*
dur tādak au gũṛo-dyak naṭ-kārik khōndi tāse kõṛona prau. Ek shādar
*house near came singing dancing sound his ears-on gave. One servant*
chhĩ aphūcho, 'kī-a gũṛo-dendai, kia naṭ-kārindai?' So awõjo, 'Tai
*having-called enquired, 'what singing-is, what dancing-is?' He said, 'Thy*
bāyo īta-āsõv. Tai dādo tāse tāza īkas awu dai-āsõv.' So kapa
*thy-brother hath-come. Thy thy-father his safe coming-(on) food hath-given.' He annoyed*
hau; udhrīman parīkas rai ne āro. Dādas bīen drezhnau, toh
*became; inside of-going wish not did-make. His-father outside emerged, him*
ashĩjo. Dādas-kai mōn-prau, 'aya jagāi, shamūn kao tai hātya krom
*entreated. His-father-to he-said, 'here look, so-many years thee to service*
āris; ā kai tai mōn ne pelēṭai āsam. Shamūn mushakat
*I-did; I any-time thy word not other-wise-done have. So-much troubled*
hāwis, tu kai ek batyak mai ne prah, mai barābaran gri
*I-have-become, thou any-time one kid me not gave, my friends having-taken*
ek-thī, zhui kushāni āris-dyāpā. Kai-galē shīya tai pūtro
*together, having-eaten merriment I-would-have-made. When this thy thy-son*
au, kūre-galē tai daulat lalian-sum ḍumbau, tu tāse-patī awu prah.'
*came, who thy wealth prostitutes-with lost, thou (for)-his-sake food gavest.'*
Dādas tāse-kai awõjo, 'eh pūtr, tu shāṭi mai-sum āsas. Mai kie-galē
*His-father him-to said, 'O son, thou continually me-with art. My whatever*
shiu se tai, hōma-hātia kushāni kārik bash ashis, kilāes-patī
*there-is that thine (is), us-to merriment to-make fitting was, because*
tai bāyo nāshi āsis, junu hau; ḍum thī āsis, gēri saprek hau.'
*thy thy-brother dead was, alive became; lost become was, again found became.'*

[No. 7.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### KALĀSHĀ.

## SPECIMEN II.

### A STORY IN KALĀSHĀ.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Rajawai shāh asta. Mōch ahūto doko-na, 'mai hāndun-hātia dār
*Rajawai king was. (He) men sent jungle-in, (saying) 'my house-for timber*
ōna.' Teh pai ramuṭ keṛa-an. Tīchak thawai dur-hāti ōn.
*bring.' They having-gone beam began-cutting. A-little remaining home-to (they) came.*
Chōpō parōn tara pai jagan keṛe-dīta luīna.
*Next-morning (they) went there having-gone saw (previously)-cut-place filled-up.*
Treh bas shāṭi, perkeyak ne abāyeni, kilāes-patī har
*Three days (they) continually (worked), fell (it) not they-could, because every*
chōpō tara pai jaga shombēru-na keṛ-dīta ne-shiāla. Dihār
*morning there having-gone saw previously cut-place did-not-exist. Prophet*
khoji-haleon. Tase-kai awōjen, 'tu umbuli.' Dihār umbulau, awōjo, 'iya
*they-called-in. Him-to they-said, 'you prophesy.' Prophet prophesied, said, 'this*
muṭ ek mōch gāṭeu-dai.' 'Dek,' goẽ awōjen.[1] Teh shihẽ
*tree one man wants (as sacrifice).' 'We-will-give,' they-said they-said. They thus*
awōjena, muṭ shurūis. Toh muṭ grī ōn, toh
*having-said, tree fell. That tree having-taken they-started (home), it*
ōni broeshṭo-na lasān. Ishleg-īta,
*having-brought from-top-(of-the-hill) they-let-go. (It) having-slipped-downwards,*
treh bishi pai ek mōch tara āsini. Ēmi nasha-i ayistō.
*three twenty goats (and)one man there were. These having-killed left.*

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## NUMERALS.

Ek dū treh chau pōnj shōh sat ashṭ nōh dash dash-je-ēg-a dash-je-dū-a
*One two three four five six seven eight nine ten eleven twelve*
dash-je-trē-a dash-je-chau-a dash-je-pōnj-a dash-je-shō-a dash-je-sāt-a dash-i-ashṭ-a
*thirteen fourteen fifteen sixteen seventeen eighteen*
dash-je-nō-a bishi bishi-je-dash dū-bishi dū-bishi-je-dash trēh-bishi
*nineteen twenty thirty forty fifty sixty*
trēh-bishi-je-dash chau-bishi chau-bishi-je-dash pōnj-bishi.
*seventy eighty ninety hundred.*

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[1] Both *goẽ* and *awōjen* mean 'they said,' and they are commonly used together as here.

# GAWAR-BATI OR NARSĀTĪ.

Captain O'Brien, in his Khō-wār Grammar, claims Gawar-bati as a dialect of that language, but a perusal of the following specimens will show that in this he is clearly under a mistake. Gawar-bati is the language of the Gawars, described on pp. 265ff. of Sir G. Robertson's *Káfirs of the Hindu Kush*, who people the country round the confluence of the Bashgal and Qāshqār (Chitral) Rivers. One of their villages is called Narsāt, and the district in which they dwell is known as Gawarum or Narsāt. Hence the tribe, which calls itself Gawar, is named Narsātī by its neighbours, and their language is known as Gawar-bati or 'Gawar-speech,' by themselves, and as Narsātī by the others. Notwithstanding the similarity of name, the language is only distantly related to the Gārwī spoken by the Gawārē of the Swāt Valley.

Biddulph in his *Tribes of the Hindoo Koosh* devotes a few lines to this tribe. Regarding their language he says it 'seems to link them with the Bushgalis on the one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages.'

Hitherto nothing has been known about it except what could be gathered from a short vocabulary given by Biddulph. The following grammatical sketch, imperfect though it is, will therefore be welcome.

AUTHORITY—

BIDDULPH, COL. J.,—*Tribes of the Hindoo Koosh*. Calcutta, 1880. On p. 64 there is the account of the language already quoted, and Appendix G is a vocabulary of 'Narisati, spoken by the Gubbers in the Chitral Valley.'

## I.—NOUNS—

*Bāb*, a father.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *bāb*, a father. | *bāb-gila.* |
| Agent. | *bābe.* | *?* |
| Gen. | *bāba-na.* | *bāb-gila-na.* |
| Dat. | *bābã̄* or *bābã̄-ke.* | *bāb-gilã̄.* |
| Abl. | *bābo pere-na.* | *bāb-gila pere-na.* |

*Zū*, a daughter.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *zū.* | *zū-gila.* |
| Agent. | *?* | *?* |
| Gen. | *zua-na.* | *zū-gila-na.* |
| Dat. | *zuã̄.* | *zū-gilã̄.* |
| Abl. | *zua pere-na.* | *zū-gila pere-na.* |

*Lauṛi*, a man.

| Sing. | Plur. |
|---|---|
| *lauṛi.* | *manush.* |
| *manushe.* | *?* |
| *lauṛe-na.* | *manusha-na.* |
| *lauṛiã̄.* | *manushã̄.* |
| *lauṛia pere-na.* | *manusho pere-na.* |

**Number.**—The plural is formed by adding nouns of multitude, like *gila* (see above), or *nam*. With *gila*, compare the Bashgali *kile*. The following are examples of the use of *nam* :—

| Sing. | Plur. |
|---|---|
| *shigāli*, a woman. | *shigāli-nam.* |
| *goṛa*, a horse. | *goṛa-nam.* |
| *goṛi*, a mare. | *goṛi-nam.* |
| *gā*, a bull. | *gā-nam.* |
| *etsī*, a cow. | *etsī-nam.* |
| *shunā*, a dog. | *shunā-nam.* |
| *kuṛāki*, a bitch. | *kuṛāki-nam.* |
| *rāmūsai*, a deer. | *rāmūsai-nam.* |

**Case.**—The *Nominative* calls for no remarks.

The *Agent* is used before the Past Tenses of Transitive verbs. It usually ends in *e*, but sometimes in *i*. Examples of this case are *manush-e*, the man (gave) ; *pult-e*, the son (collected) ; *bāb-s-e*, his father (saw) ; *pult-es-e*, his son (said) ; *to-no bāb-s-e*, thy father (has given) for him ; *poliṛa-i*, the younger (said) ; *ḍaliṛa-i*, the elder (said). Sometimes the Nominative is used instead of the Agent, as in *bāb-es* (for *bāb-s-e*) *poi-thliaüs*, his father entreated. The case is also used as an *Instrumental*, as in *hawat-e mimem*, I am dying of hunger ; *tobak-i thlitem*, I fired with a gun.

The *Accusative* appears to be usually the same as the Nominative. Sometimes it ends in *a*, as *daulat-a*, (having-divided) the property ; *nāsi-a*, (it was scratching its) nose (from *nāsi*, a nose).

The termination of the *Genitive* is *a-na*, as in *manush-a-na*, of a man ; *bāb-a-na*, of the father ; *sor-a-na*, of swine ; *khudāy-a-na*, of God ; *pultes-a-na*, of his son. The same termination occurs in the northern dialects of Lahndā. The *na* becomes *ni* before a feminine noun, and is not liable to change before an oblique case. Examples are *to-ni māl-a-na*, of thy property ; *as-a-ni bati*, his word ; *mo-na bobā-na pult tas-a-ni sase gaïtus*, the son of my uncle is married to his sister. Sometimes the Genitive of the pronoun of the second person ends in *no*, as in *to-no bābo-na āmā*, your father's house. In this the final *o* of *bābo* is a pronominal suffix meaning 'thy.' The *a* of *na* appears to have been changed to *o* to agree with it.

The *Dative* ends in *ã* to which the suffix *ke* may be added. Thus, *bab-s-ã*, to his father ; *durae watan-ã-ke*, to a distant country ; *fikr-ã*, to (his) senses ; *blyēdi-ã-ke*, to the cousins.

The *Locative* seems to be the same as the Agent, as in *nāse*, (it passed) through the nose.

The **Oblique form** usually ends in *a*, but is sometimes the same as the Nominative. It is to this that the various postpositions are suffixed, as in the case of the *na* of the Genitive. Sometimes it is used without any postposition, as in *bekili-a*, in the fields. Examples of the use of postpositions are : *na*, from (so also in the Indus Kōhistānī), in *māl-a-na*, from the property ; *durae-na*, from a distance : *mãze*, with, in *manush-a mãze*, with a man ; *phuka-mãze*, with himself. The postpositions, *pere*, near, and *pere-na*, from, sometimes appear to govern an oblique case in *o*, as in *bāb-o pere*, near (the)

father; *bāb-o pere-na*, from the father. Often, however, it is attached to the ordinary oblique case, as in *zu-a pere-na*, from the daughter; *bāb-s-a pere*, near his father.

A **pronominal suffix**, *es* meaning 'his' or 'to him,' is frequently added to a noun. In declension, the *e* of the *es* is often elided. Examples are—

*Nominative,—pult-es*, his son (was in the field); *bāb-es*, his father (entreated).

*Agent,—bāb-es-e* (for *bāb-es-e*), his father (saw); *pult-es-e*, his son said; *bāb-s-e*, (thy) father (has given) *for him*.

*Genitive,—pult-es-a-na*, (on) his son's (neck).

*Dative,—bāb-s-ã̃*, (said) to his father.

*Oblique form,—bāb-s-a pere*, near his father.

Similarly the suffix *o* refers to the second person singular, as in *to-no bābo-na āmā*, your father's house.

**Gender.**—The feminine termination is *i*. We have already seen this in the case of the Genitive postposition. Other examples are—

| Masc. | Fem. |
|---|---|
| *lafila*, good. | *lafili*. |
| *ṭekura*, a boy. | *ṭekuri*, a girl. |
| *goṛa*, a horse. | *goṛi*, a mare. |
| *rāmūsai*, a male deer. | *rāmūsi*, a female deer. |

Some nouns form their feminines quite irregularly, as—

| Masc. | Fem. |
|---|---|
| *bāp* or *bāb*, father. | *jai*, mother. |
| *bliaia*, brother. | *sase*, sister. |
| *lauṛi*, a man. | *shigāli*, a woman. |
| *pult*, a son. | *zū*, a daughter. |
| *lawand*, a male slave. | *lewindi*, a female slave. |
| *gā*, a bull. | *etsī*, a cow. |
| *shunā*, a dog. | *kuṛāki*, a bitch. |
| *laushа*, a he-goat. | *heni*, a nanny-goat. |

Adjectives do not change before nouns in an oblique case. Thus, *poliṛa* (not *poliṛa-i*) *pult-e*, the younger son (collected).

II.—PRONOUNS—

| | *First Person.* | | *Second Person.* | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *ā.* | *ama.* | *tu.* | *mē.* |
| Agent. | *mui.* | *amai.* | *tuî.* | *mē.* |
| Acc. | *amo.* | *amo.* | *to.* | *mē.* |
| Gen. | *mo-na.* | *amo-na.* | *to-na, to-no.* | *mē-na.* |
| Dat. | *mo.* | *amã̃-ke.* | *to, tã̃-ke.* | *?* |
| Obl. | *mo.* | *amo.* | *to.* | *mē.* |

*Third Person.*

| | Proximate. | | Remote. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *woi.* | *eme.* | *se.* | *teme.* |
| Agent. | *en.* | *asuĩ.* | *ten.* | *tasuĩ.* |
| Acc. | *asa.* | *asu.* | *tasa.* | *tasu.* |
| Gen. | *asa-na.* | *asu-na.* | *tasa-na.* | *tasu-na.* |
| Dat. | *asa (? asã).* | *?* | *tasa (? tasã).* | *?* |
| Obl. | *asa.* | *asu.* | *asa.* | *tasu.* |

Regarding pronominal suffixes, see the preceding page, under nouns.

'That' (adj.) is *se*, *ten*, or *tene*, as in *se kaṭwa manushe shaïs*, that rich man sent; *ten manushe thlites*, that man gave; *tene watana*, in that country; *tene wakhta*, at that time. So also we have *tasa* (obl.), in *tasa pola āmā*, in that small house; *tasa rupaia gah*, take those rupees. 'This' is *woi*, as in *woi goṛa*, this horse.

The *Relative Pronoun* is *ken-ze*. It occurs in *to-na pult ken-ze to-ni daulatæ phusaïs-bo*, thy son who lost thy property.

'What?' is *ki*; 'who?' is *kara*, with an oblique form *kasa*, as in *kasa-na*, of whom? *kasa pere-na*, from whom? 'Any one' is *kara*, and 'how many?' is *kata*. 'Own' is *tanu*.

## III.—VERBS—

### A.—Auxiliary Verbs and Verbs Substantive.

| | *Present*, I am, etc. | | *Past*, I was, etc. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *thanaïm.* | *thanaïk.* | *boem.* | *boek.* |
| 2. | *thanaïs.* | *thanaï.* | *boes.* | *bō.* |
| 3. | *thana*, fem. *thini.* | *thanaït.* | *bua.* | *boet.* |

With the Past, compare—

(*a*) Khō-wār *Present-future.*

| | Sing. | Plur. |
|---|---|---|
| 1. | *bōm.* | *bōsi.* |
| 2. | *bōs.* | *bōmi.* |
| 3. | *boi.* | *bōni.* |

(*b*) Shiṇā *Future.*

| Sing. | Plur. |
|---|---|
| *bōm.* | *bōu.* |
| *bē.* | *bāt.* |
| *béyi.* | *bēn.* |

The 3rd Singular Past in Shiṇā is *bū*.

The *Imperative* is *bō*, be thou. Compare Shiṇā *bō*. The Future is *ā bima*, I shall be.

The *Verbal noun* is *bīk*, being, with a genitive *bīka-na*, of being. Compare Khō-wār *bik*, Shiṇā *boiki*, to become. The *Infinitive* is *biāwa*, to be.

The *Conjunctive participle* is *bī*, having become. Compare Shiṇā *bé*.

*Ki thana-bo* means 'whatever there may be.' It is a Present Conditional. Compare *fedimān-bo*, later on.

### B.—Active Verb,—*thliāwo*, to strike, to give.

*Infinite*,—*thliāwo*, to beat. Compare *hara-thlyawa*, singing, and *naṭ-kerawa*, dancing. *Verbal Noun*, *thlīk*, beating. Other examples are—(?) Locative,

father; *bāb-o pere-na*, from the father. Often, however, it is attached to the ordinary oblique case, as in *zu-a pere-na*, from the daughter; *bāb-s-a pere*, near his father.

A **pronominal suffix**, *es* meaning 'his' or 'to him,' is frequently added to a noun. In declension, the *e* of the *es* is often elided. Examples are—

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| *pult*, a son. | *zū*, a daughter. |
| *lawand*, a male slave. | *lewindi*, a female slave. |
| *gā*, a bull. | *etsī*, a cow. |
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|---|---|---|---|---|
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| Agent. | *mui.* | *amai.* | *tuĩ.* | *mē.* |
| Acc. | *amo.* | *amo.* | *to.* | *mē.* |
| Gen. | *mo-na.* | *amo-na.* | *to-na, to-no.* | *mē-na.* |
| Dat. | *mo.* | *amã̄-ke.* | *to, tã̄-ke.* | *?* |
| Obl. | *mo.* | *amo.* | *to.* | *mē.* |

*Third Person.*

| | Proximate. | | Remote. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *woi.* | *eme.* | *se.* | *teme.* |
| Agent. | *en.* | *asuĩ.* | *ten.* | *tasuĩ.* |
| Acc. | *asa.* | *asu.* | *tasa.* | *tasu.* |
| Gen. | *asa-na.* | *asu-na.* | *tasa-na.* | *tasu-na.* |
| Dat. | *asa (? asã).* | *?* | *tasa (? tasã).* | *?* |
| Obl. | *asa.* | *asu.* | *asa.* | *tasu.* |

Regarding pronominal suffixes, see the preceding page, under nouns.

'That' (adj.) is *se*, *ten*, or *tene*, as in *se kaṭwa manushe shaïs*, that rich man sent; *ten manushe thlites*, that man gave; *tene watana*, in that country; *tene wakhta*, at that time. So also we have *tasa* (obl.), in *tasa pola āmā*, in that small house; *tasa rupaia gah*, take those rupees. 'This' is *woi*, as in *woi goṛa*, this horse.

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III.—VERBS—

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|---|---|---|---|---|
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| 2. | *thanaïs.* | *thanaï.* | *boes.* | *bō.* |
| 3. | *thana*, fem. *thini.* | *thanaït.* | *bua.* | *boet.* |

With the Past, compare—

(*a*) Khō-wār *Present-future.*

| | Sing. | Plur. |
|---|---|---|
| 1. | *bōm.* | *bōsi.* |
| 2. | *bōs.* | *bōmi.* |
| 3. | *boi.* | *bōni.* |

(*b*) Shiṇā *Future.*

| Sing. | Plur. |
|---|---|
| *bōm.* | *bōn.* |
| *bē.* | *bāt.* |
| *béyi.* | *bēn.* |

The 3rd Singular Past in Shiṇā is *bū*.

The *Imperative* is *bō*, be thou. Compare Shiṇā *bō*. The Future is *ā bima*, I shall be.

The *Verbal noun* is *bīk*, being, with a genitive *bīka-na*, of being. Compare Khō-wār *bik*, Shiṇā *boiki*, to become. The *Infinitive* is *biāwa*, to be.

The *Conjunctive participle* is *bī*, having become. Compare Shiṇā *bé*.

*Ki thana-bo* means 'whatever there may be.' It is a Present Conditional. Compare *fedimān-bo*, later on.

B.—**Active Verb,**—*thliāwo*, to strike, to give.

*Infinite*,—*thliāwo*, to beat. Compare *hara-thlyawa*, singing, and *naṭ-kerawa*, dancing. *Verbal Noun*, *thlīk*, beating. Other examples are—(?) Locative,

*kerike bṛoet*, they commenced to do; Genitive, *bīka-na*, of being; Dative, *sātikã*, for grazing; *dīkã*, for going; *marikã*, for killing. Obl., *jīka shatsi*, for the sake of coming.

*Participles*,—*Present*,—*thlimān*, beating. Other examples are, *fedimān*, arriving; *choṛimān*, remaining over and above; *kutsamān*, scratching. These are all used in forming the Imperfect tense. Instances of a Present Participle standing by itself are *jimeni*, coming, and *dimeni*, going.

*Past*,—The only examples are *mī*(*-sant*), dead, and *phuzdi*(*-sant*), lost.

*Conjunctive*,—*thlī*, having beaten; *dī*, having gone. Other examples are *benṭi*, having divided; *jī*, having come; *zhui*, having eaten; *ushṭi*, having arisen; *keri*, having made; *thlapi*, having run; *tilai*, having placed; *ani*, having brought; *batē* (sic), having called; *thlī*, having given; *fedi*, having arrived.

*Imperative*,—*thla*, beat, give; *dī*, go. Other examples are *sāta*, keep; *antsau* (plur.), put on; *bāla*, look; *hila*, teach; *zhō*, eat; *nish*, sit; *ja*, come; *mī*, die; *thlap*, run; *thowo*, put; *gak*, take; *khaṛo*, draw (water). The number of some of the above is uncertain.

*Present*,—

| | I beat, etc. | | I go, etc. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1. | *thlimem.* | *thlimek.* | *dimem.* | *dimek.* |
| 2. | *thlimes.* | *thlimāneo.* | *dimes.* | *dimāneo.* |
| 3. | *thlimān.* | *thlimet.* | *dimān.* | *dimet.* |

Other examples are *mimem*, I am dying; *dutamis*, thou art lying; *marimis*, thou art killing; *sātimān*, he is grazing; *jimān*, he comes; *bṛoet*, they commence. The third person singular has the same form as the present participle. We should expect *thana* to be added.

*Present Conditional*,—*fedimān-bo*, (that which) may arrive; compare *thana-bo*, it may be. It is apparently *bo* added to the third person Present Indicative.

*Imperfect*,—*thlimān boem*, I was beating; *thlimān boet*, they were giving; *choṛimān-bua*, it was becoming spare; *kutsamān bua*, it was scratching.

*Future*,—

I shall beat, I shall give, etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *thlēmo.* | *thlikā.* |
| 2. | *thlesā.* | *thliwā.* |
| 3. | *thlibā.* | *thletā.* |

Other examples are,—

1st Person, *porema*, I would fill (my belly); *bati kerema*, I will make words, I will say; *bamim*, I will be able. The terminations here differ from that given above. Possibly those in *a* are in the Subjunctive mood. Plur., *zhuikā*, we shall eat; *kerikā*, we shall make.

2nd Person, *na bāsa*, you will not be able.

*Past,—Transitive Verb,—*

I beat, I gave, etc.,—

| | Sing. | Plur. |
|---|---|---|
| 1. | *mui tl̲litem.* | *amai t̲l̲ita.* |
| 2. | *tuĩ t̲l̲liteo.* | *mē t̲l̲litau.* |
| 3. | *ten t̲l̲lites.* | *tasuĩ t̲l̲litan.* |

Other examples are,—

1st Person, *kerum*, I did (object feminine, viz. *k̲hizmat*); *taüm*, I saw (a markhor); *t̲l̲litum*, I beat (his son); compare *t̲l̲litus*, below.

2nd Person, *muli guteo*, thou boughtest.

3rd Person, *jaüs*,[1] he said; *topolaüs*, he collected; *phusaüs*, he lost; *nemataüs*, he consumed; *s̲haüs*, he sent; *bati-kerus*, he talked; *bandaüs*, he ordered; *t̲l̲litus*, he gave (obj. (?) fem., a feast); *poi-t̲l̲liaüs*, he entreated; *parataüs*, it threw him down; *gaïtus*, she married.

When the object of a Transitive Verb in the Past Tense is a pronoun, it is in the accusative case, not the nominative, as in *tasa s̲haüs*, he sent him. In the case of nouns I have not discovered any general distinction in form between the nominative and the accusative.

*Intransitive Verb,—*

I went, etc.,—

| | Sing. | Plur. |
|---|---|---|
| 1. | *ā gaïm.* | *ama gaïk.* |
| 2. | *tu gaïs.* | *me gaü.* |
| 3. | *se ga.* | *teme gaït.* |

Other examples are *tanaïm*, I walked; *lo s̲hai*, (his heart) burnt; *lewan-ga*, he has been found; *s̲ha-maṛua*, he became ready: *nesui* (? fem.), (the gun) went off.

*Perfect*,—The only instance of a word translated as a Perfect, which is not clearly a past, is *jītena*, (thy brother) has come.

*Pluperfect*,—The standard list of words gives *mui t̲l̲lī dārum*, I had beaten; *phusāüs-bo*, translated he did lose, is probably a true pluperfect: so probably is *aya-bo*, (when thy son) came.

The following appear to be instances of the *Subjunctive Mood*. *Ā ki t̲hlēma*, I may beat; *porema*, I would fill (my belly) (see Future); *keritima*, I would have made merriment (*k̲hus̲hālī*).

There are no certain examples of the *Passive Voice* available.

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[1] Here, and elsewhere in this section, two dots over a vowel form a mark of diæresis. They are not to be taken as indicating that *ü* or *ä* is to be pronounced as in German.

[No. 8.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Yak manusha-na dū pult boet. Poliṛaï bābsã jaüs, 'a bāb,
*One man's two sons were. Younger his-father-to said, 'O father,*

to-ni māla-na mo fedimān-bo mo thla.' Ten manushe tanu
*thy property-from to-me that-may-arrive to-me give.' That man own*

daulata benṭi thlites. Yak kata bāga pata poliṛa pulte
*property having-divided gave. A few days after younger son*

tanu daulata sadrusa ṭopolaüs, durae watanã-ke rawān-bua. Tene
*own property all collected, distant country-to started. There*

tanu daulata utuli-bī phusaüs. Kol tanu daulata
*own property having-become-a-debauchee he-lost. When own property*

sadrusa nimataüs tene watana khats hawat bua. Se nitsang
*all consumed in-that country bad famine became. He in-want*

bua. Se ga yak kaṭwa watani manusha-mãze nishua. Se
*became. He went one wealthy native man-with stayed. That*

kaṭwa manushe tasa shaüs tanu bekilia sora sātikã. Tasa-na armān
*wealthy man him sent own fields-in swine for-keeping. Him-of longing*

bua tasu sora-na chaisan tshīka zhui war porema. Kara
*was those swine's spare husks having-eaten stomach I-would-fill. Anyone*

tasa na thlimān-boet. Toli fikrã jī tanu phuka-mãze
*to-him not gave. Then senses-to having-come own self-with*

bati-kerus, 'kata thlam-kerithla mo-na bāba-na daulata ungushṭi
*talked, 'how-many hired-servants my father's (from)-wealth food*

zhui tasu-na choṛimān-bua: ā hawate mimem. Ushṭi
*having-eaten of-them spare-became: I hunger-from am-dying. Having-risen*

bābo pere dī bati-kerema, "a bāb, ā Khudāya-na pudami
*father near having-gone I-will-say, "O father, I God before*

to-na pudami sharminda boem. Ā to-na pult bīka-na lāyiqa na
*thee before ashamed have-become. I. thy son being-of fit not*

thanaïm. Mo to-na yak thlam-kerithla peruda keri sāta."'
*am. Me thy one hired-servant like having-made keep."'*

Ushṭi bābsa pere ga. Bābse tasa jimeni durae-na
*Having-risen his-father near he-went. His-father him coming distance-from*

taüs; tasa-na heṛa loshai; thlapi ga; pultesa-na mondē far
*saw; his heart burnt; running went; his-son's neck round*

hast tilai poṭe-thlites. Pultese bābsā jaüs, 'a bāb, ā
*hand having-placed kissed. His-son his-father-to said, 'O father, I*

Khudāya-na pudami to-na pudami sharminda boem. Ā ēna-pat
*God before thee before ashamed have-become. I after-this*

to-na pult bika-na layiqa na thanaïm.' Bābse tanu nokarāna
*thy son being-of fit not am.' His-father own servants*

bandaüs, 'lafila tshika ani asa antsau; yak angustar asa-na
*ordered, 'good clothes having-brought him put-on; one ring his*

anguṛa antsau; koshaṛ asa-na khura antsau; nori ungushṭi zhuikā,
*finger put-on; shoes his feet put-on; now food we-will-eat,*

khushāli kerikā, laka mo-na pult mī-sant, zien bua; phuzdi-sant,
*merriment we-will-make, as-if my son dead-become, alive became; lost-become,*

lewan-ga.' Teme khushāli kerike bṛoet.
*has-become-found.' They merriment making commence.*

Tasa-na ḍaliṛa pultes tene wakhta tanu bekilia bua. Tene-na
*His elder his-son at-that time own fields-in was. From-there*

jimeni āmā neṛa jī, hara-thlyawa naṭ-kerawa khanṭ tasa-na
*coming house near having-come, singing dancing sound his*

khamta thlites. Yak nokara batē khudaüs, 'woi hara-thlyawa
*ears reached. One servant having-called enquired, 'this singing*

naṭ-kerawa ki thana?' Ten jaüs to-no bliaia jītena to-no bābse
*dancing what-for is?' He said thy brother has-come thy father*

tasa-na joṛ jika shatsi kawaṛ thlitus. Se khafa bua,
*his well coming for feast has-given. He annoyed became,*

atran dikā shensh na-kerus. Bāb-es berāta nisi tasa
*inside for-going wish not-did-make. His-father outside having-emerged him*

poi-thliaüs. Ten bābsā jawāb thlites, 'ēnbak bāla, ata feli
*entreated. He his-father-to answer gave, 'here look, so-many years*

tā-ke khizmat kerum; kol to-ni hukma warē na kerum;
*thee-to service I-have-done; any-time thy order otherwise not I-have-done;*

tuī mo kol yak tshālah na thliteo, tanu samala mãze
*thou to-me any-time one kid not gave, own friends with*

yak-ṭhan-bi zhui khushāli keritima. Kol woi to-na
*(on)-one-place-having-become having-eaten merriment I-would-have-made. When this thy*

puit aya-bo, ken-ze to-ni daulata kachnian mãze phusaüs-bo, tuī asa shatsi
*son came, who thy wealth prostitutes with did-lose, thou him for*

kawaṛ thliteo.' Bābse tasā jaüs, 'a pult, tu amisha mo-mãze
*feast gave.' His-father to-him said, 'O son, thou always me-with*

thanaïs. Mo-na ki thana-bo, to-na thana. Amã̃-ke khushāli kera-wa
*art. My whatever there-be, thine is. Us-to merriment doing*

munāsib bua, ki-shai-shatsi to-na woi bliaia mī bu-a, giri zien
*fit was, because thy this brother dead was, again alive*

bua; phuzdi bua, giri lewan-ga.'
*became; lost was, again has-become-found.'*

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# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN II.

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> You must know that ten days' journey to the south of Badashan there is a Province called Pashai, the people of which have a peculiar language, and are Idolaters, of a brown complexion. They are great adepts in sorceries and the diabolic arts. The men wear earrings and brooches of gold and silver set with stones and pearls. They are a pestilent people and a crafty; and they live upon flesh and rice. Their country is very hot.

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## I.—PRONUNCIATION.

The pronunciation of the vowels is very indefinite. For instance the letters *u*, *ū*, and *ō* are frequently interchanged. Thus, the sign of the ablative is sometimes written *udai*, sometimes *ūdai*, sometimes *ulē*, sometimes *ōdai*, and sometimes *ōda*.

The vowel ˝ (which is the well-known very short ˝ of Pashtō) is frequently interchanged with *i*, as in *kiṭ˝lā* or *kiṭilā*, a boy. A final ˝ in the Eastern dialect is usually represented by *ē* in the Western one. Thus, (Eastern) *puṭ-kl˝*, (Western) *puṭ-klē*, a son. The letter *ṇ* in the Eastern dialect usually becomes *nḍ* in the Western. Thus, (Eastern) *kaṇā*, (Western) *kanḍā*, a field. So an Eastern *ṣh* becomes a Western *kh*, e.g. (Eastern) *shūṛing*, (Western) *khōṛing*, a dog.

There are no aspirated consonants (*kh*, *gh*, etc.) in Pashai. On the other hand, *h* is frequently compounded with *l* into *hl*, e.g. *hlē*, three; *puṭhlē* (*puṭ-hlē*, not *puṭh-lē*), a son. In order to prevent mistakes, I shall throughout insert a hyphen in the latter and similar words, thus, *puṭ-hlē*.

The letter *ä* represents the sound of *ai* in 'fair,' 'hair,' as pronounced in the north of England and in Scotland. It is practically equivalent to the German *ä*.

## II.—NOUNS.

Forms are commonly borrowed from both Pashto and Persian, so that it is not always easy to identify a true Pashai form.

The following declensions appear in the lists of standard words and sentences:—

| | Eastern Dialect. | | Western Dialect. | |
|---|---|---|---|---|
| | *Tātī*, a father. | | | |
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *tātī.* | *tātī-lān.* | *tātī.* | *tāti-lān.* |
| Gen. | *tātīs.* | *tāt-kuliy˝nā.* | *tātīs.* | *tāti-lasan.* |
| Dat. | *tātī āntē.* | *tāt-kulī āntē.* | *tātī āntē.* | *tāti-lāya āntē.* |
| Abl. | *tātī udai.* | *tāt-kuliyēnā udai.* | *tatī udai.* | *tati-lāya udai.* |

With the above Eastern plural compare the Wasī-veri plural termination *kili*.

| | *Ād˝mī*, a man. | | | |
|---|---|---|---|---|
| Nom. | *ād˝mī.* | *ād˝mī.* | *ād˝mī.* | *ād˝mān.* |
| Gen. | *ād˝mīs.* | *ādmēy˝nā.* | *ād˝mīs.* | *ād˝mān nā.* |
| Dat. | *ād˝mī āntē.* | *ādmēy˝n āntē.* | *ād˝mī āntē.* | *ād˝mān āntē.* |
| Abl. | *ād˝mī udai.* | *ādmēy˝n udai.* | *ād˝mī udai.* | *ād˝mān udai.* |

Probably the plural termination *ān* in the above is due to the influence of Persian.

| | *Wēya*, a daughter. | | | |
|---|---|---|---|---|
| Nom. | *wēya.* | *wēyila.* | *wēya.* | *wēyila.* |
| Gen. | *wēy˝s.* | *wēlaiy˝nā.* | *wayēs.* | *wayã.* |
| Dat. | *wēyē āntē.* | *wēlaiy˝ āntē.* | *wayē āntē.* | *wēyanas˝.* |
| Abl. | *wēyē udai.* | *wēlaiy˝ udai.* | *wayē udai.* | *wēyanasē udai.* |

In the list of words, for 'two daughters' we have *dō wēyē* and *dō wayē*, respectively. The final *ē* is probably due to the influence of Pashtō.

The postposition *udai*, also written *ūdai*, *udē*, *ōdai* and even *ōda*, means 'from,' but is properly the equivalent of the Hindōstānī *pās*, as in *ūdai ziyāt bigẖā*, with (them) much is; *tāt$^{a}$stā ōda āīk*, he came near the father.

The above paradigms in no way exhaust all the forms which nouns assume in declension.

The following are other instances of the formation of *plurals* :—

| Eastern. | | Western. | |
|---|---|---|---|
| Sing. | Plur. | Sing. | Plur. |
| *gōṛā*, a horse. | *gōṛēlā*. | *gōṛā*, a horse. | *gōṛ-ēlā*. |
| *mādīn*, a mare. | *mādīnēlā*. | *mādiyān*, a mare. | *mādiyān-ēlā*. |
| *puṭ-hl$^{a}$*, a son. | *puṭ-hlēlā*. | *puṭ-hlē*, a son. | *puṭ-hlē-lā*. |
| *gōlāng*, a bull. | *bō gōlāng*. | *gōlāng*, a bull. | *gōlāng-ēlā*. |
| *gā*, a cow. | *bō gā*. | *gā*, a cow. | *gā-ēlā*. |
| *sẖūṛing*, a dog. | *bō sẖūṛing*. | *kẖōṛing*, a dog. | *kẖōṛing-ēlā*. |
| *pāj$^{a}$ṛā*, a he-goat. | *bō paj$^{a}$ṛā*. | *sẖōṭā*, a he-goat. | *sẖōṭ-ēlā*. |
| *kaṭawā*, a male deer. | *bō kaṭawā*. | *sẖōṭ$^{a}$k*, a she-goat. | *sẖōṭ$^{a}$k-ēlā*. |
| | | *āwū*, a male deer. | *āwū-lā*. |
| | | *dand*, a tooth. | *dand-ēlā*. |

Examples of Persian plurals are (Eastern) *nōkarān*, servants; obl. *nōkarāna*, (Western) *nōkāranī*, his servants. Oblique Western forms are *tānik nōkarānisē kuchā*, amongst thine own servants; *tānik dōstāna pila*, with my own friends.

There is also a plural in *an* or *$^{a}$n* which may be a corruption of the above, or may be an independent form. Examples are (Eastern) *sẖōṛingan-ē*, (he ordered) to his dogs; (Western) *kẖōṛingan-ī*, his dogs (arrived); *kẖōṛing$^{a}$nā* (obl., agent case), the dogs (made her in pieces); *kẖōring$^{a}$nā āntē*, to the dogs.

Other examples of the plural will be found below.

As regards **Cases** the following should be noted :—

There is a very common oblique form which ends in *stā* in the Eastern, and in *sā* in the Western dialect. It is frequently used, without any postposition, to represent various oblique cases, especially the case of the agent. Examples are the following :—

**Eastern.**—*Oblique form,—tān$^{a}$k tātista-m udē*, to my own father; *tān$^{a}$k dōstānista-m miltin*, with my own friends; *tān$^{a}$k nōkarānist-ē kuchā*, amongst thine own servants; *tāt$^{a}$stā ōda*, (he came) near the father; *tāt$^{a}$stā āntē* or *tātistā āntē*, (he said) to the father. Compare *sẖaristaika*, (she ascended) to the top of it.

*Genitive,—tātista-m*, (tidings) of my father; *tātistā sẖāhrī*, to his father's city.

*Agent,—tāt$^{a}$stā*, the father (saw, said); *puṭ-hl$^{a}$stā*, the son (said); *tātistā*, the father (found); *sāyastā*, the sister (*sāī*) (saw, said); *lāy$^{a}$stā*, the brother (*lāī*) (said, fetched).

**Western.**—*Oblique,—tānik nōkarānis-ē kuchā*, amongst thine own servants; *āy$^{a}$sā p$^{a}$sẖkin*, after the brother (*lāī*).

*Accusative,—lāy$^{a}$sā ēgē-haīk*, she was about to eat the brother.

*Genitive,—mambisa-m*, of my uncle; *sāisā hāsai*, from the hand of the sister (*sāī*); *tātisā sẖāhrā*, to his father's city; *ēkisā bandōbastī*, arrangement for (of) eating.

## I.—PRONUNCIATION.

The pronunciation of the vowels is very indefinite. For instance the letters *u*, *ŭ*, and *ō* are frequently interchanged. Thus, the sign of the ablative is sometimes written *udai*, sometimes *ūdai*, sometimes *udē*, sometimes *ōdai*, and sometimes *ŏda*.

The vowel ᵘ (which is the well-known very short ᵘ of Pashtō) is frequently interchanged with *i*, as in *kiṭᵘlā* or *kiṭilā*, a boy. A final ᵘ in the Eastern dialect is usually represented by *ē* in the Western one. Thus, (Eastern) *puṭ-hlᵘ*, (Western) *puṭ-hlē*, a son. The letter *ṇ* in the Eastern dialect usually becomes *nḍ* in the Western. Thus, (Eastern) *kaṇā*, (Western) *kanḍā*, a field. So an Eastern *sh* becomes a Western *kh*, e.g. (Eastern) *shūṛing*, (Western) *khōṛing*, a dog.

There are no aspirated consonants (*kh*, *gh*, etc.) in Pashai. On the other hand, *h* is frequently compounded with *l* into *hl*, e.g. *hlē*, three; *puthlē* (*puṭ-hlᵘ*, not *puṭh-lᵘ*), a son. In order to prevent mistakes, I shall throughout insert a hyphen in the latter and similar words, thus, *puṭ-hlē*.

The letter *ä* represents the sound of *ai* in 'fair,' 'hair,' as pronounced in the north of England and in Scotland. It is practically equivalent to the German *ä*.

## II.—NOUNS.

Forms are commonly borrowed from both Pashto and Persian, so that it is not always easy to identify a true Pashai form.

The following declensions appear in the lists of standard words and sentences:—

| | Eastern Dialect. | | Western Dialect. | |
|---|---|---|---|---|
| | *Tātī*, a father. | | | |
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *tātī.* | *tātī-lān.* | *tātī.* | *tāti-lān.* |
| Gen. | *tātīs.* | *tāt-kuliyᵘnā.* | *tātīs.* | *tāti-lasan.* |
| Dat. | *tātī āntē.* | *tāt-kulī āntē.* | *tātī āntē.* | *tāti-lāya āntē.* |
| Abl. | *tātī udai.* | *tāt-kuliyēnā udai.* | *tatī udai.* | *tati-lāya udai.* |

With the above Eastern plural compare the Wasī-veri plural termination *kili*.

| | *Ādᵘmī*, a man. | | | |
|---|---|---|---|---|
| Nom. | *ādᵘmī.* | *ādᵘmī.* | *ādᵘmī.* | *ādᵘmān.* |
| Gen. | *ādᵘmīs.* | *ādmēyᵘnā.* | *ādᵘmīs.* | *ādᵘmān nā.* |
| Dat. | *ādᵘmī āntē.* | *ādmēyᵘn āntē.* | *ādᵘmī āntē.* | *ādᵘmān āntē.* |
| Abl. | *ādᵘmī udai.* | *ādmēyᵘn udai.* | *ādᵘmī udai.* | *ādᵘmān udai.* |

Probably the plural termination *ān* in the above is due to the influence of Persian.

| | *Wēya*, a daughter. | | | |
|---|---|---|---|---|
| Nom. | *wēya.* | *wēyila.* | *wēya.* | *wēyila.* |
| Gen. | *wēyᵘs.* | *wēlaiyᵘnā.* | *wayēs.* | *wayā̃.* |
| Dat. | *wēyē āntē.* | *wēlaiyᵘ āntē.* | *wayē āntē.* | *wēyanasᵘ.* |
| Abl. | *wēyē udai.* | *wēlaiyᵘ udai.* | *wayē udai.* | *wēyanasē udai.* |

In the list of words, for 'two daughters' we have *dō wēyē* and *dō wayē*, respectively. The final *ē* is probably due to the influence of Pashtō.

The postposition *udai*, also written *ūdai*, *udē*, *ōdai* and even *ōda*, means 'from,' but is properly the equivalent of the Hindōstānī *pās*, as in *ūdai ziyāt bigh̲ā*, with (them) much is; *tāt$^{a}$stā ōda āīk*, he came near the father.

The above paradigms in no way exhaust all the forms which nouns assume in declension.

The following are other instances of the formation of *plurals* :—

| Eastern. | | Western. | |
|---|---|---|---|
| Sing. | Plur. | Sing. | Plur. |
| *gōṛā*, a horse. | *gōṛēlā*. | *gōṛā*, a horse. | *gōṛ-ēlā*. |
| *mādīn*, a mare. | *mādīnēlā*. | *mādiyān*, a mare. | *mādiyān-ēlā*. |
| *puṭ-hl$^{a}$*, a son. | *puṭ-hlēlā*. | *puṭ-hlē*, a son. | *puṭ-hlē-lā*. |
| *gōlāng*, a bull. | *bō gōlāng*. | *gōlāng*, a bull. | *gōlāng-ēlā*. |
| *gā*, a cow. | *bō gā*. | *gā*, a cow. | *gā-ēlā*. |
| *sh̲ūṛing*, a dog. | *bō sh̲ūṛing*. | *kh̲ōṛing*, a dog. | *kh̲ōṛing-ēlā*. |
| *pāj$^{a}$ṛā*, a he-goat. | *bō paj$^{a}$ṛā*. | *sh̲ōṭā*, a he-goat. | *sh̲ōṭ-ēlā*. |
| *kaṭawā*, a male deer. | *bō kaṭawā*. | *sh̲ōṭ$^{a}$k*, a she-goat. | *sh̲ōṭ$^{a}$k-ēlā*. |
| | | *āwū*, a male deer. | *āwū-lā*. |
| | | *dand*, a tooth. | *dand-ēlā*. |

Examples of Persian plurals are (Eastern) *nōkarān*, servants; obl. *nōkarāna*, (Western) *nōkāranī*, his servants. Oblique Western forms are *tānik nōkarānisē kuchā*, amongst thine own servants; *tānik dōstāna pila*, with my own friends.

There is also a plural in *an* or *$^{a}$n* which may be a corruption of the above, or may be an independent form. Examples are (Eastern) *sh̲ōṛingan-ē*, (he ordered) to his dogs; (Western) *kh̲ōṛingan-ī*, his dogs (arrived); *kh̲ōṛing$^{a}$nā* (obl., agent case), the dogs (made her in pieces); *kh̲ōring$^{a}$nā āntē*, to the dogs.

Other examples of the plural will be found below.

As regards **Cases** the following should be noted :—

There is a very common oblique form which ends in *stā* in the Eastern, and in *sā* in the Western dialect. It is frequently used, without any postposition, to represent various oblique cases, especially the case of the agent. Examples are the following :—

**Eastern.**—*Oblique form,—tān$^{a}$k tātista-m udē*, to my own father; *tān$^{a}$k dōstānista-m miltin*, with my own friends; *tān$^{a}$k nōkarānist-ē kuchā*, amongst thine own servants; *tāt$^{a}$stā ōda*, (he came) near the father; *tāt$^{a}$stā āntē* or *tātistā āntē*, (he said) to the father. Compare *sh̲aristaika*, (she ascended) to the top of it.

*Genitive,—tātista-m*, (tidings) of my father; *tātistā sh̲āhrī*, to his father's city.

*Agent,—tāt$^{a}$stā*, the father (saw, said); *puṭ-hl$^{a}$stā*, the son (said); *tātistā*, the father (found); *sāyastā*, the sister (*sāī*) (saw, said); *lāy$^{a}$stā*, the brother (*lāī*) (said, fetched).

**Western.**—*Oblique,—tānik nōkarānis-ē kuchā*, amongst thine own servants; *āy$^{a}$sā p$^{a}$sh̲kin*, after the brother (*lāī*).

*Accusative,—lāy$^{a}$sā ēgē-haīk*, she was about to eat the brother.

*Genitive,—mambisa-m*, of my uncle; *sāisā hāsai*, from the hand of the sister (*sāī*); *tātisā sh̲āhrā*, to his father's city; *ēkisā bandōbastī*, arrangement for (of) eating.

*Agent,—puṭ-hlisā*, the son (said); *puṭ-hl"sā*, the son (collected); *tatisā*, the father (saw, said); *sāisā*, the sister (made arrangement, ate); *bāy'sā*, the brother (said, dropped).

It will be seen from the above examples that this termination is sometimes *istā* (*isā*) and sometimes *"stā* (*"sā*). This is evidently a mere variation of spelling. The termination is clearly the same as the Bashgalī Kāfir *ste* or *stai*.

Another oblique form ends in *ē*, *ī*, *ai*, *a*, or *ā*. It is not always easy to distinguish it from a noun ending in a pronominal suffix. It is possibly due to the influence of Paṣhtō. Examples are—(Eastern)—*ōtīs sāē dē*, than his sister (*sāī*); *klama kucha*, in doings; *hus̲ha kuchā*, in his senses; *nōkarāna āntē*, to the servants; *kaṇa kuchā*, in the field; *gõs̲higē nazdīk*, near the (? his) house; *dāre sh"rā*, on the mountain (*dār*). (Western)—*dārē mundā*, on the top of the mountain (*dāre*); *usī sāyā dē*, than his sister (*sāī*); *k̲hllama kuchā*, in doings; *kaṇḍai kuchā*, in the field; *tānik da tana pilā*, with my own friends; *kanjara sh"rā*, with harlots; *tatisa shahra*, to the father's city; *k̲hōṛing"nā āntē*, to the dogs.

The same form can also apparently be used instead of any case. Thus—

*Agent,*—(Western)—*k̲hōṛing"nā*, the dogs (made her in pieces).

*Dative,*—(Eastern)—*musaflrē*, (he went) to a journey; (Western) *watane* and *watana*, to a country.

*Ablative,*—(Western)—*hāsai*, from the hand (of the sister).

*Genitive,*—(Eastern)—*mēnā mambē puṭ-hlē*, the son of my uncle; *watanē* and *watana*, of a country.

*Locative,*—(Eastern)—*ōtī chaṇa*; (Western) *ōti chaṇḍa*, on his back; (Eastern) *watana*, in a country; (Western) *hāsai*, on the (? his) hand; *pāya*, on the (? his) foot.

**Other case forms.**—*Agent.*—As shown above, the oblique form is usually employed for this case. Sometimes, however, the nominative form is used. Thus in the Western version of the Parable of the Prodigal Son we have both *puṭ-hlisa mārēkin*, and *puṭ-hlē mārēkin*, the son said. So in the Eastern version of the second story we find both *sāyastā las̲hēkin*, the sister saw him, and *mī sāyā gōṛā ēkin*, this sister-of-him (*sāī* + *ā*) ate a horse.

The *Instrumental* case is formed by the postposition *dē* (Western, also *d"*). Thus (Eastern) *ēkē dē*, (Western) *ēkī dē*, by eating; (Eastern) *watutiyārī dē*, (Western) *hawatagiyārī d"*, by hunger.

The *Dative*, as shown above, is formed by adding *āntē*. Other examples are (Eastern) *nōkarāna āntē*, (Western) *nōkarān āntē*, to the servants; *khōṛing nī āntē*, to the dogs.

The *Ablative*, as pointed out above, is formed by adding *udai*, *ūde*, *ōdai*, or *ōda*, which means both 'near' and 'from near.' Another form is (Eastern) *mandi tē*, from the river.

The *Genitive* usually ends in *s*. Besides the forms given in the paradigms we have (Eastern) *ād"mīs*, of a man, and *lōnīs*, of salt. In the Western dialect, the genitive of *K̲hudā*, God, is *K̲hudēs*, while, in the Eastern one, it takes the peculiar form *Khudē"z*. Sometimes the termination is dropped, as in (Western) *ī ād"mi dō puṭ-hlelē hāink*, of one man there were two sons-of-him.

The usual sign of the *Locative* is *kuchā*, in. *Ād"mī pilā* is 'with a man.' *Dāre sh"rā* is 'on a mountain.' *Kaṇā sh"rā* is 'in (literally, on) the field.' So *kanjara sh"rā* is 'with (*lit.*, on) harlots.'

**Gender.**—Adjectives do not, so far as I can gather from the specimens, appear to change for gender. The only exception which I have noted is *mīnī sāy-am* (Eastern), my sister-of-me. The masculine of *mīnī* is *mēnā*.

The following are examples of the way in which substantives form their feminines:—

| Eastern. | | Western. | |
|---|---|---|---|
| Masc. | Fem. | Masc. | Fem. |
| *pāj$^a$rā*, a goat. | *pāj$^a$r$^a$k.* | *shōṭā*, a goat. | *shōṭ$^a$k.* |
| *kaṭawā*, a deer. | *kaṭ$^a$w$^a$k.* | *kiṭ$^a$la*, a child. | *kiṭ$^a$l$^a$k*, *kiṭalik*, or *kîṭālikī.* |
| *kiṭ$^a$lā*, a child. | *kiṭ$^a$l$^a$k.* | *gōṛā*, a horse. | *mādiyān.* |
| *gōṛā*, a horse. | *mādīn.* | *gōlāng*, a bull. | *gā*, a cow. |
| *gōlāng*, a bull. | *gā*, a cow. | *tātī*, a father. | *āī*, a mother. |
| *tātī*, a father. | *āī*, a mother. | *lāī*, a brother. | *sāī*, a sister. |
| *lāī*, a brother. | *sāī*, a sister. | *puṭ-hlē*, a son. | *wēya*, a daughter. |
| *puṭ-hl$^a$*, a son. | *wēya*, a daughter. | *ād$^a$mī*, a man. | *māshī* or *mādā.* |
| *ād$^a$mī*, a man. | *mādā.* | *khōṛing*, a dog. | *mādīn khōṛing.* |
| *shūṛing*, a dog. | *mādī shūṛing.* | *āwū*, a deer. | *mādī āwū.* |

The following are instances of the **Comparison** of adjectives:—

*Ūs$^a$ mī dē bái shē*, this is better than that. *Har kō shai dē yō bai shī*, this is best of all. (Eastern) *chikā dē khub kālā*, (Western) *chin$^a$sāy$^a$ dē bakār kālā*, the best garment of all.

## III.—PRONOUNS.

The **first person** is nearly the same in both dialects. It is as follows:—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *ā* (Western also *a*). | *hamā.* |
| Gen. | *mēnā.* | *hamā.* |
| Agent. | *mam.* | *hamā.* |

'To me' is in both *mam* and *mēnā āntē*. In one case there is a feminine form of the genitive singular, viz. *mīnī sāyam*, my sister-of-me.

The genitive does not seem to change before nouns in the oblique cases.

The **second person** is also nearly the same in both dialects.

| | Sing. | Plur. |
|---|---|---|
| Nom. | (Eastern) *t$^a$*; (Western) *tō.* | *hēmā.* |
| Gen. | *tēnā.* | *hēmā.* |
| Agent. | *tō.* | *hēmā.* |

'I will eat thee' is (Eastern) *tō ēēkam* or (Western) *tō ēgēkam.*

As in the first person, the genitive does not change before nouns in the oblique cases. Thus, *tēnā mālē kuchā*, in thy property.

## Third Person.—He, that.

| | Eastern. Sing. | Eastern. Plur. | Western. Sing. | Western. Plur. |
|---|---|---|---|---|
| Nom. | *ūs*ᵃ. | *ūt*ᵃ. | *ūsē, ūsī.* | *ūtē.* |
| Gen. | *ūtīs, ūtī.* | *ūtēnā.* | *ūsē, ūsī.* | *ūtēnā.* |
| Agent. | *ūs*ᵃ, *ūtī.* | ? | *ūsē.* | *ūtē.* |

For *ū*, *u* and *ō* are frequently substi-[illegible]; thus, *utīs, ōtīs.* Other examples [illegible] *sāyā*, his sister-of-him; *ōtī chaṇa*, on [illegible]ck; *ōtīs kiṭᵃlai*, his son; *ōtī* (or *utī*) [illegible] to him; *ōtī ōdai*, from him; *ōtī* [illegible], beat him. The accusative is *ūs*ᵃ, [illegible] Used as an adjective we have *ūs*ᵃ [illegible] *gōsh*ᵃ*g*, in that small house. *Tī* [illegible] *mēmī* is 'I will say to him.' *Tīs ī* [illegible] *puṭ-hl*ᵃ *hāīk*, of him there was one [illegible]ghter (and) one son. *Hla watana* is [illegible] country.'

For *ū*, *ō* is frequently substituted. *Ōtī* is also used for the genitive; thus, *ōtī chanḍa*, on his back. Other examples are *ūsī udai*, from him; *usī dea*, give to him. *T' sh'ra* is '(he divided) upon them.'

For 'this,' we have in both dialects, *yō*, gen. *mīs*, obl. form and agent *mī*. We [illegible] also (Eastern) *ēl*ᵃ, this; *hamē ēkī rupaiī*, and (Western) *hamī ī rupai*, this one [illegible]

The relative pronoun in the Eastern dialect is *s'*, which (needle became a moun-[illegible] which is probably borrowed from the Paṣhto *ts'*. No instance occurs in the [illegible] dialect. Who? is (Eastern) *kē* (gen. *kīs*); Western *kiā* (gen. *kīs*); *kī ōdai* [illegible]lects), from whom. What? is *kō* (both dialects). The Paṣhtō *chi* is also used. [illegible]ther pronominal forms are—

*Eastern*,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; [illegible]anyone; *kumē*, whatever (my share may be); *harkō*, all, whatever (is mine); *tān'k*, [illegible]

*Western*,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; [illegible]anyone; *harkō*, all, whatever (is mine); *tānik*, own.

**Pronominal suffixes** are very freely employed, both with nouns and verbs. [illegible] used with nouns, the full pronoun is usually employed at the same time. The [illegible] are examples:—

### A.—With Nouns.

**Eastern.**

**First Person.**—*mēnā tāti-m*, my [illegible]; *mēnā wanṭī-m*, my share; *tān'k* [illegible] *udē*, near my own father; *mēnā* [illegible]*-m*, my son; *tān*ᵃ*k dōstānista-m* [illegible], with my own friends; *mīnī* [illegible], my sister; *tātista-m*, (tidings) of [illegible] father.

**Western.**

**First Person.**—*mēnā tāti-m*, my father; in *mēnā wanṭē*, my share, there appears to be no suffix, so also in *tānik tāti uda*, near my own father; *mēnā put-hli-m*, my son; in *tānik dōstāna pilā*, with my friends, there is no suffix.

EASTERN.

**Second Person.**—*tēnā tāt-ē*, your father; *tēnā māl-ē kuchā*, in thy property; *tēnā puṭ-hl-ē*, thy son (*puṭ-hl*$^{a}$); *tān*$^{a}$*k nōkarānist-ē kuchā*, amongst thine own servants; *tēnā lā-ē*, thy brother (*lāī*), also *tēnā lā-ai*; *tēnā gap-ē*, thy command; *dand-ē*, thy teeth.

**Third Person.**—Nouns in *ī* seem to take the letter *ā* as the suffix. Thus, *ōtīs lāy-ā*, his brother (*lāī*); *tātiy-ā*, his father (became compassionate); *ūtīs tātiyā*, his father (came outside); *tātiyā āntē*, (he answered) to his father; *mī sāyā ēkin*, this his sister ate. Other nouns take *ē*, *ai* or *ī*. Thus, *ōtīs kiṭ*$^{a}$*lai*, his son (*kiṭ*$^{a}$*lā*); *ōtīs sā-ē dē*, than his sister (*sāī*), but *mī sāyā ēkin*, this his sister ate; *ōtīs kīmat-ē*, its price; *udai*, from him, with them; *sh*$^{a}$*rai*, upon him; *hastai*, on his hand; *tātistā shāhr-ī*, (?) to *his* father's city; *shōṛing-ī*, his dogs (arrived); *shōṛingan-ē*, to his dogs (he gave order).

WESTERN.

**Second Person.**—*tēnā tātī* (no suffix), thy father; *māl-ē*, thy property; *tēnā puṭ-hl-ē*, thy son (suffix doubtful); *tānik nōkarānis-ē kuchā*, amongst thine own servants; *tēnā lāyā-ē*, thy brother (*lāī*); *tēnā hukm-ē*, thy order. *Dandēlā-sē* may mean 'thy teeth.'

**Third Person.**—*Ūsī lāy-ā*, his (her) brother; *ūsē tātiy-ā*, his father (came), but *tātē āntē*, to his father; *sāy-ā*, his sister.

*ūsē puṭ-hlē*, his son; *ūsī kīmat-ē*, its price; *dō puṭ-hlēl-ē*, his two sons; *tāt-ē āntē* (see above), to his father; *tānik māl-ē*, his own property; *nōkarān-ī*, his servants; *sh*$^{a}$*rai*, upon him; *hās-ai*, on his hand; *gōshing-ī*, to-his-house; *tānik jān-ē sh*$^{a}$*rā*, on his own life; *khōṛingan-ī*, his dogs.

## B.—With Verbs.

**First Person.**—*Di-m*, give to me; *wāy-am*, place me; *dēki-m*, thou gavest me; *at-am*, eat me.

**Second Person.**—*Dam-ē*, I will give to thee.

**Third Person.**—*lēk-in*, *lēkam-an*, I found him; *dēk-ē*, thou gavest-to-him.

In the above *in* or *an* apparently represents the accusative (or agent) suffix, and *ē*, the dative or genitive.

**First Person.**—*Di-m*, give to me; *wāy-*$^{a}$*m*, place me; *dāīki-m*, thou gavest me.

**Second Person.**—No example.

**Third Person.**—*dāyīk-yē*, thou gavest to him.

## IV.—VERBS.

### A.—Auxiliary Verbs and Verbs Substantive.

The **Present** tense is the same in both dialects, *viz.*:—

I am, etc.,—

| | Sing. | Plur. |
|---|---|---|
| 1. | *hāim.* | *hāis.* |
| 2. | *hāī.* | *haida.* |
| 3. | *hās.* | *hāin.* |

**Third Person.**—He, that.

| | Eastern. | | Western. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *ūs$^a$.* | *ūt$^a$.* | *ūsē, ūsī.* | *ūtē.* |
| Gen. | *ūtīs, ūtī.* | *ūtēnā.* | *ūsē, ūsī.* | *ūtēnā.* |
| Agent. | *ūs$^a$, ūtī.* | *?* | *ūsē.* | *ūtē.* |

For *ū*, *u* and *ō* are frequently substituted; thus, *utīs*, *ōtīs*. Other examples are *ōtī sāyă*, his sister-of-him; *ōtī chaṇa*, on his back; *ōtīs kiṭ$^a$lai*, his son; *ōtī* (or *utī*) *āntē*, to him; *ōtī ōdai*, from him; *ōtī hana*, beat him. The accusative is *ūs$^a$*, him. Used as an adjective we have *ūs$^a$ chanṭā gõsh$^a$g*, in that small house. *Tī āntē mēmī* is 'I will say to him.' *Tīs ī wāy$^a$ ī puṭ-hl$^a$ hāīk*, of him there was one daughter (and) one son. *Illa watana* is 'in that country.'

For *ū*, *ō* is frequently substituted. *Ōtī* is also used for the genitive; thus, *ōtī chanḍa*, on his back. Other examples are *ūsī udai*, from him; *usī dēā*, give to him. *T$^a$ sh$^a$ra* is '(he divided) upon them.'

For 'this,' we have in both dialects, *yō*, gen. *mīs*, obl. form and agent *mī*. We have also (Eastern) *ēl$^a$*, this; *hamē ēkī rupaiī*, and (Western) *hamī ī rupai*, this one rupee.

The relative pronoun in the Eastern dialect is *s$^a$*, which (needle became a mountain), which is probably borrowed from the Paṣhtō *ts$^a$*. No instance occurs in the Western dialect. Who? is (Eastern) *kē* (gen. *kīs*); Western *kiā* (gen. *kīs*); *kī ōdai* (both dialects), from whom. What? is *kō* (both dialects). The Paṣhtō *chi* is also used.

Other pronominal forms are—

*Eastern*,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; *kī*, anyone; *kumē*, whatever (my share may be); *harkō*, all, whatever (is mine); *tān$^a$k*, own.

*Western*,—How much?, *kau*; how many (sons)?, *kā*; how many (servants)?, *kāō*; *kī*, anyone; *harkō*, all, whatever (is mine); *tānik*, own.

**Pronominal suffixes** are very freely employed, both with nouns and verbs. When used with nouns, the full pronoun is usually employed at the same time. The following are examples:—

## A.—With Nouns.

| Eastern. | Western. |
|---|---|
| **First Person.**—*mēnā tāti-m*, my father; *mēnā wanṭi-m*, my share; *tān$^a$k tātista-m udē*, near my own father; *mēnā puṭ-hli-m*, my son; *tān$^a$k dōstānista-m miltin*, with my own friends; *mīnī sāya-m*, my sister; *tātista-m*, (tidings) of my father. | **First Person.**—*mēnā tāti-m*, my father; in *mēnā wanṭē*, my share, there appears to be no suffix, so also in *tānik tātī uda*, near my own father; *mēnā puṭ-hli-m*, my son; in *tānik dōstāna pilā*, with my friends, there is no suffix. |

EASTERN.

**Second Person.**—*tēnā tāt-ē*, your father; *tēnā māl-ē kuchā*, in thy property; *tēnā puṭ-hl-ē*, thy son (*puṭ-hl$^a$*); *tān$^a$k nōkarānist-ē kuchā*, amongst thine own servants; *tēnā lā-ē*, thy brother (*lāī*), also *tēnā lā-ai*; *tēnā gap-ē*, thy command; *dand-ē*, thy teeth.

**Third Person.**—Nouns in *ī* seem to take the letter *ā* as the suffix. Thus, *ōtīs lāy-ā*, his brother (*lāī*); *tātiy-ā*, his father (became compassionate); *ūtīs tātiyā*, his father (came outside); *tātiyā āntē*, (he answered) to his father; *mī śāyā ēkin*, this his sister ate. Other nouns take *ē*, *ai* or *ī*. Thus, *ōtīs kiṭ$^a$lai*, his son (*kiṭ$^a$lā*); *ōtīs sā-ē dē*, than his sister (*sāī*), but *mī sāyā ēkin*, this his sister ate; *ōtīs kīmat-ē*, its price; *udai*, from him, with them; *sh$^a$rai*, upon him; *hastai*, on his hand; *tātistā shāhr-ī*, (?) to *his* father's city; *shōṛing-ī*, his dogs (arrived); *shōṛingan-ē*, to his dogs (he gave order).

WESTERN.

**Second Person.**—*tēnā tātī* (no suffix), thy father; *māl-ē*, thy property; *tēnā puṭ-hl-ē*, thy son (suffix doubtful); *tānik nōkarānis-ē kuchā*, amongst thine own servants; *tēnā lāyā-ē*, thy brother (*lāī*); *tēnā hukm-ē*, thy order. *Dandēlā-sē* may mean 'thy teeth.'

**Third Person.**—*Ūsī lāy-ā*, his (her) brother; *ūsē tātiy-ā*, his father (came), but *tātē āntē*, to his father; *sāy-ā*, his sister.

*ūsē puṭ-hlē*, his son; *ūsī kīmat-ē*, its price; *dō puṭ-hlēl-ē*, his two sons; *tāt-ē āntē* (see above), to his father; *tānik māl-ē*, his own property; *nōkarān-ī*, his servants; *sh$^a$rai*, upon him; *hās-ai*, on his hand; *gōshing-ī*, to-his-house; *tānik jān-ē sh$^a$rā*, on his own life; *khōṛingan-ī*, his dogs.

## B.—With Verbs.

**First Person.**—*Di-m*, give to me; *wāy-am*, place me; *dēki-m*, thou gavest me; *at-am*, eat me.

**Second Person.**—*Dam-ē*, I will give to thee.

**Third Person.**—*lēk-in*, *lēkam-an*, I found him; *dēk-ē*, thou gavest-to-him.

In the above *in* or *an* apparently represents the accusative (or agent) suffix, and *ē*, the dative or genitive.

**First Person.**—*Di-m*, give to me; *wāy-$^a$m*, place me; *dāīki-m*, thou gavest me.

**Second Person.**—No example.

**Third Person.**—*dāyīk-yē*, thou gavest to him.

## IV.—VERBS.

### A.—Auxiliary Verbs and Verbs Substantive.

The **Present** tense is the same in both dialects, *viz.*:—

I am, etc.,—

| | Sing. | Plur. |
|---|---|---|
| 1. | *hāim.* | *hāis.* |
| 2. | *hāī.* | *haida.* |
| 3. | *hās.* | *hāin.* |

When the subject is inanimate the third person is (Eastern) *shē*, (Western) *shid*. Compare the Khō-wār *shĕr*, and the Paṣhtō *shta*.

For 'it, *or* there, is,' we also find (Eastern) *bighā* or (Western) *bigā*.

**Past,** I was, etc.,—

| | EASTERN. | | | | WESTERN. | | | |
|---|---|---|---|---|---|---|---|---|
| | SING. | | PLUR. | | SING. | | PLUR. | |
| | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. |
| 1. | *hāikim* | *hāichim* | *hāikis* | *hāichis* | *hāikim* | *hāichim* | *hāikis* | *hāichis* |
| 2. | *hāikī* | *hāichī* | *hāichō*[1] | *hāichida* | *hāikī* | *hāichī* | *hāikida* | *hāichida* |
| 3. | *hāik* | *hāich* | *hāinch*,[1] or *hāink*. | *hāinch* | *hāik* | *hāich* | *hāink* | *hāinch* |

[1] These two forms have been tested and found correct.

Other forms noted in the specimens are—

| EASTERN. | WESTERN. |
|---|---|
| *bīk* (fem. *bich*), he (she) became. | *bīk*, *bitīk*, he became. |
| *biman*, we may become. | |
| *bª*, be (Imperative). | *bi*, be. |
| *bīk*, to be. | *bīk*, to be. |
| *bikālā*, being. | *bikālā*, being. |
| *biwā*, having been. | *biwā*, having been. |
| *tªm*, I shall be. | *tªm*, I shall be. |
| *tªwāim*, I may be. | *tªwāim*, I may be. |
| *tªmai*, I should be. | *tªmai*, I should be. |

## B.—The Active Verb.—

**Infinitive.**—*Hanīk*, to strike.

Other examples are, (Eastern) *paīk*, (Western) *parīk*, to go; *shāṛīk*, to go; (Eastern) *ēk*, (Western) *aik*, to eat; *nīk*, to sit; *īk*, to come; *töstīk*, to stand; *līk*, to die; (Eastern) *dēk*, (Western) *daik*, to give; (Eastern) *hambalīk*, (Western) *dāwalīk*, to run; (Eastern) *nāt-karīk*, to dance.

(Eastern) *ēkē-dē*; (Western) *ēḳī-dē*, by eating.

With the verb *shāṛīk*, to go, compare the Wazīrī Paṣhtō *shōrēdªl*, to wander.

**Present Participles.**—*Hanikālā*, striking (identification doubtful).

Other forms translated as present participles are *shāṛwā* (fem. *shāṛwī*), going; (Western) *parēwā* (fem. *parēwī*), going; (Eastern) *hambalwī hāich*, she was running.

**Past Participle.**—The form given in the list of words is *haniwā*, having struck, which is borne out by the following expressions in the Eastern dialect; *bō dawās na hāinch wiṭwī* (fem.), many days were not passed; *lªwā*, dead; *nawā*, found.

The usual form ends in *īk* (fem. *īch* or *ªch*) like the infinitive. Examples are,—*patīk*, fem. *patªch*, gone; and the following, all only found in the Western specimens, *bō dwās wiṭīk na hāīk*, many days were not passed; *līk*, dead; *nawīk*, found.

With a pronominal suffix, we perhaps have, in the Eastern dialect, *lōnīs dāra yaṭ-hl-in bīk*, a mountain of salt *produced-by-it* became. The form is however doubtful.

**Conjunctive Participle.**—The only example noted occurs in the Western dialect, viz. *katān*, having made (thy teeth sharp).

**Imperative.**—*Hana*, strike thou.

Other examples are *pā*, go; *shāṛ*, go; *jā*, put; *dēā*, give; *gōrā*, (Western also *gōryā*, which is perhaps respectful, take a sieve), take; (Eastern) *t'nga*, (Western) *ṭinga*, bind; (Eastern) *kanna*, (Western) *kana*, draw (water); *yē*, come; (Eastern) *acha*, (Western, *achē*, which is possibly respectful, bring water), bring; (Eastern) *kiya*, make (your teeth sharp); (Eastern) *hanghāka*, (Western) *dangiyā*, beat (a drum) (possibly these are respectful forms).

Imperatives plural are (Eastern) *achi*, (Western) *achida*, bring ye; (Eastern) *manjaliya*, (Western) *manjalēda*, put ye on (clothes); (Eastern) *wāya*, (Western) *wāēda*, place ye; (Western) *kada*, place ye; (Eastern) *shāṛida*, (Western) *khāṛida*, go ye; (Eastern) *ada*, (Western) *atēda*, eat ye (her).

First persons plural are *aman*, let us eat; *kaman*, let us do.

Some of the above possibly contain pronominal suffixes. The following certainly do,—*di-m*, give me; *wāya-m*, place me; (Eastern) *ata-m*, eat me.

**Present,**—*I strike* or *am striking*.

| | Eastern. | | Western. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1 | *hanīkam* | *hanīkas* | *hanīkam* | *hanīkas* |
| 2 | *haniyā* | *hanēda* | *hanīkī* | *hanīkada* |
| 3 | *hanīyadī* | *hanīkan* | *hanēgī* | *hanīkan* |

A form which is commoner in the specimens is,—

*I go*, or *am going*.

| | Eastern. | | Western. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1 | *pāyim* | *pāēs* | *pākum* | *pāk's* |
| 2 | *pāī* | *pāēda* | *pākī* | *pākida* |
| 3 | *paghā* | *pāin* | *pagā* | *pākin* |

The Kāshmīrī for 'go' is *pak*, in which the final *k* is part of the root.

Other examples from the specimens are,—

(Eastern) *lēim*, (Western) *lēgā-kum*, I am dying; (Eastern) *kāim*, (Western) *kakam*, I am doing (service).

(Eastern) *charēgẖā*, (Western) *charēgā*, he is grazing (cattle); (Eastern) *hālēwās* (?), (Western) *nēlā* (?), he sits; (Eastern) *tagẖa*, (Western) *tigā*, he dwells; (Western) *dārin*, (the servants) have (food).

**Imperfect.**—(Eastern) *hangẖāīk-amī*, (Western) *hanēgiāīk-im*, I was striking; (Western) *dārēgāīk*, he was keeping (two dogs); (Eastern) *hangẖāchidī*, (Western) *hanēgāīk*, (the rat) was striking; (Western) *dangēgāīk*, (the drum) was beating.

**Future,** *I shall strike.*

| | Eastern. | | Western. | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| 1 | *hanyīkamī* | *hanyīkas* | *hanāwāimin* | *hanāwāēsī* |
| 2 | *haniyā* | *hanēda* | *hanāwāyā* | *hānāwāēda* |
| 3 | *hanyīdī* | *hanyikan* | *hanāwāidī* | *hanāwāindī* |

I am unable to explain these forms. They are not borne out by the specimens, which give the following:—*uram*, I will arise; (Eastern) *pam*, (Western) *param*, I will go; (Eastern) *mēm-ī*, (Western) *marēm-in*, I will say-unto-him (probably here we have pronominal suffixes); (Eastern) *kam*, (Western) *karam*, I may (? I will) make (merriment); (Eastern) *dam-ē*, I will give-to-thee; (Eastern) *ēēkam*, (Western) *ēgēkam*, I will eat-thee.

In the Western dialect, we have a periphrastic future in *ēgē-hāīk*, she was about to eat.

Other forms related to the future are,

| Eastern. | Western. |
|---|---|
| *hanyīkam*, I may strike. | *hanāwāimin.* |
| *chand"t*, (that) it may (not) fall (on the ground). | *chand"t.* |
| *kaman*, (that) we should make (merriment). | *karisai.* |
| *biman*, (that) we should be (happy). | *bis.* |
| *māin* or *mēin*, (that) they should say. | *marin* or *marēnī.* |
| *hanimī*, I should strike. | *hanimin.* |
| *charēkin*, (that) he should pasture. | *charēkin.* |
| *kajadyai*, he would make (his belly sated). | *kajadai.* |

The **Past Tense.**—This differs in Transitive verbs and in Intransitive ones.

In the case of Transitive verbs, it is formed by adding pronominal suffixes to the Past Participle in *īk*. This participle is passive in meaning, and the pronominal suffixes represent the agent case of the subject of the sentence, the participle agreeing in gender with the object. Thus, *hanīk* (fem. *hanich*) means 'struck.' Hence *hanīk-am* means 'he (was) struck by me,' *i.e.* 'I struck him,' and *hanich-am* means 'she was

struck by me,' *i.e.* 'I struck her.' At the same time, it will be noted in a perusal of the specimens that gender is very loosely applied, and that, apparently, the masculine is often used for the feminine.

In all cases, when the subject is expressed, it is put into the Agent case.

This tense (in the case of Transitive verbs) is the same in both dialects.

The following are its forms :—

*I struck.*

| | Singular Subject. | | Plural Subject. | |
|---|---|---|---|---|
| | Masculine Object. | Feminine Object. | Masculine Object. | Feminine Object. |
| 1 | *hanīk-am* | *hanīch-am* | *hanīk-an* | *hanīch-an* |
| 2 | *hanīk-ī* | *hanīch-ī* | *hanīk-ō* | *hanīch-ō* |
| 3 | *hanīk-in* | *hanīch-an* | *hanīk-an* | *hanīch-an* |

The second person singular sometimes ends in *ē* instead of *ī*, and the third plural in *in* instead of *an*. Instead of *īk*, we sometimes find *ēk*.

The following examples occur in the specimens :—

*First person,—Masc.*,—(Western) *kaīkam*, I made (a journey) ; *gurēkam*, I bought ; (Western) *chaṭēkam*, I did (not) cast down (thy command). *Fem.*,—(Eastern) *wāīcham*, I did (not) set down (thy command). An instance of a double pronominal suffix is (Eastern) *lēk-am-an*, I found him, lit., he (*an*) was found (*lēk*) by me (*am*).

*Second person,—gurēkē*, thou boughtest. With double suffixes we have (Eastern) *dēk-i-m*, (Western) *dāīk-i-m*, thou didst (not) give to me ; (Eastern) *dēk-ē*, (Western) *dāīk-y-ē*, thou gavest to him.

*Third person*,—(Eastern) *mēkin*, (Western) *mārēkin*, he said ; *kakin* or *kāīkin*, he made ; (Western) *wanṭīkin*, he divided ; *shāīkin*, he spent ; *gurēkin* (Western also *gōrēkin*), it seized ; *garēkin*, he sent ; *dēkin* (Western also *dāīkin*), he gave ; (Eastern) *lashīkin* or *lashēkin*, (Western) *lashīkin* or *lāīkin*, he said ; (Eastern) *lēkin*, (Western) *lāīkin*, he was found, he received ; *harēkin*, he heard ; (Eastern) *här*$^{a}$*wēkin*, (Western) *härawēkin*, he called ; (Eastern) *ḍakēkin*, he drove out ; (Eastern) *ningākachin* (fem.), he kept (two (?) female dogs) ; (Western) *wēṭēkin*, he passed (time) ; (Eastern) *ēkin*, (Western) *aikin*, she ate (a horse) ; *jēkin*, she placed (a drum) ; (Eastern) *achikin*, he fetched ; (Eastern) *nēlawēkin*, he set (the rat) down ; *chaṭēkin*, he dropped (salt) ; (Eastern, fem.) *chaṭēchan*, (but Western) *chaṭēkin*, he dropped (a needle). On the other hand, in the Eastern dialect, *sōnchik*, a needle, is also used as a masculine, *s*$^{a}$ *dar bīk*, which (needle) became a mountain. We should expect *bich*.

*Third person plural*,—(Eastern) *ēyin*, (Western) *aikin*, (the husks which the swine) ate ; (Western) *kakin*, they made (merriment, a feminine word) ; (Eastern) *kacha*, (Western) *kachan*, (the dogs) made her (into pieces).

In the case of Intransitive verbs, the third person singular takes no termination. In the other persons, the pronominal suffixes added to the past participle, represent the subject, which is in the nominative case.

The following is the paradigm according to the list of standard words:—

EASTERN. WESTERN.

*I went.*

| | Sing. | | Plur. | | Sing. | | Plur. | |
|---|---|---|---|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *gikyim* | ? | *gichis* | ? | *gikyim* | ? | *gīkis* | ? |
| 2 | *gikyī* | ? | *gichu* | ? | *gikyī* | ? | *gikyī* | ? |
| 3 | *gīk* | *gich* | *gīnch* | ? | *gīk* | *gich* | *gīnch* | ? |

The form for the third person feminine singular is taken from the specimens. Compare, however, the conjugation of the past tense of the Auxiliary Verb.

The following are other examples:—

*Third person,*—(Eastern) *aikai, aīk,* (Western) *aiyīk, aīk,* he, it, came; (Eastern) *arīk,* (Western) *urīk,* he arose; (Western) *dawālīk,* he ran; (Western) *itīk,* (thy brother) came; (Western) *nīk,* he came forth; *pulīk,* he arrived; *wiṭīk,* it elapsed; *muchīk,* he fled; (Western) *baīk,* he became afraid; *hālīk,* he ascended.

In (Western) *dawālīk,* she ran, the masculine form is used for the feminine. In (Eastern) *kanīkan* there is probably a pronominal suffix, and the word means (the father) came-out-to-him. Possibly, also, the final *ai* of *aikai* above is a pronominal suffix.

The following are feminine:—

(Eastern) *ēch,* she came; (Eastern) *shāṛich,* (Western) *gich,* she went; (Eastern) *baghāich,* she became near; *hālich,* she ascended; (Eastern) *nangich,* she descended; *pulich,* she arrived.

(Eastern) *pulīnch* is 'they (the dogs) arrived.'

The following are examples of other past tenses:—

I have struck, *mam hanīkam;* I have walked a long way, (Eastern) *bō pan hanīchamai.*

I had struck, (Eastern) *mam haniyāk$^{a}$m,* (Western) *mam haniyāēk$^{a}$m.*

The following are examples of the **Passive Voice**:—

| Eastern. | Western. |
|---|---|
| *hanin biyim,* I am struck. | *hanin bigākum.* |
| *hanin bīkīm,* I was struck. | *hanin bitakim.* |
| *hanin bim,* I shall be struck. | *hanin biwāyim.* |

[No. 10.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT. (KUNAR VALLEY.)

## SPECIMEN I.

*(J. G. Lorimer, Esq., I.C.S., 1899.)*

Ēkī ādᵃmīs dō puṭ-hlᵃ hāink. Chanṭā puṭ-hlᵃstā tātᵃstā
*Of-one man two sons were. The-small son-by the-father*
āntē mēkin, 'ai tātī, tēnā mālē kuchā kumē
*to it-was-said-by-him, 'O father, thy property-of-thine in whatever*
mēnā wanṭim bigẖā tᵃ mam dim.' Utī tānᵃk mālᵃ
*my share-of-me is thou to-me give-to-me.' By-him his-own property*
shᵃrā taksīm kakin. Bō dawās na hāinch wiṭwī, mī
*upon-them division was-made-by-him. Many days not were passed, this*
chanṭa put-hlᵃstā chikā laṛū kakin, kẖō, dūr watanē musafirē
*small son-by all collected was-made-by-him, well, far country-of to-journey*
gīk, hladē tānᵃk mālᵃ nākār hlamā kuchā barbād kakin.
*he-went, there his-own property evil works in destroyed was-made-by-him.*
Harkudin ūtī chikā shāikin, hla watana bō kāt
*Whenever by-him all was-spent-by-him, that country-upon severe famine*
aikai; ūsᵃ nīstī gurēkin. Ūsᵃ gīk au hla watana
*came; he by-lack-of-everything was-seized-by-it. He went and that country-of*
ēkī ādᵃmī pilā sharīk bīk. Ūtī usᵃ kaṇā shᵃrā garēkin chi
*one man with sharer became. By-him he the-fields to was-sent-by-him that*
nākār janāwar charēkin. Ūsᵃ tānᵃk kuchᵃstā sār kajadyai pōst
*evil animals he-might-pasture. He his-own belly sated would-make husks*
ēkē dē chi nākār janāwar ēyin, kẖō kī na
*eating by which by-evil animals were-eaten-by-them, but by-anyone not*
dēkin. Harkudin yō husha kuchā bīk, ūtī mēkin
*was-given-by-him. Whenever this-one sense into became, by-him it-was-said-by-him*
gī, 'mēnā tatīs kāō tankẖādār nōkarān bō āwī shē, au
*that, 'my father's of-how-many paid servants much food is, and*
ūdai ziyāt bigẖā, au ā watatiyārī dē lēim. Ā uram tānᵃk
*with-(them) too-much is, and I hunger from die. I will-arise own*
tātistam udē pam au tī āntē mēmī chi, "Ō tātī, Kẖudēᵃz
*father-mine near will-go and him to will-say-to-him that, "O father, of-God*

bª gunāgarī hāim au tēnā bª gunāgarī hāim; ā mīs laikī na
*also sinner I-am and thy also sinner I-am; I of-this worthy not*
hāim chi tēnā puṭ-hlē māin mēnā āntē; mam bª tānªk
*am that thy son-of-thine they-should-say me to; me also own*
nōkarānistē kuchā wāyam."' Ūsª arīk au tātªstā ōda aīk.
*servants-of-thine among place-me."' He arose and the-father to-place-of came.*
Lēkin ūsª lā dūr hāīk chi ūsª tātªstā lashīkin. Tātiyā
*But he yet far was when he by-the-father was-seen-by-him. Father-of-him*
shªrai mihrabān bīk, hambalā, kakin, manda-ghārā
*upon-him compassionate became, running was-made-by-him, neck-to-neck*
kakin, au chapū kakin. Puṭ-hlªstā tātªstā āntē
*was-made-by-him, and kiss was-made-by-him. By-the-son the-father to*
mēkin chi, 'ai tātī, Khudēªz bª gunāgarī hāim, au tēnā bª
*it-was-said-by-him that, 'O father, of-God also sinner I-am, and thine also*
hāim, au warī mīs laikī na hāim chi tēnā puṭ-hlē
*I-am, and ever of-this worthy not I-am that thy son-of-thine*
mēnā antē mēin.' Magar tātªstā nōkarāna
*me to they-should-say.' But by-the-father servants*
āntē mēkin, 'chikā dē khub kālā achī,
*to it-was-said-by-him, 'all than handsomest garment bring,*
au mī āntē manjaliya; hastai ī angōchªk wāya, au ūsª pāzār
*and this-one to put-on; on-hand a ring place, and of-him shoes*
pāikā. Shāṛida, chi aman au khushālī kaman; mu-khul gē
*put-on-feet. Go, that we-may-eat and merriment make; because that*
yō mēnā puṭ-hlim lªwā hāīk au abªt gir zinda bīk; ūsª
*this my son-of-mine dead was and now again living has-become; he*
nawā hāīk, abªt lēkin.' Ūtē shªrā khushālī bīk.
*lost was, now found-he.' Them upon happiness became.*

Ūtīs gaṇ puṭ-hlª kaṇā kuchā hāīk: har-waghdā ūsª aīk,
*Of-him big son fields in was: whatever-time he came,*
gōshigē nazdīk bīk, ūtī gē au nātkarīk harēkin.
*to-the-house near became, by-him singing and dance-making was-heard-by-him.*
Ūsª ī nōkar härªwēkin, ūdai pursān kakin,
*By-him one servant was-called-by-him, from-him questioning was-made-by-him,*
'yō kō chal shē?' Ūtī ūtī āntē mēkin chi, 'tēnā
*'this what business is?' By-him him to it-was-said that, 'thy*
lāē āikai, tēnā tātī mihmānī dēkin,
*brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,*
mu-khul gē ūsª sahī-salāmat lēkin.' Yō khapa
*because that he safe-and-sound has-been-received-by-him.' This-one vexed*

bīk, kuchai na paghā. Ūtīs tātiyā dōrē kanīkan
*became, inside not goes. His father-of-him outside came-forth*
ūtīs khushāmadī kakin. Ūtī tātiyā āntē ēlª
*of-him fair-speech was-made-by-him. By-him father-of-him to this*
jawāb dēkin, 'lashida, bō sāl ā tēnā khizmatē kāim,
*answer was-given-by-him, 'look, many years I thy service-of-thee am-doing,*
mam hēchgahē tēnā gapē akōṛē na wāicham; au gir
*by-me ever thy command-of-thine down not was-set-by-me; and again*
bª tª gahē ī chanṭī kanjªrā na dēkim,
*even by-thee ever one small goat not was-given-by-thee-to-me,*
chi tānªk dōstānistam miltin khushālī kam; harwaghdā ki
*that own friends-of-mine with merriment I-might-make; whatever-time that*
tēnā yō puṭ-hlē chi tēnā daulat kanjanī shªrā barbād
*thy this son-of-thine by-whom thy wealth harlots on wasted*
kāīkin aīk, tō mī āntē mihmānī dēkē.'
*has-been-made-by-him came, by-thee him to entertainment was-given-by-thee-to-him.'*
Ūsª utī antē mēkin, 'ai puṭ-hlim, tª har waghdā
*By-him him to it-was-said-by-him, 'O son-of-mine, thou every time*
mēnā mintin hāīkī au harkō gē mēnā ōda shē tēnā
*me with art and whatever that my in-possession is thy*
mālē shē. Yō munāsib shē ki hamā khushālī kaman
*property-of-thine is. This becoming is that we merriment should-make*
au khushāl biman, mu-khul yō tēnā lāai lªwā hāīk,
*and happy should-be, because this thy brother-of-thine dead was,*
abªt zinda bīk; nawā hāīk abªt lēkaman.'
*now living has-become; lost was now has-been-found-by-me-he.'*

bª gunāgarī hāim au tēnā bª gunāgarī hāim ; ā mīs laikī na
*also sinner I-am and thy also sinner I-am ; I of-this worthy not*
hāim chi tēnā puṭ-hlē māin mēnā āntē ; mam bª tānªk
*am that thy son-of-thine they-should-say me to ; me also own*
nōkarānistē kuchā wāyam." ' Ūsª arīk au tātªstā ōda aīk.
*servants-of-thine among place-me." ' He arose and the-father to-place-of came.*
Lēkin ūsª lā dūr hāīk chi ūsª tātªstā lashīkin. Tātiyā
*But he yet far was when he by-the-father was-seen-by-him. Father-of-him*
shªrai mihrabān bīk, hambalā, kakin, manda-ghārā
*upon-him compassionate became, running was-made-by-him, neck-to-neck*
kakin, au chapū kakin. Puṭ-hlªstā tātªstā āntē
*was-made-by-him, and kiss was-made-by-him. By-the-son the-father to*
mēkin chi, ' ai tātī, Khudēªz bª gunāgarī hāim, au tēnā bª
*it-was-said-by-him that, ' O father, of-God also sinner I-am, and thine also*
hāim, au warī mīs laikī na hāim chi tēnā puṭ-hlē
*I-am, and ever of-this worthy not I-am that thy son-of-thine*
mēnā antē mēin.' Magar tātªstā nōkarāna
*me to they-should-say.' But by-the-father servants*
āntē mēkin, ' chikā dē khub kālā achī,
*to it-was-said-by-him, ' all than handsomest garment bring,*
au mī āntē manjaliya ; hastai ī angōchªk wāya, au ūsª pāzār
*and this-one to put-on ; on-hand a ring place, and of-him shoes*
pāikā. Shāṛida, chi aman au khushālī kaman ; mu-khul gē
*put-on-feet. Go, that we-may-eat and merriment make ; because that*
yō mēnā puṭ-hlim lªwā hāīk au abªt gir zinda bīk ; ūsª
*this my son-of-mine dead was and now again living has-become ; he*
nawā hāīk, abªt lēkin.' Ūtē shªrā khushālī bīk.
*lost was, now found-he.' Them upon happiness became.*

Ūtīs gaṇ puṭ-hlª kaṇā kuchā hāīk : har-waghdā ūsª aīk,
*Of-him big son fields in was : whatever-time he came,*
gōshigē nazdīk bīk, ūtī gē au nātkarīk harēkin.
*to-the-house near became, by-him singing and dance-making was-heard-by-him.*
Ūsª ī nōkar härªwēkin, ūdai pursān kakin,
*By-him one servant was-called-by-him, from-him questioning was-made-by-him,*
' yō kō chal shē ? ' Ūtī ūtī āntē mēkin chi, ' tēnā
*' this what business is ? ' By-him him to it-was-said that, ' thy*
lāē āikai, tēnā tātī mihmānī dēkin,
*brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,*
mu-khul gē ūsª sahī-salāmat lēkin.' Yō khapa
*because that he safe-and-sound has-been-received-by-him.' This-one vexed*

bīk, kuchai na paghā. Ūtīs tātiyā dōrē kanīkan
*became, inside not goes. His father-of-him outside came-forth*
ūtīs khushāmadī kakin. Ūtī tātiyā āntē ēlª
*of-him fair-speech was-made-by-him. By-him father-of-him to this*
jawāb dēkin, 'lashida, bō sāl ā tēnā khizmatē kāim.
*answer was-given-by-him. 'look, many years I thy service-of-thee am-doing,*
mam hēchgahē tēnā gapē akōṛē na wāīcham; au gir
*by-me ever thy command-of-thine down not was-set-by-me; and again*
bª tª gahē ī chanṭī kanjªrā na dēkim,
*even by-thee ever one small goat not was-given-by-thee-to-me,*
chi tānªk dōstānistam miltin khushālī kam; harwaghdā ki
*that own friends-of-mine with merriment I-might-make; whatever-time that*
tēnā yō puṭ-hlē chi tēnā daulat kanjanī shªrā barbād
*thy this son-of-thine by-whom thy wealth harlots on wasted*
kāīkin aīk, tō mī āntē mihmānī dēkē.'
*has-been-made-by-him came, by-thee him to entertainment was-given-by-thee-to-him.'*
Ūsª utī antē mēkin, 'ai puṭ-hlim, tª har waghdā
*By-him him to it-was-said-by-him, 'O son-of-mine, thou every time*
mēnā mintin hāīkī au harkō gē mēnā ōda shē tēnā
*me with art and whatever that my in-possession is thy*
mālē shē. Yō munāsib shē ki hamā khushālī kaman
*property-of-thine is. This becoming is that we merriment should-make*
au khushāl biman, mu-khul yō tēnā lāai lªwā hāīk,
*and happy should-be, because this thy brother-of-thine dead was,*
abªt zinda bīk; nawā hāīk abªt lēkaman.'
*now living has-become; lost was now has-been-found-by-me-he.'*

[No. II.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT. (KUNAR VALLEY.)

## SPECIMEN II.

*(J. G. Lorimer, Esq., I.C.S., 1899.)*

Ī bādshā hāīk. Tīs ī wāyª ī puṭ-hlª hāīk. Mī
*A king there-was. Of-him a daughter a son there-was. This*
sāyā ḍāēnīkī bich. Mī lāyªstā tātistā āntē paryād
*sister-of-him cannibal was. By-this brother father to complaint*
kakin ki, 'yō mīnī sāyam ḍāēnīkī bich.'
*was-made-by-him saying, 'this my sister-of-mine cannibal was.'*
Tātistā mich gurēkin. Puṭ-hlª yō watanē
*By-his-father bad it-was-found-by-him. The-son by-him from-the-country*
ḍakēkin; yē kiṭilā ī buḍai udē pulīk, dō shōring
*was-driven-out-by-him; this (?) boy an old-woman to arrived, two dogs*
ningākachin. Ī mudā manjā wiṭīk. Mī kiṭilā tānik
*were-kept-by-him. An interval between elapsed. By-this boy his-own*
haṛā kuchā maslahat kakin ki, 'tātistam khabarī
*heart within consultation was-made-by-him that, 'of-my-father tidings*
gōram.' Yō chi tātistā shābrī pulīk kēmī na
*I-will-take.' This-one when to-his-father's city he-arrived anyone not*
hāīk. Chi tātistā darbarī pulīk sāyastā
*there-was. When at-his-father's court he-arrived by-the-sister*
lashēkin. Sāyastā mēkin, 'yē lāī, mihmānī
*he-was-seen-by-her. By-the-sister it-was-said-by-her, 'come, brother, a-feast*
damē.' Ī sāat kanā mī sāyā gōṛā
*I-will-give-to-thee.' One moment after this by-the-sister-of-him a-horse*
ēkin, gir ī sāat kanā mēkin chi, 'tō
*was-devoured-by-her, again one moment after it-was-said-by-her that, 'thee*
bª ēēkam.' Mī lāyªstā mēkin, 'bō bai shē; pā, angarī
*also will-I-eat.' This by-brother it-was-said-by-him, 'very good it-is; go, a-sieve*
kuchā wark nandī tē acha; dandē bª tēz kiya;
*in water the-river from bring; teeth-of-thine also sharp make;*
gir yē; mam atam.' Yō sāyā gich, mī kilā
*again come; me eat-up-me.' This sister-of-him went, this boy*

pōṛā nagh̲āra jēkin ki, 'tª hangh̲āka.'
*in-front-of a-drum was-placed-by-her saying, '(do)-thou beat.'*

Mī lāyªstā ī mūch achikin, nagh̲āra sh̲ªrā
*By-this brother a rat was-fetched-by-him, of-the-drum on-the-top*

nēlawēkin. Mūch lambē dē nagh̲ārāē hargh̲āchidī
*it-was-set-down-by-him. By-the-rat tail with the-drum-of-him was-beaten-by-it.*

Yō muchīk. Yō sāẏā ēch; pash̲kinī sh̲āṛich. Sāẏā
*This-(boy) fled. This sister-of-him came; after-him she-went. The-sister-of-him*

chi nizdīk bagh̲āich, mī sōnchik chaṭēchan, sª
*when near she-became, by-him a-needle was-dropped-by-him, which*

dār bīk; dārē sh̲ªrā hālich bō zahmatī
*a-mountain became; of-the-mountain on-the-top she-ascended much difficulty*

dē, hlaṭē nangich; pōṛā lōn chaṭēkin,
*with, thence descended; in-front(-of-her) salt was-dropped-by-him,*

lōnīs dāra ẏaṭ-hlin bīk, ẏatē bª nangich;
*of-salt a-mountain produced-by-it became, from-it (?) also she-descended;*

gir bª pōṛe sabūn chaṭēkin, sª bª dār
*again also in-front soap was-dropped-by-him, which also a-mountain*

bīk, ẏatē bª sh̲aristaika hālich, bō zahmatī
*became, of-it (?) also to-the-top-of-it she-ascended, much trouble*

dē bª nangich; gir pash̲kin hambalwī hāich, nizdīk
*with also she-descended; again after-him running she-was, near*

bich. Lāyā mōṭā hālīk, ẏō pash̲kinī pulich.
*she-became. The-brother-of-her a-tree ascended, she behind-him arrived.*

Kh̲tla-manja mīs sh̲ōṛingī pulīnch.
*There-between-(=meanwhile) of-this-(boy) the-dogs-of-him arrived.*

Sh̲ōṛinganē hukam kakin ki 'mī ana-kh̲ul
*To-the-dogs-of-him order was-made-by-him that 'this-(woman) in-such-a-way*

ada ki ī hash̲ ṭikī sanga na chandªt.' Ī drang
*eat that one of-blood drop on-the-ground not fall.' One moment*

kuchā mī dāng dāng kacha.
*in this-(woman) pieces pieces was-made-by-them.*

[ No. 12.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

WESTERN DIALECT. (LAGHMĀN RIVER.)

## SPECIMEN I.

*(J. G. Lorimer, Esq., I.C.S., 1899.)*

Ī ādᵃmī dō puṭ-hlēlē hāink. Chanṭā puṭ-hlisā tātē āntē
*Of-a man two sons-of-him were. By-the-small son father-of-him to*
mārēkin ki, 'ai tātī, mēnā wanṭē mālē kuchai mam
*it-was-said-by-him that, 'O father, my share property-of-thine in to-me*
dim.' Ūsē tānik mālē tᵃ-shᵃrā wanṭikin.
*give-to-me.' By-him his-own property-of-him them-upon was-divided-by-him.*
Bō dwās wiṭik na hāik, ki chanṭā puṭ-hlᵃsā tᵃmām
*Many days passed not were, when by-the-small son everything*
jama kakin, wa dūr watanō musāfirī gīk.
*collected was-made-by-him, and of-a-far country-to travelling he-went.*
Khtladē tānik mālē nākār khtlama kuchā barbād kakin.
*There his-own property-of-him evil doings in wasted was-made-by-him.*
Wa harkudin ūsē chika shāīkin uṭ-hla mulka sakht
*And whenever by-him all was-spent-by-him that country-upon severe*
kat-sālī aiyīk, ūsī nēstī gārēkin. Ūsē gīk wa ēkī ādᵃmī
*famine came, he by-destitution was-seized-by-it. He went and a man*
pilā sharīk bīk. Ūsē ūsē kanḍā-shᵃrā gaṛēkin chi bad-janāwar
*with partner became. By-him he to-the-fields was-sent-by-him that evil-beasts*
charēkin. Ūsē tānik kuchisā sār kajadai pōst ēkī dē, chi
*he-should-pasture. He his-own belly full would-make husks eating by, which*
bad-janāwar aikan, lēkin kī na dēkin.
*by-the-evil-beasts were-eaten-by-them, but by-any-one not was-given-by-him.*
Harkudin ki yō bahōsh bīk ūsē
*Whenever that this-one in-his-senses became by-him*
mārēkin ki, 'mēnā tātīs kāō tankhādār
*it-was-said-by-him that, 'of-my father how-many paid*
nōkarānī kāfī awū dārin, wa ziyāt bigā, wa
*servants-of-him sufficient food have, and too-much there-is, and*
ā hawatagiyarī dᵃ lēgā-kum. Ā uram, tānik tātī
*I hunger from am-dying. I will-arise, own father*

uda param, wa marēmin chi, "O tātī, Khudēs
*to-place-of will-go, and will-say-to-him that, "O father, of-God*
bi gunāgārī hāim wa tēnā bi hāim. Ā mīs lāyikī
*also sinner I-am and thine also am. I of-this worthy*
warī na hāim chi tēnā puṭ-hlē mēnā āntē marin.
*any-longer not am that thy son-of-thine me to they-should-say.*
Mam ba tānik tankhādār nōkarānisē kuchā wāy[a]m."' Ūsē
*Me also thine-own paid servants-of-thine among place-me."' He*
urk wa tātisā uda aīk. Lēkin ūsē lā dūr hāīk,
*arose and father-of to-place came. But he still far-off was,*
chi tātisā lashīkin (*or* lāīkin). Tātiyā sh[a]rai rāhmī
*when by-the-father he-was-seen-by-him. To-his-father upon-him compassion*
aiyīk, dawālīk, kachā gōrēkin, wa pachū kakin.
*came, he-ran, in-embrace he-was-taken-by-him, and kiss was-made-by-him.*
Puṭ-hlē ūsī āntē mārēkiṇ chi, 'ai tātī, Khudēs bi
*By-the-son him to it-was-said-by-him that, 'O father, of-God also*
gunā kaīkam, wa tēnā nazara bi gunāgār hāim,
*sin was-done-by-me, and thy sight-in also sinner I-am,*
wa warī mīs lāyikī na hāim ki tēnā puṭ-hlē
*and any-longer of-this worthy not am that thy son-of-thine*
mēnā āntē marēnī.' Lēkin tātisā nōkarān āntē
*me to they-should-say.' But by-the-father the-servants to*
marēkin ki, 'chin[a]sāy[a]-dē bakār kālā achida,
*it-was-said-by-him that, 'all-than the-good garment bring,*
wa mī manjalēda; hāsai ī anguch[a]k kada,
*and on-this-one put-on; hand-of-him-on a ring place,*
wa paizār ūsē pāya wāēda; khāṛida, chi aman wa khushālī
*and shoes of-him foot-on put; go, that we-may-eat and merriment*
kaman, mu-khul chi yō mēnā puṭ-hlim līk haīk, wa ābat gir
*make, because that this my son-of-mine dead was, and now again*
zinda bitīk; ūsē nawīk hāīk, wa paidā bīk.' Ūtē
*living has-become; he lost was, and found has-become.' By-them*
khushālī shurō kakin.
*merriment beginning was-made-by-them.*

Ūsē ganḍ puṭ-hlē kanḍai kuchā hāīk. Harkudin ki gōshingī
*His big son fields in was. Whenever that to-the-house-of-him*
nizdīk bīk, ūsē gē wa nātkarikas harēkin. Ūsē
*near he-became, by-him songs and dancing were-heard-by-him. By-him*
ī nōkar hāṛawēkin, pursān kakin udai, 'yō
*a servant was-called-by-him, questioning was-made-by-him from-him, 'this*

[ No. 12.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

WESTERN DIALECT. (LAGHMĀN RIVER.)

## SPECIMEN I.

*(J. G. Lorimer, Esq., I.C.S., 1899.)*

Ī ād$^{a}$mī dō puṭ-hlēlē hāink. Chanṭā puṭ-hlisā tātē āntē
*Of-a man two sons-of-him were. By-the-small son father-of-him to*

mārēkin ki, 'ai tātī, mēnā wanṭē mālē kuchai mam
*it-was-said-by-him that, 'O father, my share property-of-thine in to-me*

dim.' Ūsē tānik mālē t$^{a}$-sh$^{a}$rā wanṭīkin.
*give-to-me.' By-him his-own property-of-him them-upon was-divided-by-him.*

Bō dwās wiṭīk na hāīk, ki chanṭā puṭ-hl$^{a}$sā t$^{a}$mām
*Many days passed not were, when by-the-small son everything*

jama kakin, wa dūr watanē musāfirī gīk.
*collected was-made-by-him, and of-a-far country-to travelling he-went.*

Khtladē tānik mālē nākār khtlama kuchā barbād kakin.
*There his-own property-of-him evil doings in wasted was-made-by-him.*

Wa harkudin ūsē chika shāīkin uṭ-hla mulka sakht
*And whenever by-him all was-spent-by-him that country-upon severe*

kat-sālī aiyīk, ūsī nēstī gārēkin. Ūsē gīk wa ēkī ād$^{a}$mī
*famine came, he by-destitution was-seized-by-it. He went and a man*

pilā sharīk bīk. Ūsē ūsē kanḍā-sh$^{a}$rā gaṛēkin chi bad-janāwar
*with partner became. By-him he to-the-fields was-sent-by-him that evil-beasts*

charēkin. Ūsē tānik kuchisā sār kajadai pōst ēkī dē, chi
*he-should-pasture. He his-own belly full would-make husks eating by, which*

bad-janāwar aikan, lēkin kī na dēkin.
*by-the-evil-beasts were-eaten-by-them, but by-any-one not was-given-by-him.*

Harkudin ki yō bahōsh bīk ūsē
*Whenever that this-one in-his-senses became by-him*

mārēkin ki, 'mēnā tātīs kāō tankhādār
*it-was-said-by-him that, 'of-my father how-many paid*

nōkarānī kāfī awū dārin, wa ziyāt bigā, wa
*servants-of-him sufficient food have, and too-much there-is, and*

ā hawatagiyarī d$^{a}$ lēgā-kum. Ā uram, tānik tātī
*I hunger from am-dying. I will-arise, own father*

uda param, wa marēmin chi, "O tātī, Khudēs
*to-place-of will-go, and will-say-to-him that, "O father, of-God*
bi gunāgārī hāim wa tēnā bi hāim. Ā mīs lāyikī
*also sinner I-am and thine also am. I of-this worthy*
warī na hāim chi tēnā puṭ-hlē mēnā āntē marin.
*any-longer not am that thy son-of-thine me to they-should-say.*
Mam ba tānik tankhādār nōkarānisē kuchā wāy[a]m."' Ūsē
*Me also thine-own paid servants-of-thine among place-me."' He*
urk wa tātisā uda aīk. Lēkin ūsē lā dūr hāīk,
*arose and father-of to-place came. But he still far-off was,*
chi tātisā lashīkin (*or* lāīkin). Tātiyā sh[a]rai rāhmī
*when by-the-father he-was-seen-by-him. To-his-father upon-him compassion*
aiyīk, dawālīk, kachā gōrēkin, wa pachū kakin.
*came, he-ran, in-embrace he-was-taken-by-him, and kiss was-made-by-him.*
Puṭ-hlē ūsī āntē mārēkin chi, 'ai tātī, Khudēs bi
*By-the-son him to it-was-said-by-him that, 'O father, of-God also*
gunā kaīkam, wa tēnā nazara bi gunāgār hāim,
*sin was-done-by-me, and thy sight-in also sinner I-am,*
wa warī mīs lāyikī na hāim ki tēnā puṭ-hlē
*and any-longer of-this worthy not am that thy son-of-thine*
mēnā āntē marēnī.' Lēkin tātisā nōkarān āntē
*me to they-should-say.' But by-the-father the-servants to*
marēkin ki, 'chin[a]sāy[a]-dē bakār kālā achida,
*it-was-said-by-him that, 'all-than the-good garment bring,*
wa mī manjalēda; hāsai ī anguch[a]k kada,
*and on-this-one put-on; hand-of-him-on a ring place,*
wa paizār ūsē pāya wāēda; khāṛida, chi aman wa khushālī
*and shoes of-him foot-on put; go, that we-may-eat and merriment*
kaman, mu-khul chi yō mēnā puṭ-hlim līk haīk, wa ābat gir
*make, because that this my son-of-mine dead was, and now again*
zinda bitīk; ūsē nawīk hāīk, wa paidā bīk.' Ūtē
*living has-become; he lost was, and found has-become.' By-them*
khushālī shurō kakin.
*merriment beginning was-made-by-them.*

Ūsē ganḍ puṭ-hlē kanḍai kuchā hāīk. Harkudin ki gōshingī
*His big son fields in was. Whenever that to-the-house-of-him*
nizdīk bīk, ūsē gē wa nātkarikas harēkin. Ūsē
*near he-became, by-him songs and dancing were-heard-by-him. By-him*
ī nōkar hāṛawēkin, pursān kakin udai, 'yō
*a servant was-called-by-him, questioning was-made-by-him from-him, 'this*

kō chal shid?' Ūsē ūsē āntē marēkin ki, 'tēnā
*what affair is?' By-him him to it-was-said-by-him that, 'thy*
lāyāē itīk, tēnā tātī mihmānī dāīkin,
*brother-of-thine has-come, by-thy father entertainment has-been-given-by-him,*
mu-khul ki ūsē sahī-salāmat lāīkin.' Ūsē khafa bīk;
*because that he safe-and-sound has-been-received-by-him.' He vexed became;*
kuchai na pagā. Ūsē tātiyā dōra nīk wa ūsē khushāmadī
*inside not goes. His father-of-him outside came-forth and of-him fair-speech*
kakin. Ūsē tānik tātē āntē jawāb dēkin,
*was-made-by-him. By-him his-own father to answer was-given-by-him,*
'tārē, yō bō sāl mam tēnā khidmat kakam, wa hēchkudin tēnā
*'behold, this many years I thy service do, and ever-at-all thy*
hukmē akuṛē na chaṭēkam, wa gir bi hēchkudin
*command-of-thine down not has-been-cast-by-me, and again even ever-at-all*
ī chanṭā kanchaṛā na dāīkim, chi tānik dōstāna
*one little goat not has-been-given-by-thee-to-me, that my-own friends*
pilā khushālī karam; lēkin harkudin yō tēnā puṭ-hlō aiyīk,
*with merriment I-might-make; but whenever this thy son-of-thine came,*
chi tēnā daulat kaujara sh[a]rā kharāb kāīkin, tō ūsē āntē
*by-whom thy wealth harlots upon wasted was-made-by-him, by-thee him to*
mihmānī dāyīkyē.' Ūsē ūsē antē marēkin,
*entertainment was-given-by-thee-to-him.' By-him him to it-was-said-by-him,*
'ai puṭ-hlim, tō hamēsha mēnā miltin hāī, wa harkō mēnā shid
*'O son-of-mine, thou always me with art, and whatever mine is*
tēnā mālē shid. Yō munāsib hāīk ki hamā khushālī karisai
*thy property-of-thee is. This proper was that we merriment should-make*
wa khushāl bis, mu-khul ki yō tēnā lāyāē līk hāīk,
*and happy should-be, because that this thy brother-of-thine dead was,*
ābat zinda bitīk; nawīk hāīk, ābat paidā bitīk.'
*now living has-become; lost was, now found has-become.'*

[No. 13.]

# DARDIC SUB-FAMILY. KĀFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

### PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

(WESTERN DIALECT.) (LAGHMĀN VALLEY.)

## SPECIMEN II.

*(J. G. Lorimer, Esq., I.C.S., 1899.)*

Ī bādshāh hāīk. Ī puṭ-hlē ī kiṭalik hāich. Kiṭālikī
*A king there-was. One son one daughter there-were. The-girl*
ādamkhōr hāīk. Lāyā sāisā hāsai muchīk, wara
*cannibal was. The-brother-of-her of-the-sister from-the-hand fled, in-another*
watana pulīk, ī mādā uda dāra bīk. Dō khōṛing dārēgāīk.
*country he-arrived, a woman with resident became. Two dogs he-was-keeping.*
Bō wakt khtladē wēṭēkin. Aiyīk gir pach[a]ṛā tātisā shāhrā,
*Much time there passed. He-came again back to-father's city-of-him,*
lēkin shāhrā kēmē niya hāīk, ī sāyā hāich. Sāisā
*but in-the-city anyone not there-was, only the-sister-of-him there-was. By-the-sister*
ēkisā bandōbastī kákin. Sāisā mīs
*of-eating(-him) arrangement was-made-by-her. By-the-sister of-him* (lit. *of-this*)
gōṛā aikin. Lāyā tānik jānē sh[a]ra baīk.
*the-horse was-eaten-up-by-her. The-brother his-own life-of-him upon became-afraid.*
Sāisā marēkin ki, 'tō ēgēkam.' Lāy[a]sā
*By-the-sister it-was-said-by-her that, 'thee will-I-eat.' By-the-brother*
marēkin ki, 'bai shid; ghalbēl gōryā; nandī wark
*it-was-said-by-him that, 'good it-is; a-sieve take; from-the-river water*
achē; au dandēlā-sē tēz katān ẏē.' Sāyā gich
*bring; and teeth (?) sharp having-made come.' His-sister went*
nandī shirā, wa mī pōṛkanā nagħāra jēkin ki, 'mī
*the-river on-to, and of-him in-front a-drum was-placed-by-her saying, 'this*
dangiyā.' Mī ī mūch gurēkin, nagħāra shirā
*beat.' By-him a rat was-found-by-him, the-drum on-the-top-of*
jēkin. Mūch tōp hanēgāīk, nagħārai dangēgāīk, au
*was-placed-by-him. The-rat jumps made,*[1] *the-drum was-beating, and*
yō kiṭ[a]lā muchīk. Chi sāyā ēch, lāyā na hāīk;
*this boy fled-away. When sister-of-him came, the-brother-of-her not was;*
lāy[a]sā p[a]shkin dawālīk. Harkudin ki lāyā nazdīk kakin,
*the-brother after she-ran. Whenever that the-brother-of-her nearness was-made-by-her,*

[1] *Lit.*—'Was striking jumps.'

lāyᵃsā ī sōnchik chaṭēkin; sōnchik dār bīk;
*by-the-brother a needle was-dropped-by-him; the-needle a-mountain became;*
yō bō khwārī dē hālich. Gir lāyᵃsā lōn
*she much trouble with she-ascended. Again by-the-brother salt*
chaṭēkin; lōn dār bīk; bō badrōzi dē
*was-thrown-down-by-him; the-salt a-mountain became; much trouble with*
hālich. Gir lāyᵃsā sābūn chaṭēkin, sābūn
*she-ascended. Again by-the-brother soap was-thrown-down-by-him, the-soap*
dār bīk, ūsi shirā bi hālich. Lāyā
*a-mountain became, of-it on-the-top also she-ascended. The-brother-of-her*
kaṭī hālīk; sāyā kaṭī nēla pulich; harkudin ki
*a-tree ascended; the-sister-of-him the-tree beneath arrived; whenever that*
lāyᵃsā ēgēhāīk, khōṛinganī pulīk. Khōṛingᵃnā āntē
*the-brother she-was-about-to-eat, the-dogs-of-him arrived. The-dogs to*
hukam kakin ki, 'mu-khul atēda ki ī ṭikī
*order was-made-by-him saying, 'in-such-a-way eat-her that one drop*
khunā sanga na chandᵃt.' Khōṛingᵃnā khtlī sāatā dāng-dāng
*of-blood on-the-ground not may-fall.' By-the-dogs that instant pieces-pieces*
kachan.
*she-was-made-by-them.*

# STANDARD LIST OF WORDS AND SENTENCES IN BASḤGALĪ, WAI-ALĀ, WASĪ-VERI, KALĀSḤĀ, GAWAR-BATI, AND PASḤAI.

# STANDARD LIST OF WORDS AND SENTENCES IN BASHGALĪ, WAI-ALĀ, WASĪ-VERI, KALĀSHĀ, GAWAR-BATI, AND PASHAI.

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. | Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|---|---|---|---|---|
| . . . . | Ev, eo . . . . | Ek . . . . | Ipin *or* attege . . . | Ek . . . | Yak . . . . | Ī . . . . . | ..... | 1. One. |
| . . . . | Diu . . . . | Du . . . . | Lūe . . . . | Dū . . . | Dū *or* du . . . . | Dō . . . . . | ..... | 2. Two. |
| . . . . | Treh . . . . | Trē . . . . | Chhī . . . . | Treh . . . | Thlē . . . . | Hl[a] . . . . | Hlē . . . . | 3. Three. |
| . . . . | Shto . . . . | Shtā . . . . | Chipū . . . . | Chau . . . | Tsūr . . . . | Chār . . . . | ..... | 4. Four. |
| . . . . | Puch . . . . | Pūch . . . . | Uch . . . . | Pōnj . . . | Pants . . . . | Panj . . . . | ..... | 5. Five. |
| . . . . | Sho . . . . | Shū . . . . | Ushū . . . . | Shōh . . . | Shoh . . . . | Sh[a] . . . . | Khē . . . . | 6. Six. |
| . . . . | Sut . . . . | Sōt . . . . | Seto . . . . | Sat . . . | Sat . . . . | Sat . . . . | ..... | 7. Seven. |
| . . . . | Oshṭ . . . . | Oshṭ . . . . | Aste . . . . | Asht . . . | Ashṭ . . . . | Asht . . . . | Akht . . . . | 8. Eight. |
| . . . . | Noh . . . . | Nū . . . . | Nūh . . . . | Nōh . . . | Nūh . . . . | Nō . . . . | ..... | 9. Nine. |
| . . . . | Dits . . . . | Dōsh . . . . | Leze . . . . | Dash . . . | Dash . . . . | Dē . . . . | ..... | 10. Ten. |
| . . . . | Vitsi . . . . | Vishī . . . . | Zū . . . . | Bishi . . . | Ishī . . . . | Wöst . . . . | ..... | 11. Twenty. |
| . . . . | Diu vitsā dits . . . | Dū vishē-dōsh . . . | Lejjibets . . | Dū bishi dash . . | Du-ish-o-dash . . | Panjā . . . . | Pinjā . . . . | 12. Fifty. |
| . . . . | Puch vitsi . . . | Pūch-vishī . . . | Ochegzū . . . | Pōnj bishi . . | Pāishi . . . . | Panjwia . . . . | Sad . . . . | 13. Hundred. |
| . . . . | Ōnts . . . . | Yō . . . . | Unzū . . . . | Ā . . . . | Ā . . . . | Ā . . . . . | A . . . . | 14. I. |
| . . . . | Ī . . . . | Ima . . . . | Um, um-ūri; *to-me, ma,* endesh. | Mai . . . | Mo-ni . . . . | Mēnā . . . . | ..... | 15. Of me. |
| . . . . | Ī-ste . . . . | Ima . . . . | Um . . . . | Mai . . . | Mo-na . . . . | Mēnā . . . . | ..... | 16. Mine. |
| . . . . | Imā . . . . | Yema, yuma . . . | Asē . . . . | Ābi . . . | Ama . . . . | Hamā . . . . | ..... | 17. We. |
| . . . . | Imā . . . . | Yuma . . . . | Asē . . . . | Hōma . . . | Amo-ni . . . . | Hamā . . . . | ..... | 18. Of us. |
| . . . . | Imā-ste . . . . | Yuma . . . . | Asē . . . . | Hōma . . . | Amo-na . . . . | Hamā . . . . | ..... | 19. Our. |
| . . . . | Tiu *or* tu . . . | To, tu . . . . | Iyū . . . . | Tu . . . . | Tu . . . . | T[a] . . . . | Tō . . . . | 20. Thou. |
| ee . . . | Tu . . . . | To-ba . . . . | Ī, ī-ūri . . . | Tai . . . | To-ni . . . . | Tēnā . . . . | ..... | 21. Of thee. |
| . . . . | Tō-ste . . . . | To-ba . . . . | Ī, ī-ūri . . . | Tai . . . | To-na . . . . | Tēnā . . . . | ..... | 22. Thine. |
| . . . . | Shā . . . . | Vī . . . . | Miū . . . . | Ābi . . . | Mē . . . . | Hēmā . . . . | ..... | 23. You. |
| . . . . | Shā . . . . | Vīma-ba . . . . | Asēn . . . . | Mīmi . . . | Mē-ni . . . . | Hēmā . . . . | ..... | 24. Of you. |

Kāfir.

# STANDARD LIST OF WORDS AND SENTENCES IN BASHGALI,

## WAI-ALĀ, WASÎ-VERI, KALĀSHĀ, GAWAR-BATI, AND PASHAI.

| Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasî-veri or Veron. | Kalāshā. | Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|---|---|---|---|
| Ev, eo | Ek | Ipiu *or* attege | Ek | Yak | Ī | ..... | 1. One. |
| Diu | Du | Lūe | Dū | Dū *or* du | Dō | ..... | 2. Two. |
| Treh | Trē | Chhi | Treh | Thlē | Hl[a] | Hlē | 3. Three. |
| Shto | Shtā | Chipū | Chau | Tsūr | Chār | ..... | 4. Four. |
| Puch | Pūch | Uch | Pōnj | Pants | Panj | ..... | 5. Five. |
| Sho | Shū | Ushū | Shāh | Shoh | Sh[a] | Khē | 6. Six. |
| Sut | Sōt | Seto | Sat | Sat | Sat | ..... | 7. Seven. |
| Oshṭ | Oshṭ | Aste | Asht | Ashṭ | Asht | Akht | 8. Eight. |
| Noh | Nū | Nūh | Nōh | Nūh | Nō | ..... | 9. Nine. |
| Dits | Dōsh | Leze | Dash | Dash | Dē | ..... | 10. Ten. |
| Vitsi | Vishī | Zū | Bishi | Ishī | Wöst | ..... | 11. Twenty. |
| Diu vitsā dits | Dū vishē-dōsh | Lejjibets | Dū bishi dash | Du-ish-o-dash | Panjā | Pinjā | 12. Fifty. |
| Puch vitsi | Pūch-vishī | Ochegzū | Pōnj bishi | Pāishi | Panjwia | Sad | 13. Hundred. |
| Ōnts | Yē | Unzū | Ā | Ā | Ā | A | 14. I. |
| Ī | Ima | Um, um-ūri; *to-mo, mo,* endesh. | Mai | Mo-ni | Mēnā | ..... | 15. Of me. |
| Ī-ste | Ima | Um | Mai | Mo-na | Mēnā | ..... | 16. Mine. |
| Imā | Yema, yuma | Asē | Ābi | Ama | Hamā | ..... | 17. We. |
| Imā | Yuma | Asē | Hōma | Amo-ni | Hamā | ..... | 18. Of us. |
| Imā-ste | Yuma | Asē | Hōma | Amo-na | Hamā | ..... | 19. Our. |
| Tiu *or* tu | To, tu | Iyū | Tu | Tu | T[a] | Tō | 20. Thou. |
| Tu | To-ba | Ī, ī-ūri | Tai | To-ni | Tēnā | ..... | 21. Of thee. |
| Tō-ste | To-ba | Ī, ī-ūri | Tai | To-na | Tēnā | ..... | 22. Thine. |
| Shā | Vī | Miū | Ābi | Mē | Hēmā | ..... | 23. You. |
| Shā | Vima-ba | Asēn | Mimi | Mē-ni | Hēmā | ..... | 24. Of you. |

| nglish. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| . . . | Shā-ste . . . . | Vīma-ba . . . | Asēn-ūri . . . | Mīmi . . . |
| . . . | Aske . . . . | Se . . . . | Sū . . . . | Se *or* she-se . . |
| . . . | Aske . . . . | Tashō-ba . . . | Sumish . . . . | Tā-se . . . |
| . . . | Aske-ste . . . | Tashō-ba . . . . | Sumish-ūri . . . | Tā-se *or* tā-a . . |
| . . . | Amgi . . . . | Aka, tē . . . . | Mū . . . . | She-teh *or* teh . . |
| . . . | Amgyō̃ . . . . | Akā̃-ba . . . . | Mishin . . . . | She-tāsi *or* tāsi . |
| . . . | Amgyō̃-ste . . . | Akā̃-ba . . . . | Mishin-ūri . . . | She-tāsi *or* tāsi . |
| . . . | Dusht . . . . | Dosht . . . . | Lust . . . . | Hāst (pṝēh=palm of hand |
| . . . | Kyur . . . . | Pāpō . . . . | Tē̃ . . . . | Khur . . . . |
| . . . | Nazuṛ . . . . | Nasū . . . . | Nes . . . . | Nātchur . . |
| . . . | Achē̃h . . . . | Achē̃ . . . . | Izhī̃ . . . . | Ech . . . . |
| . . . | Azhi . . . . | Āsh . . . . | Ish . . . . | Ashi . . . . |
| . . . | Dut . . . . | Dū̃t . . . . | Letem . . . . | Dandōriak . . |
| . . . | Kōr . . . . | Kār . . . . | Imu . . . . | Kuṛō̃ . . . . |
| . . . | Drū . . . . | Choṛok . . . . | Zhui . . . . | Chūṛi . . . . |
| . . . | Shei . . . . | Shei . . . . | Jī . . . . | Shish . . . . |
| . . . | Dits . . . . | Jip . . . . | Luzukh . . . . | Jib . . . . |
| . . . | Kṭōl . . . . | Kiuts . . . . | Iul . . . . | Kuch . . . . |
| . . . | Pṭi . . . . | Yā̃-paṭī . . . . | Gīchi . . . . | Ḍāk . . . . |
| . . . | Chimeh . . . . | Chimā . . . . | Zhema . . . . | Chīmbar . . . |
| . . . | Sūn . . . . | Sou . . . . | Shiū̃ . . . . | Sū̃ṛa . . . . |
| . . . | Ariu . . . . | Ūrei . . . . | Iuri . . . . | Rūwa . . . . |
| . . . | Tōt . . . . | Tata . . . . | Yā . . . . | Dāda . . . . |
| . . . | Nū . . . . | Oie . . . . | Nan . . . . | Āya . . . . |
| . . . | Bṛōh . . . . | Brā . . . . | Wayeh . . . . | Bāya . . . . |
| . . . | Sus . . . . | Sōs . . . . | Siusu . . . . | Bāba . . . . |
| . . . | Machhkuṛ . . . | Manash . | | |

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Mē-na | Hēmā | ..... | 25. Your. |
| Se | Ūsᵃ | Ūsē | 26. He. |
| Tasa-ni (*remote*), asa-ni (*proximate*). | Ūtīs | Ūsē, ūsī | 27. Of him. |
| Tasa-na, asa-na | Ūtīs | ..... | 28. His. |
| Teme | Ūtᵃ | Ūtē | 29. They. |
| Tasu-ni, asu-ni | Ūtēnā | ..... | 30. Of them. |
| Tasu-na, asu-na | Ūtēnā | ..... | 31. Their. |
| Hast | Hāst | Hās | 32. Hand. |
| Khur | Pā | Pai | 33. Foot. |
| Nāsi | Nāst | ..... | 34. Nose. |
| Itsin | Anch | ..... | 35. Eye. |
| Hãsi | Dōr | Dōrē | 36. Mouth. |
| Dãt | Dānd | Dānt | 37. Tooth. |
| Khamṭa | Kāṛ | ..... | 38. Ear. |
| Khẽs (*one hair*); tsumuṭa (*hair of head*). | Chāl | ..... | 39. Hair. |
| Shauṭa | Shīr | ..... | 40. Head. |
| Zib | Jib | Jub | 41. Tongue. |
| Wor | Kūch | Kuch | 42. Belly. |
| Pishṭi | Chān | Chānṭ | 43. Back. |
| Tsimar | Chimar | Chumār | 44. Iron. |
| Son | Shōlingzar | Sōnā | 45. Gold. |
| Rup | Shiligzar | Khilikzar | 46. Silver. |
| Bāp *or* bāb | Tātī | ..... | 47. Father. |
| Jai | Āī | ..... | 48. Mother. |
| Bliaia | Lāī | ..... | 49. Brother. |
| Sase | Sāī | ..... | 50. Sister. |
| Lauri manush | Ādāmī | | [illegible] |

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Mē-na . . . . | Hēmā . . . . | ..... | 25. Your. |
| Se . . . . | Ūs[a] . . . . | Ūsē . . . . | 26. He. |
| Tasa-ni (*remote*), asa-ni (*proximate*). | Ūtīs . . . . | Ūsē, ūsī . . . | 27. Of him. |
| Tasa-na, asa-na . . | Ūtīs . . . . . | ..... | 28. His. |
| Teme . . . . | Ūt[a] . . . . | Ūtē . . . . | 29. They. |
| Tasu-ni, asu-ni . . | Ūtēnā . . . . | ..... | 30. Of them. |
| Tasu-na, asu-na . . | Ūtēnā . . . . | ..... | 31. Their. |
| Hast . . . . | Hāst . . . . | Hās . . . . | 32. Hand. |
| Khur . . . . | Pā . . . . | Pai . . . . | 33. Foot. |
| Nāsi . . . . | Nāst . . . . | ..... | 34. Nose. |
| Iṭsin . . . . | Anch . . . . | ..... | 35. Eye. |
| Hăsi . . . . | Dōr . . . . | Dōrē . . . . | 36. Mouth. |
| Dăt . . . . | Dānd . . . . | Dānt . . . . | 37. Tooth. |
| Khamṭa . . . . | Kāṛ . . . . | ..... | 38. Ear. |
| Khẽs (*one hair*); ṭsumuṭa (*hair of head*). | Chāl . . . . | ..... | 39. Hair. |
| Shauṭa . . . . | Shīr . . . . | ..... | 40. Head. |
| Zib . . . . | Jib . . . . | Jub . . . . | 41. Tongue. |
| Wor . . . . | Kūch . . . . | Kuch . . . . | 42. Belly. |
| Pishṭi . . . . | Chān . . . . | Chānṭ . . . . | 43. Back. |
| Ṭsimar . . . . | Chimar . . . . | Chumār . . . | 44. Iron. |
| Son . . . . | Shōlingzar . . . | Sōnā . . . . | 45. Gold. |
| [illegible] . . . | Shiligzar . . . | Khilikzar . . . | 46. Silver. |
| [illegible]ōb . . . | Tātī . . . . | ..... | 47. Father. |
| [illegible] . . . | Āī . . . . | ..... | 48. Mother. |
| [illegible]a . . . | Lāī . . . . | ..... | 49. Brother. |
| Sase . . . . | Sāī . . . . | ..... | 50. Sister. |
| [illegible] | [illegible] | | |

| glish. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalasha. |
|---|---|---|---|---|
| . . . | Shā-ste . . . . | Vīma-ba . . . | Asēn-ūri . . . | Mīmi . . . . |
| . . . | Aske . . . . | Se . . . . | Sū . . . . | Se *or* she-se . . . |
| . . . | Aske . . . . | Tashō-ba . . . | Sumish . . . | Tā-se . . . . |
| . . . | Aske-ste . . . | Tashō-ba . . . | Sumish-ūri . . . | Tā-se *or* tā-a . . . |
| . . . | Amgi . . . . | Aka, tē . . . | Mū . . . . | She-teh *or* teh . . . |
| . . . | Amgyõ . . . . | Akã-ba . . . | Mishin . . . . | She-tāsi *or* tāsi . . |
| . . . | Amgyõ-ste . . . | Akã-ba . . . | Mishin-ūri . . . | She-tāsi *or* tāsi . . |
| . . . | Dusht . . . . | Dosht . . . | Lust . . . . | Hāst (pṛẽh=palm of hand) |
| . . . | Kyur . . . . | Pāpō . . . | Tẽ . . . . | Khur . . . . |
| . . . | Nazuṛ . . . . | Nasū . . . | Nes . . . . | Nātchur . . . |
| . . . | Achẽh . . . . | Achẽ . . . | Izhĩ . . . . | Ech . . . . |
| . . . | Azhi . . . . | Āsh . . . | Ish . . . . | Ashi . . . . |
| . . . | Dut . . . . | Dũt . . . | Letem . . . | Dandōriak . . . |
| . . . | Kōr . . . . | Kār . . . | Imu . . . . | Kuṛõ . . . . |
| . . . | Drū . . . . | Choṛok . . . | Zhui . . . . | Chūṛi . . . . |
| . . . | Shei . . . . | Shei . . . | Jī . . . . | Shish . . . . |
| . . . | Diṭs . . . . | Jip . . . | Luzukh . . . | Jib . . . . |
| . . . | Kṭōl . . . . | Kiuṭs . . . | Iul . . . . | Kuch . . . . |
| . . . | Pṭi . . . . | Yã-paṭī . . . | Gīchi . . . . | Ḍāk . . . . |
| . . . | Chimeh . . . . | Chimā . . . | Zhema . . . | Chīmbar . . . |
| . . . | Sūn . . . . | Son . . . . | Shiũ . . . . | Sũṛa . . . . |
| . . . | Ariu . . . . | Ūrei . . . . | Iuri . . . . | Rūwa . . . . |
| . . . | Tōt . . . . | Tata . . . . | Yā . . . . | Dāda . . . . |
| . . . | Nū . . . . | Oie . . . . | Nan . . . . | Āya . . . . |
| . . . | Bṛōh . . . . | Brā . . . . | Wayeh . . . . | Bāya . . . . |
| . . . | Sus . . . . | Sōs . . . . | Siusu . . . . | Bāba . . . . |
| . . . | Machhkuṛ . . . | Manash . . . | Warjemi *or* mush . . | Mōch *or* moch . |

āfir.

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Mē-na . . . . | Hēmā . . . . | ..... | 25. Your. |
| Se . . . . | Ūs[a] . . . . | Ūsē . . . . | 26. He. |
| Tasa-ni (*remote*), asa-ni (*proximate*). | Ūtīs . . . . | Ūsē, ūsī . . . | 27. Of him. |
| Tasa-na, asa-na . . | Ūtīs . . . . . | ..... | 28. His. |
| Teme . . . . | Ūt[a] . . . . | Ūtē . . . . | 29. They. |
| Tasu-ni, asu-ni . . | Ūtēnā . . . . | ..... | 30. Of them. |
| Tasu-na, asu-na . . | Ūtēnā . . . . | ..... | 31. Their. |
| Hast . . . . | Hāst . . . . | Hās . . . . | 32. Hand. |
| Khur . . . . | Pā . . . . | Pai . . . . | 33. Foot. |
| Nāsi . . . . | Nāst . . . . | ..... | 34. Nose. |
| Itsin . . . . | Anch . . . . | ..... | 35. Eye. |
| Hãsi . . . . | Dōr . . . . | Dōrē . . . . | 36. Mouth. |
| Dãt . . . . | Dānd . . . . | Dānt . . . . | 37. Tooth. |
| Khamṭa . . . . | Kāṛ . . . . | ..... | 38. Ear. |
| Khẽs (*one hair*); tsumuṭa (*hair of head*). | Chāl . . . . | ..... | 39. Hair. |
| Shauṭa . . . . | Shīr . . . . | ..... | 40. Head. |
| Zib . . . . | Jib . . . . | Jub . . . . | 41. Tongue. |
| Wor . . . . | Kūch . . . . | Kuch . . . . | 42. Belly. |
| Pishṭi . . . . | Chān . . . . | Chānṭ . . . . | 43. Back. |
| Tsimar . . . . | Chimar . . . . | Chumār . . . | 44. Iron. |
| Son . . . . | Shōlingzar . . . | Sōnā . . . . | 45. Gold. |
| Rup . . . . | Shiligzar . . . | Khilikzar . . . | 46. Silver. |
| Bāp *or* bāb . . . | Tātī . . . . | ..... | 47. Father. |
| Jai . . . . | Āī . . . . | ..... | 48. Mother. |
| Bliaia . . . . | Lāī . . . . | ..... | 49. Brother. |
| Sase . . . . | Sāī . . . . | ..... | 50. Sister. |
| Lauṛi, manush . . | Ād[a]mī . . . . | ..... | 51. Man. |

| nglish. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalasha. |
|---|---|---|---|---|
| . . . | Jugur . . . . | Mēshi . . . . | Westi . . . . | Istri-jah . . . |
| . . . | Ishtri . . . . | Ishtri . . . . | Westi . . . . | Jah . . . . |
| . . . | Parmn . . . . | Tana-muneh . . . | Kiur . . . . | Tshātak . . . |
| . . . | Pitr . . . . | Piutr . . . . | Piẽ . . . . | Pūtr . . . . |
| er . . . | Ju *or* juk . . . | Jū . . . . . | Lushtu . . . . | Chhu . . . . |
| . . . | Loṇe . . . . | Lavẽṛ . . . . | Īma . . . . | Baira . . . . |
| tor . . . | Kish-kule . . . | Keryaoich . . . | Nūmasto . . . | Kish-karau . . . |
| rd . . . | Paṭsa . . . . | Pashpā . . . . | Shepauri *or* uza . . | Wal-mōch . . . |
| . . . | Imra . . . . | Trasken . . . . | Pāchā . . . . | Khudai . . . . |
| . . . | Yush . . . . | Yosh, yōsh . . . | Yush . . . . | Bhut . . . . |
| . . . | Su . . . . | Sōi . . . . | Isikh . . . . | Sūri . . . . |
| . . . | Mōs . . . . | Mās . . . . | Masekh . . . . | Mastruk . . . |
| . . . | Rashta . . . . | Tarã . . . . | Ishtīkh . . . . | Tāri . . . . |
| . . . | Agõ . . . . | Ẽṛ . . . . . | Anekh . . . . | Angār . . . . |
| . . . | Ōv . . . . | Ao . . . . . | Āveh . . . . | Uk . . . . |
| . . . | Ama . . . . | Ama . . . . | Warekh *or* tareq . . | Hāndūn . . . |
| . . . | Ushp . . . . | Guṛ . . . . | Īri . . . . | Hāsh . . . . |
| . . . | Gâo . . . . | Gā . . . . . | Gūṭh . . . . | Gak . . . . |
| . . . | Kuṛi . . . . | Tsũ . . . . | Keruk . . . . | Shũṛa, shẽṛ . . |
| . . . | Pishash . . . . | Pishã . . . . | Pshikh . . . . | Phūshak . . . |
| . . . | Ni-kakak . . . | Nãṛesta-kiukiu . . | Mush kakokū . . | Birāṛ kakawak . |
| . . . | Aṛ . . . . | Āṛi . . . . | Zhelai . . . . | Āṛi . . . . |
| . . . | Kur . . . . | Gadā . . . . | Kōru . . . . | Gardōk . . . . |
| . . . | Bilẽ-shṭyur . . . | Ūk . . . . | Ishṭiur . . . . | Uṭ . . . . |
| . . . | Mṛenze . . . . | Nĩgetse . . . . | Nĩze . . . . | Pachhĩyek . . . |
| . . . | Prets . . . . | Chū, ī . . . . | Pez . . . . | Pāri . . . . |
| . . . . | Yuh . . . . | Yū . . . . | Oyus . . . . | Zhuh . . . . |

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Shigāli . . . . | Mādā . . . . | Māshī *or* mādā . . . | 52. Woman. |
| Mashi . . . . | Hlikā . . . . | Shlika . . . . | 53. Wife. |
| Pola . . . . | Kiṭ$^{a}$lā (*m.*), kiṭ$^{a}$l$^{a}$k (*f.*) . | ..... | 54. Child. |
| Pult . . . . | Puṭ-hl$^{a}$ . . . . | Puṭ-hlē . . . . | 55. Son. |
| Zū . . . . | Wēya . . . . | ..... | 56. Daughter. |
| Lawand (*man*), lewindi (*fem.*). | Lawāṇ . . . . | Lawanṭ . . . . | 57. Slave. |
| Goet-kerithla . . . | Dēkān . . . . | ..... | 58. Cultivator. |
| Wāl . . . . | Pādawān . . . | Chōpān . . . . | 59. Shepherd. |
| Khudāi . . . . | Khudai . . . . | ..... | 60. God. |
| Shaitān . . . . | Shaitān . . . . | ..... | 61. Devil. |
| Suri . . . . | Sur . . . . | ..... | 62. Sun. |
| Masoi . . . . | Maiyik . . . . | ..... | 63. Moon. |
| Tare . . . . | Tārā . . . . | Sitāra . . . . | 64. Star. |
| Angār . . . . | Angār . . . . | ..... | 65. Fire. |
| Aū . . . . | Wark . . . . | ..... | 66. Water. |
| Āma . . . . | Gõsh$^{a}$g . . . . | Gōshing . . . . | 67. House. |
| Goṛa . . . . | Gōṛā . . . . | ..... | 68. Horse. |
| Etsī . . . . | Gā . . . . | ..... | 69. Cow. |
| Shunā . . . . | Shūṛing . . . . | Khōṛing . . . . | 70. Dog. |
| Psãsi . . . . | Pīshōṇak . . . | Pīshōnḍik . . . | 71. Cat. |
| Kukuṛ . . . . | Kukūr . . . . | ..... | 72. Cock. |
| Aṛi . . . . | Murghāwī . . . | ..... | 73. Duck. |
| Gadā . . . . | Kār . . . . | ..... | 74. Ass. |
| Ūkh . . . . | Shutūr . . . . | ..... | 75. Camel. |
| Pichin . . . . | Parinda . . . . | Parhanikālē . . . | 76. Bird. |
| Dī . . . . | Paik *or* shāṛik (*infinitive*) . | Parīk *or* shāṛīk . . | 77. Go. |
| Zho . . . . | Ēk ( *do.* ) . | Aik . . . . | 78. Eat. |

| English. | Basngali (or Kamdesh). | Wai-ala (Waigal). | Wasi-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| . . . . | Nizheh . . . . | Nishū . . . . | Bishlus . . . . | Nisīh . . . |
| ne . . . | Ats . . . . | Atsh . . . . | Jots . . . . | Īh . . . |
| t . . . | Vīh . . . . | Vi . . . . | Pesumtieh . . . | Tyeh . . . |
| nd . . . | Ūti . . . . | Ōsht . . . . | Ishteh . . . . | Ushṭi . . . |
| . . . . | Mṛev . . . . | Mṛī . . . . | Omos . . . . | Nāshi . . . |
| e . . . | Pṛeh *or* gats . . . | Ao, preh . . . . | Aphleh *or* ophliu . . | Deh . . . |
| . . . . | Achuṇō . . . . | Sanū . . . . | Ikiutseh . . . | A-dhiai . . . |
| . . . . | Chīre . . . . | Wartiyã . . . . | Azhĩ . . . . | Wehak . . . |
| r . . . | Tũre . . . . | Tavar . . . . | Tebatiuk . . . | Tāda . . . |
| rn . . . | Nīre . . . . | Iber . . . . | Ani . . . . | Prehak . . . |
| . . . | Bu-dyuṛ . . . | Sudu . . . . | Tikkẽ . . . . | Dē-sha . . . |
| re . . . | Pa-myuk . . . | Nishtupren, nishtāri-kaṭi . | Ti-mikh . . . . | Rū . . . |
| nd . . . | Pṭibar . . . . | Patkẽṛ, patkẽṛeke . . | Te-ktseh . . . | Pishṭō . . . |
| . . . | Kachi . . . . | Kē . . . . | Kese *or* kes . . . | Kūra . . . |
| t . . . | Kai . . . . | Kas . . . . | Pseh . . . . | Kīa . . . |
| . . . . | Kā-gẽ . . . . | Kasush . . . . | Ptshezni . . . | Kō . . . |
| . . . . | Je . . . . | ..... | Rē . . . . | Je *or* zhe . . |
| . . . | ..... | ..... | ..... | ..... |
| . . . | Ki . . . . | Bā . . . . | ..... | ..... |
| . . . | Õv . . . . | Bōi . . . . | Uwoh . . . . | Av . . . |
| . . . | Nei . . . . | Nai . . . . | Nieh . . . . | Ne . . . |
| . . . | Utrasta . . . . | Tatō . . . . | Tāttō . . . . | Hai-darēk . . |
| her . . . | Ev tot . . . . | Tata . . . . | Attege yā . . . | Ek dāda . . |
| father . . | Ev tot . . . . | Tatō-ba . . . . | Attege yā-wak . . | Ek dadā, dādas . |
| father . . | Ev tot-kẽ . . . | Tatō, tatō-ka . . . | Attege yāsh . . . | Ek dadā-hātia . . |
| a father . . | Ev tot-tã . . . | Tatō-kẽ . . . . | Attege yā-pa . . . | Ek dadā-pi . . |
| athers . . | Diu tot-kile . . . | Du tatē-kele . . . | Lūe yā-kil . . . | Du dādai . . |

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Nish . . . . | Nīk (*infinitive*) . | ..... | 79. Sit. |
| Ja . . . . | Īk ( *do.* ) . | ..... | 80. Come. |
| Thla . . . . | Hanīk ( *do.* ) . | ..... | 81. Beat. |
| Ushṭ . . . . | Töstīk ( *do.* ) . | ..... | 82. Stand. |
| Mī . . . . | Līk ( *do.* ) . | ..... | 83. Die. |
| Thla . . . . | Dēk ( *do.* ) . | Daik . . . . | 84. Give. |
| Thlap . . . . | Hambalīk ( *do.* ) . | Dawālīk . . . | 85. Run. |
| Antar giran . . . | Uṛē . . . . | ..... | 86. Up. |
| Neṛa . . . . | Nazdīk . . . . | Nizdīk . . . . | 87. Near. |
| Bair giran . . . | Akuṛē . . . . | Akuṛ . . . . | 88. Down. |
| Durae . . . . | Dūr . . . . | ..... | 89. Far. |
| Pudami . . . | Pōṛā . . . . | Puṛā . . . . | 90. Before |
| Pata . . . . | Pashkin . . . . | Pachaṛā . . . . | 91. Behind. |
| Kara *or* kenze . . | Kē . . . . | Kiā . . . . | 92. Who. |
| Ki . . . . | Kō . . . . | ..... | 93. What. |
| Kenia . . . . | Khuī . . . . | Kadē . . . . | 94. Why. |
| Bi . . . . | Au, wa . . . . | ..... | 95. And. |
| ..... | Khō . . . . | Walē . . . . | 96. But. |
| ..... | Kª . . . . | ..... | 97. If. |
| Ēh . . . . | Ã . . . . | ..... | 98. Yes. |
| Nai . . . . | Na . . . . | ..... | 99. No. |
| ..... | Afsōs, armān . . . | ..... | 100. Alas. |
| Yak bāb . . . | Ī tātī . . . . | ..... | 101. A father. |
| Yak bāba-ni . . . | Ī tātīs . . . . | ..... | 102. Of a father. |
| Yak bābã *or* yak bābã-ke . | Ī tātī āntē . . . | ..... | 103. To a father. |
| Yak bābo pera-na . . | Ī tātī udai . . . | ..... | 104. From a father. |
| Du bāb . . . . | Dō tātī . . . . | ..... | 105. Two fathers. |

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| thers . . . | Tot-kile . . . . | Tatē-kele . . . | Yā-kili *or* kil . . . | Dādai . . . |
| fathers . . . | Tot-kilõ . . . . | Tatē-keliã-ba . . . | Yā-kiliõ-wak . . . | Dādai . . . |
| fathers . . | Tot-kilõ-gẽ . . . | Tatē-keliã(-ka) . . | Yā-kiliõ-panē . . . | Dādai-hātia . . |
| m fathers . . | Tot-kilõ-dã . . . | Tatē-keliã-kane . . | Yā-kiliõ-panea . . | Dādai-pi . . . |
| laughter . . | Ev ju . . . . | Jū . . . . . | Attege lushtu . . . | Ek chhū . . |
| a daughter . . | Ev ju . . . . | Jū-ba . . . . | Attege lushtu-wak . . | Ek chhūā, chhūas . |
| a daughter . . | Ev ju-gẽ . . . | Jū-(ka) . . . . | Attege lushtu-pa . . | Ek chhūa-hātia . |
| m a daughter . | Ev ju-dã . . . | Jū-kẽ . . . . | Attege lushtu-panea . | Ek chhūa-pi . . |
| daughters . . | Diu ju . . . . | Du jū-kele . . . | Lūe lusht-kil . . . | Du chhūlai . . |
| ghters . . | Ju . . . . . | Jū-kele . . . . | Lusht kili *or* kil . . | Chhūlai . . . |
| laughters . . | Juĭ . . . . . | Jū-keliã-ba . . . | Lusht kiliõ-wak . . | Chhūlai . . . |
| laughters . . | Juĭ-gẽ . . . . | Jū-keliã(-ka) . . . | Lusht kiliõ-panē . . | Chhūlai-hātia . . |
| n daughters . . | Juĭ-dã . . . . | Jū-keliã-kane . . . | Lusht kiliõ-panea . . | Chhūlai-pi . . |
| od man . . | Ev lē mōch . . . | Ek bōsta manash . . | Attege ischum mush | Ek prusht mōch . |
| good man . . | Ev lē mōch . . . | Ek bōsta manasha-ba . | Attege ischum mush-wak, attege ischum warjemi-uri. | Ek prusht mōches . |
| good man . . | Ev lē mōch-kẽ . . | Ek bōsta manasha-ka, ek bōsta manash-ka. | Attege ischum mush-pa . | Ek prusht mōches-hātia |
| a good man . | Ev lē mōch-tã . . . | Ek bōsta manasha-kẽ . | Attege ischum mush-panea | Ek prusht mōches-pi |
| good men . . | Diu lē mōch . . . | Du bōsta manash . . | Lūe ischum warjemi *or* mush. | Du prusht mōch . |
| men . . . | Lē manjĭ . . . . | Bōsta manash-kele . . | Ischum warjemi . . | Prusht mōch . . |
| od men . . | Lē manjã . . . . | Bōsta manash-keliã-ba . | Ischum warjemi-wak . | Prusht mōchen . |
| od men . . | Lē manjã-gẽ . . . | Bōsta manash-keliã(-ka) . | Ischum warjemi-panē . | Prusht mōchen-hātia |
| good men . . | Lē manjã-dã . . . | Bōsta manash-keliã-kane . | Ischum warjemi-panea . | Prusht mōchen-pi . |
| od woman . . | Ev lē jugur . . . | Ek bōsta mēshi . . | Attege ischum weste . | Ek prusht istri-jah . |
| l boy . . | Ev digar ari . . . | Ek abar dabala . . | Attege digar wishōk . | Ek khāche sūda . |
| women . . | Lē jugur . . . . | Bōsta mēshi-kele . . | Ischum weste-kil . . | Prusht istri-jah . |
| girl . . | Digari juk . . . | Ek abar dabili . . | Attege digar weste kiur . | Khāche istri-jegurak |
| . . . | Lē-ste . . . . | Bōi . . . . . | Ischumu . . . . | Prusht . . . . |

-Kāfir.

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English |
|---|---|---|---|
| Bāb gila . . . . | Tātilān . . . . | ..... | 106. Fathers. |
| Bāb gila-ni . . . | Tātkuliyᵃnā . . . | Tātilasan . . . | 107. Of fathers. |
| Bāb gilă . . . . | Tātkulī āntē . . | Tātilāya āntē . . . | 108. To fathers. |
| Bāb gila pere-na . . | Tātkuliyēna udai . . | Tātilāya udai . . . | 109. From fathers. |
| Yak zū . . . . | Ī wēya . . . . | ..... | 110. A daughter. |
| Yak zua-ni . . . | Ī wēyᵃs . . . . | Ī wayēs . . . | 111. Of a daughter. |
| Yak zuă . . . . | Ī wēyē āntē . . . | Ī wayē āntē . . . | 112. To a daughter. |
| Yak zua pere-na . . | Ī wēyē udai . . . | Ī wayē udai . . | 113. From a daughter. |
| Du zū . . . . | Dō wēyē . . . . | Dō wayē . . . . | 114. Two daughters. |
| Zū gila . . . . | Wēyila . . . . | ..... | 115. Daughters. |
| Zū gila-ni . . . | Wēlaiyᵃnā . . . | Wayã̄ . . . . | 116. Of daughters. |
| Zū gilă . . . | Wēlaiyᵃ āntē . . . | Wēyanas . . . | 117. To daughters. |
| Zū gila pere-na . . | Wēlaiyᵃ udai . . . | Wēyanasē udai . . | 118. From daughters. |
| Yak lafila lauṛi . . | Ī bai ādᵃmī . . . | ..... | 119. A good man. |
| Yak lafila lauṛe-ni . . | Ī bai ādᵃmīs . . . | ..... | 120. Of a good man. |
| Yak lafila lauṛiă . . | Ī bai ādᵃmī āntē . . | ..... | 121. To a good man. |
| Yak lafila lauṛia pere-na . | Ī bai ādᵃmī udai . . | ..... | 122. From a good man |
| Du lafila lauṛi . . | Dō bai ādᵃmī . . . | Dō bai ādᵃmī . . . | 123. Two good men. |
| Lafila manush . . . | Bai ādᵃmī . . . | Bai ādᵃmān . . . | 124. Good men. |
| Lafila manusha-ni . . | Bai ādmēyᵃnā . . . | Bai ādᵃmān nā . . | 125. Of good men. |
| Lafila manushă . . . | Bai ādmēyᵃn āntē . . | Bāi adᵃmān āntē . . | 126. To good men. |
| Lafila manusho pere-na . | Bai ādmēyᵃn udai . . | Bai ādᵃmān udai . . | 127. From good men. |
| Yak lafili shigāli . . | Ī bai mādā . . . | Ī bai māshī . . . | 128. A good woman. |
| Yak khats ṭekura . . | Ī nākār kiṭilā . . . | ..... | 129. A bad boy. |
| Lafili shigāli nam . . | Bai mādilā . . . | Bai māshilā . . . | 130. Good women. |
| Yak khats ṭekuri . . | Ī nākār kiṭālik . . | ..... | 131. A bad girl. |
| Lafila . . . . | Bai . . . . | ..... | 132. Good. |

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| er . . . | Belyuk lēste . . . | Echchu bōsta . . . | Opojogsō . . . | Bō prusht . . |
| . . . . | Lē lē . . . . | At-kẽ-di bōsta . . . | Ischum opojogsō . . | Talē-aste prusht . |
| ı. . . . | Ūre . . . . | Ōi . . . . | Lekerga . . . | Hūtala . . . |
| ıer . . | E-chak-di ūre . . | Echchu ōi . . . | Chikō-di lekerga . . | Bō hūtala . . |
| ıest . . . | Belyuk ūre . . . | At-kẽ-di ōi . . . | Lippatikh . . . | Talē-aste hūtala . |
| rse . . . | Ev ushp . . . . | Guṛ . . . . | Attege īri . . . | Ek bāsh . . . |
| are . . . | Ev ishtri ushp . . | Ishtreki guṛ . . . | Attege weste īri . . | Ek istriẽk hāsh . |
| es . . . | Ushpã . . . . | Guṛe . . . . | Īriō . . . . | Hāshen . . . |
| s . . . | Ishtri ushpâ . . . | Ishtreki guṛe . . . | Weste īriō . . . | Istriẽk hāshen . |
| ll . . . | Ev azho . . . . | Trã . . . . | Attege zhesht . . | Ek dōn . . . |
| w . . . | Ev gâo . . . . | Gā . . . . | Attege gūṭh . . . | Ek gak . . . |
| . . . | Azhẽ . . . . | Echchu trã . . . | Zheshteō . . . | Dōndan . . . |
| . . . | Gõ . . . . | Echchu gā . . . | Gūṭhō . . . . | Gāgan . . . |
| . . . | Ev kuṛi . . . . | Năṛesta tsũ . . . | Attege kirukh . . | Ek shẽṛ . . . |
| h . . . | Ev ishtri kuṛi . . . | Ishtreki tsũ . . . | Attege weste kirukh . | Ek istriẽk shẽṛ . |
| . . . | Kuṛĩ . . . . | Echchu năṛesta tsũ . . | Kirō . . . . | Shẽṛon . . . |
| s . . . | Ishtri kuṛĩ . . . | Echchu ishtreki tsũ . . | Weste kirō . . . | Istriẽk shẽṛon . |
| oat . . . | Ev gash . . . . | Grosh . . . . | Attege gesh . . . | Ek bīra . . . |
| le goat . . | Ev wezeh . . . | Wasei . . . . | Attege beir . . . | Ek pai . . . |
| . . . | Sheṛe . . . . | Echchu wasei . . . | Shē . . . . | Pai . . . |
| deer . . | Ev ni-rakyus . . . | ..... | Attege mush wakus . | Ek birẽṛa rōuz . |
| le deer . . | Ev ishtri-rakyus . . | ..... | Attege weste wakus . | Ek istriẽk rōuz . |
| . . . | Rakyusõ . . . | ..... | Skal wakus . . . | Rōuz . . . . |
| . . . | Ōnts azem . . . | Yē vṛem . . . | Unzū esmo . . . | Ā āsam . . . . |
| ct . . . | Tu eshi . . . . | To vṛesh . . . | Iyū eso . . . . | Tu āsas . . . . |
| . . . | Aske ze . . . . | Se veṛ . . . . | Sū eso . . . . | Se āsōv . . . . |
| . . . | Imā azemish . . . | Yema vẽṛamish . . | Asẽ esemsho . . | Ābi āsik . . . . |

fir.

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Lau lafila . . . | Bai (ūs$^{a}$ mī dē bai shē, *that is better than this*). | ..... | 133. Better |
| Manshūr lafila . . . | Bai (harkō shai dē yō bai shē, *this is best of all*). | ..... | 134. Best. |
| Uthala . . . . | Utāl . . . . . | Kīl . . . . . | 135. High. |
| Lau uthala . . . | ,, . . . . . | ,, . . . . . | 136. Higher. |
| Manshūr uthala . . | ,, . . . . . | ,, . . . . . | 137. Highest. |
| Yak goṛa . . . | Ī gōṛā . . . . . | ..... | 138. A horse. |
| Yak goṛi . . . | Ī mādīn . . . . . | Ī mādiyān . . . | 139. A mare. |
| Goṛa nam . . . | Gōṛēlā . . . . . | ..... | 140. Horses. |
| Goṛi nam . . . | Mādīnēlā . . . | Mādiyānēlā . . . | 141. Mares. |
| Yak gā . . . . | Ī gōlāng . . . . | ..... | 142. A bull. |
| Yak etsī . . . . | Ī gā . . . . . | ..... | 143. A cow. |
| Gā nam . . . . | Bō gōlāng . . . | Gōlāngēlā . . . | 144. Bulls. |
| Etsī nam . . . . | Bō gā . . . . . | Gāēlā . . . . | 145. Cows. |
| Yak shunā . . . | Shūṛing . . . . | Khōṛing . . . . | 146. A dog. |
| Yak kuṛāki . . . | Ī mādī shūṛing . . | Ī mādīn khōṛing . . | 147. A bitch. |
| Shunā nam . . . | Bō shūṛing . . . | Khōṛingēlā . . . | 148. Dogs. |
| Kuṛāki nam . . . | Bō mādī shūṛing . . | Mādī khōṛingēlā . . | 149. Bitches. |
| Yak lausha . . . | Ī pāj$^{a}$ṛā . . . . | Ī shōṭā . . . . | 150. A he goat. |
| Yak heni . . . | Ī pāj$^{a}$ṛ$^{a}$k . . . . | Ī shōṭ$^{a}$k . . . . | 151. A female goat. |
| Plang nam . . . | Bō pāj$^{a}$ṛā . . . | Shōṭēlā (*m.*), shōṭikēlā (*f.*) | 152. Goats. |
| Rāmūsai . . . | Kaṭawā . . . . | Āwū . . . . | 153. A male deer. |
| Rāmūsi . . . . | Kaṭ$^{a}$w$^{a}$k . . . . | Mādī āwū . . . | 154. A female deer. |
| Rāmūsai nam . . . | Bō kaṭawā . . . | Āwūlā . . . . | 155. Deer. |
| Ā thanaïm . . . | Hāim . . . . | ..... | 156. I am. |
| Tu thanïas . . . | Hāī . . . . . | ..... | 157. Thou art. |
| Se thana . . . . | Hās . . . . . | ..... | 158. He is. |
| Ama thanaïk . . . | Hāis . . . . . | ..... | 159. We are. |

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| u are | Shā azĕr | Vī vĕṛĕ | Miū eseno | Ābi āsa |
| ey are | Amgi asht | Tē veṛet vṛet | Mū asto | Teh āsan |
| as | Ōnṭs azim | Yē vaṛiem | Unzū essem | Ā āsis |
| u wast | Tiu azish | To vaṛiesh | Iyū esso | Tu āsi |
| was | Aske azi | Se vaṛī | Sū esso | Se āsis |
| were | Imā azemish | Yemā vaṛiēmish | Ase asemsho | Ābi āsimi |
| were | Shā azĭr | Vī vaṛyŭ | Miū esno | Ābi āsili |
| y were | Amgi azi | Tē vaṛī | Mū asto | Teh āsini |
| | Bū | Bu | Wos | Hah |
| e | Buste | Bŭsta | Inik | Hik |
| g | ..... | ..... | ..... | Hik weov |
| ng been | Biti | Bī | Wosh shi | Thī |
| y be | Ōnṭs ka balama | Yē kas bāṛiam | Unzū apōrgosme | Ā kie bā-am-e |
| ll be | Ōnṭs banum | Yē bāṛiam | Unzū apōrgosmo | Ā bām |
| uld be | ..... | Ĭ bŭsta veṛ | Unzū inikso | ..... |
| | Vīh | Vi | Pesumtieh | Tyeh |
| at | Vīste | Viyŭsta | Pesumtinik | Tyek |
| ig | Vīnagan | ..... | Pesumtiuk | Tik weov |
| g beaten | Vīti | Vībī | Pesumtī | Tyai |
| | Ōnṭs vīnum | Yē viam | Unzū pesumtiemo | Ā tem-dai |
| eatest | Tiu vīnje | To viash | Iyū pesumtimasish | Tu tes-dai |
| ts | Aske vīne | Se viās | Sū pesumtimaso | Se tel-dai |
| it | Imā vīmish | Yema viămish | Asĕ pesumtimsho | Ābi tek-dai |
| at | Shā vīnĕr | Vī viāsĕ | Miū pesumtimasinch | Ābi tet-dai |
| eat | Amgi vīndĕ | Tē viast | Mū pesumtimasto | She-teh ten-dai |
| (*Past Tense*) | Ĭ vīnā | Ĭ vinō, vinā | Unzū pesumtiom | Ā prah |
| beatest (*Past nse*). | To vīnā | To vinō, vinā | Iyū pesumtioksho | Tu prah |

ifir.

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Mē thanaü | Haida | ..... | 160. You are. |
| Teme thanaït | Hāin | ..... | 161. They are. |
| Ā boem | Hāikim (*m.*), hāichim (*f.*) | ..... | 162. I was. |
| Tu boes | Hāikī (*m.*), hāichī (*f.*) | ..... | 163. Thou wast. |
| Se bua | Hāik (*m.*), hāich (*f.*) | ..... | 164. He was. |
| Ama boek | Hāikis (*m.*), hāichis (*f.*) | ..... | 165. We were. |
| Mē bō | Hāichō (*m.*), hāichida (*f.*) | Hāikida (*m.*), hāichida (*f.*) | 166. You were. |
| Teme boet | Hāinch (*m. and f.*) | Hāink (*m.*), hāinch (*f.*) | 167. They were. |
| Bō | B$^{a}$ | Bi | 168. Be. |
| Biāwa | Bīk | ..... | 169. To be. |
| Bīk | Bikālā | ..... | 170. Being. |
| Bī | Biwā | ..... | 171. Having been. |
| Ā ki boma | (Ā) t$^{a}$ wāim | ..... | 172. I may be. |
| Ā bima | T$^{a}$m | ..... | 173. I shall be. |
| Mo biana thana | T$^{a}$mai | ..... | 174. I should be. |
| Thla | Hana | ..... | 175. Beat. |
| Thliāwo | Hanīk | ..... | 176. To beat. |
| Gom (*sic*) | Hanikālā | ..... | 177. Beating. |
| Thlī | Haniwā (?) | ..... | 178. Having beaten. |
| Ā thlimem | (Ā) hanīkam | (A) ——— | 179. I beat. |
| Tu thlimes | Haniyā | Hanīkī | 180. Thou beatest. |
| Se thlimān | Hanīyadī | Hanēgī | 181. He beats. |
| Ama thlimek | Hanīkas | ..... | 182. We beat. |
| Mē thlimāneo | Hanēda | Hanīkada | 183. You beat. |
| Teme thlimet | Hanīkan | ..... | 184. They beat. |
| Mui thlitem | (Mam) hanīkam | ..... | 185. I beat (*Past Tense*). |
| Tuĭ thliteo | (Tō) hanīkī | ..... | 186. Thou beatest (*Past Tense*). |

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| eat (*Past Tense*) | Aske vīnā . . . | Tashō vinō, vinā . . | Sū pesumtiogo . . | Se prau . . . |
| eat (*Past Tense*) | Imā vīnā . . . | Yema vinō, vinā . . | Asẽ pesumtiomsho . . | Ābi prōmi . . |
| beat (*Past Tense*) | Shā vīnā . . . | Vima vinō, vinā . . | Miū pesumtegunch . . | Ābi prāli . . |
| beat (*Past Tense*) | Amgyã̄ vīnā . . . | Tẽs vinō, vinā . . . | Mū pesumtiogosto . . | Teh prōn . . |
| beating . . | Ōnts vīnum . . . | Yē viyũstō-ka mayõ vṛem (*I am in beating*). | Unzū pesumtiemo . . | Ā tem-dai . . |
| beating . . | Ōnts vīnazim . . . | Yē viyũstō-ka mayõ vaṛiem | Unzū pesumtimasēsum . | Ā tīman āsis . . |
| beaten . . | ī̃ vīnessi . . . | ī̃ vinista vaṛī . . . | Unzū pesumtimasum . | Ā tyai āsam . . |
| beat . . | Ōnts ka vīlama . . | Yē kas viẽṛam . . . | Unzū pesumtiwolgosm . | Ā kie tēma . . |
| ll beat . . | Ōnts vīlam . . . | Yē viẽṛam . . . | Unzū pesumtemo . . | Ā tem . . . |
| wilt beat . | Tiu vīlash . . . | To vieṛesh . . . | Iyū pesemtimasso . . | Tu ties . . . |
| ill beat . . | Aske vīlā . . . | Se vieṛ . . . . | Sū pesemtiogosso . . | Se tiel . . . |
| ıall beat . . | Imā vīmma . . . | Yema vīkarē . . . | Asẽ pesemtemsho . . | Ābi tiek . . . |
| rill beat . . | Shā vīlăr . . . | Vī viẽṛẽ . . . . | Miū pesemtiogasno . . | Ābi tiet . . . |
| will beat . . | Amgi vīlā . . . | Tē vieṛet . . . . | Mū pesemtiogasto . . | Teh tien . . . |
| ıld beat . . | ī̃ vīsteze . . . | ī̃ viyũsta veṛ . . . | Unzū pesumtenikso . . | Mai tik bash . . |
| beaten . . | ī̃ vīnagan unguta . . | Yē vinasta vṛem . . | Unzū pesumtiuggan puzokso | Ā tīgari thi āsam . |
| beaten . . | ī̃ vīnagan ungutussi . | Yē vinasta vaṛiem . . | Unzū pesumtiuggan pezagesh. | Ā tīgari thi āsis (*I became beaten*, ā tīgari hawis). |
| be beaten . | Ōnts vīnagan ungalam . | Yē vinasta bāṛiam . . | Unzū pesumtiuggan pezmesh. | Ā ti-avna him . |
| . . . | Ōnts yenum . . . | Yē gyam . . . | Unzū pezemo . . . | Ā parim-dai . . |
| goest . . | Tiu yenji . . . | To gyash . . . | Iyū pezmasish . . | Tu paris-dai . . |
| es . . . | Aske yene . . . | Se gyās . . . . | Sū pezemaso . . . | Se pariu-dai . . |
| ) . . . | Imā emmish . . . | Yema gyãmish . . | Asẽ pazemsho . . | Ābi parik-dai . . |
| ;o . . . | Shā enĕr . . . | Vī gyãsẽ . . . | Miū pezemasench . . | Ābi para-dai . . |
| go . . . | Amgi ende . . . | Tē gyāst . . . . | Mū pezemasto . . | Teh parin-dai . . |
| : . . . | Ōnts gom . . . | Yē gōm . . . . | Unzū pezeksam . . | Ā parah . . . |
| wentest . . | Tiu gowash . . . | To gōsh . . . . | Iyū pezegesish . . | Tu parah . . |
| at . . . | Aske gwa . . . | Se goā . . . . | Sū pezagish *or* pezagusto *or* pezekso. | Se parau . . |

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Ten thlites . . . | (Ūs[a]) hanīkin (*m.*), hanīchan (*f.*). | ..... | 187. He beat (*Past Tense*). |
| Amai thlita . . . | Hanīkan (*m.*), hanīchan (*f.*) | ..... | 188. We beat (*Past Tense*). |
| Mē thlitau . . . | Hanīkō (*m.*), hanīchō (*f.*) | ..... | 189. You beat (*Past Tense*). |
| Tasuĭ thlitan . . . | Hanīkan (*m.*), hanīchan (*f.*) | ..... | 190. They beat (*Past Tense*). |
| Ā thlimem . . . | (Ā) hanīkam . . . | (A) ——— . . . | 191. I am beating. |
| Ā thlimān boem . . | (Ā) hanghākamī . . | (A) hanēgiāikim . . | 192. I was beating. |
| Mui thlī dārum . . | (Mam) haniyāk[a]m . . | (Mam) haniyāēk[a]m . . | 193. I had beaten. |
| Ā ki thlēma . . . | (Ā) hanyīkam . . | (A) hanāwāimin . . | 194. I may beat. |
| Ā thlēmo . . . | (Ā) hanyīkamī . . | (A) hanāwāimin . . | 195. I shall beat. |
| Tu thlesā . . . | (T[a]) haniyā . . . | (Tō) hanāwāyā . . | 196. Thou wilt beat. |
| Se thlibā . . . | (Ūs[a]) hanyīdī . . | (Ūsē) hanāwāidī . . | 197. He will beat. |
| Ama thlikā . . . | (Hamā) hanyīkas . . | (Hamā) hanāwāēsī . . | 198. We shall beat. |
| Mē thliwā . . . | (Hēmā) hanēda . . | (Hēmā) hanāwāēda . . | 199. You will beat. |
| Teme thletā . . . | (Ūt[a]) hanyīkan . . | (Ūtē) hanāwāindī . . | 200. They will beat. |
| Ā zarūr thlēmo . . | (Ā) hanimī . . . | (A) hanimin . . . | 201. I should beat. |
| Ā gamshat boem . . | (Ā) hanin biyim . . | (A) hanin bigākum . . | 202. I am beaten. |
| Ā gamshat bī boem . . | (Ā) hanin bīkim . . | (A) hanin bitakim . . | 203. I was beaten. |
| Ā gamshat bōmo . . | (Ā) hanin bim . . . | (A) hanin biwāyim . . | 204. I shall be beaten. |
| Ā dimem . . . | Pāyim . . . . | Pākum . . . . | 205. I go. |
| Tu dimes . . . | Pāī . . . . | Pākī . . . . | 206. Thou goest. |
| Se dimān . . . | Paghā . . . . | Pagā . . . . | 207. He goes. |
| Ama dimek . . . | Paēs . . . . | Pāk[a]s . . . . | 208. We go. |
| Mē dimāneo . . . | Pāēda . . . . | Pākida . . . . | 209. You go. |
| Teme dimet . . . | Pāin . . . . | Pākin . . . . | 210. They go. |
| Ā gaïm . . . . | (Ā) gikyim . . . | ..... | 211. I went. |
| Tu gaïs . . . . | (T[a]) gikyī . . . | ..... | 212. Thou wentest. |
| Se ga . . . . | (Ūs[a]) gik . . . | ..... | 213. He went. |

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigal). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| went . . . | Imā gomish . . . | Yema gōmish . . . | Asẽ pezaksamish . . | Ābi parōmi . . . |
| went . . . | Shā gõr . . . . | Vī gōẽ . . . . | Miū pezaksinch . . | Ābi parāli . . . |
| y went . . | Amgi gwa . . . | Tē gōt . . . . | Mū pezegusto . . . | Teh parōn . . . |
| . . . . | Prets . . . . | Chū *or* ī . . . . | Isht . . . . | Pāri . . . . |
| ıg . . . | Yenda . . . . | ..... | Pizmāsh . . . | Parik weov . . . |
| e . . . | Gusya . . . . | Gōsta . . . . | Pezeksaso . . . | Gālah . . . . |
| at is your name ? | Tuse nam kai aze ? . . | To-ba nam kas veṛ ? . . | Ī nam pesnemes ? . . | Tai nōm kie shiu ? . . |
| v old is this horse ? | Ina ushp chi-se bise ? . | Ī guṛō kiti vel beoōsta veṛ ? | Uū īri nerag utsu esela ? . | Ia hāsh kimōn kau thi shiu ? |
| v far is it from here Kashmir ? | Anista Kashmir chōk bu-dyuṛ azīle ? | Ateo-bẽ Kashmir kiti sudu veṛ ? | Alā Kashmir nerag tikkẽ eso ? | Andei Kashmir kimōn dēsha shiu ? |
| v many sons are ere in your father's use ? | Tu tot p-amā chi pitr asht ? | To-ba tatō-ba ama kiti piutr vṛet ? | Ī yā tarage nerag piẽ ast ? | Mīmi dādo dura kimōn putr āsan ? |
| ıve walked a long y to-day. | Ōnts pishtruk gajar belyuk put-tã pilingi sum. | Yē anu garesh echchu põt gōsta vṛem. | Unzū ittīn tsera skal tūd pezaksom. | Ā ŏja bō phōn kāsi āsam . |
| son of my uncle is rried to his sister. | Ī mam pitras aske-ste sus ishtri kaṛisse. | Ima tatō-ba piutrus tashō-ba sōs ishtri keṛẽsta veṛ. | Melig piẽ mish siusū weste palōgo. | Mai mōa putras tase bābas jah kai āsōv. |
| ıe house is the sad- of the white horse. | Kazhiri ushpe-ste zīn p-ama aze. | Kashera guṛō adicham kara vũsta ama ter veṛ. | Kashire īri-ūri zīu tarag tĩ eso. | Gōra hāshes hun dura shiu |
| the saddle upon back. | Zīn pa-pṭi teh . . | Tashō-ba yã-paṭi adicham karavẽ. | Zhīn sumish tu-gīchi atāwe | Tā-se thāra hun thai . |
| ve beaten his son h many stripes. | Ī aske pitras belyuk bṛazi vīnessi. | Ī tashō-ba piutrus echchu bāza mili vībi vṛem. | Unzū sumish piẽ skal wezig mish pe eshpōmo. | Ā tā-a putras bō badri gri tyai āsam. |
| s grazing cattle on top of the hill. | Aske ishtakyur-wai bada u-pachuṛ unḍran-e. | Se eōlakuridiga adā sheo charayāst. | Sū ishchuga lapperik thkhū ayāmeso. | Se chau-gūri brō-una brō-eshṭō-na chareik dai. |
| s sitting on a horse ler that tree. | Aske aki kaṛu pagyuṛ ev ushp pa-tseṛ jenas-e. | Se ush-tuma-ka akeō pē guṛō-ka yã-paṭeō nishinista veṛ. | Sū esle shtiup tu khuzhū attege īri tu-gīch ashlekso. | Se ek hāshes thāra shetarah muṭ nũṛō-na nisi āsōv. |
| brother is taller n his sister. | Aske-ste brōs aske-ste susas-tã ūre aze. | Tashō-ba brā-s tashō-ba sōs-kane dregela veṛ. | Sumish wayeh sumish siusū litẽ eso. | Tā-se bāyás tā-se bābas-pi hūtala āsōv. |
| price of that is rupees and a half. | Aske-ste muṛi diu ṭange je adili aze. | Tashō-ba miul du rupai ek adili veṛ. | Sumish milui lue ṭenga attege vish nikh eso. | Tā-se kreh dū rupaya zhe khōnḍa shiu. |
| ıther lives in that ll house. | Ī-ste tot aske parmistuk ama tã nizhen-e. | Ima tatō-ba lāmustōk ama-ka nishās. | Um yā sū bannie tarag ashilekso. | Mai dāda tara tshātak hāndun-a nisiu-dai. |
| this rupee to him | Ine ṭange aske pṛeh . | Ī rupaya tashō preh . | Uū ṭenga sumish aphleh | Shāma rupaya tā deh . |
| those rupees a him. | Aske tã amgi ṭangẽ ungao | Tēv rupayan tashō-ka vēch. | Marga ṭenga sumish pa ilgēseh. | Teh rupaya tā pi gri . |
| ıim well and bind with ropes. | Aske lēstekte vīh kani ge mesh geṛu. | Tashō bōsta-ka vībi utrē-ka mili grũt. | Sū ischumogli pesumtieh mana temõdeh. | Toh prusht lāri zhe rajuk gri bhōni. |

Kāfir.

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Ama gaïk . . . | (Hamā) gichis . . . | Gīkis . . . . | 214. We went. |
| Mē gaü . . . . | (Hēmā) gichu . . . | Gikyī . . . . | 215. You went. |
| Teme gaït . . . | (Ūt$^a$) gīnch . . . | ..... | 216. They went. |
| Dī . . . . . | Pā *or* shāṛ . . . | ..... | 217. Go. |
| Dimeni . . . . | Shāṛwā (*m.*), shāṛwī (*f.*) . | *Ditto; also* parēwā (*m.*), parēwī (*f.*). | 218. Going. |
| Disān . . . . | Patīk (*m.*), pat$^a$ch (*f.*) . | ..... | 219. Gone. |
| To-na nam ki thana ? . | Tēnā nāmī kō shē ? . . | ..... | 220. What is your name ? |
| Woi goṛa kata felio-na thana ? | Ēl$^a$ gōṛā kau umari hās ? . | Yō gōṛā kā sālā hās ? . | 221. How old is this horse ? |
| Ite-na Kashmirā̆-ke kata durae thana ? | Ēl$^a$ jai Kashmīr kau dūr shē ? | Mētē Kashmīr kau dūr shid ? | 222. How far is it from here to Kashmir ? |
| To-no bābo-na āmā kata pult thanaït ? | Tēnā tātē gõsh$^a$g kā puṭ-hlēlā hāin ? | Tēnā tātī gōshing kā puṭ-hlēlā hāin ? | 223. How many sons are there in your father's house ? |
| Ā nun lau giri tanaïm . | N$^a$n bō pan hanīchamai . | N$^a$n mam bō pan kaīkam . | 224. I have walked a long way to-day. |
| Mo-na bobā-na pult tasa-ni sase gaïtus. | Mēnā mambē puṭ-hlē ōtī sāyā kāicha. | Mēnā mambisam puṭ-hlē ūsī sāyā pilā gōrawāl kāikin. | 225. The son of my uncle is married to his sister. |
| Ūzalo goṛa-ni shingāsan āmā thini. | Gõsh$^a$g shilig gōṛā zina shē | Gōshing kuchā shilig gōṛā zina shid. | 226. In the house is the saddle of the white horse. |
| Shingāsan tasa-ni pishṭia thowo. | Ōtī chaṇa zīn jā . . | Ōtī chaṇḍa zīn jā . . | 227. Put the saddle upon his back. |
| Mui tasa-na pulta lau baḍlē thlitum. | Ōtīs kiṭ$^a$lai mam bō hanīkam. | Ūsē puṭ-hlē mam bō wārilaidē hanīkam. | 228. I have beaten his son with many stripes. |
| Se ḍal khurwodia gala sātiṃān. | Ūs$^a$ māl charēghā dārē sh$^a$rā. | Ūs$^a$ ād$^a$mī māl charēgā dārē mundā. | 229. He is grazing cattle on the top of the hill. |
| Se tene muṭa patoi yak goṛa ratai nishi thana. | Ūs$^a$ gōṛā sh$^a$rā mōtē lēnā hālēwās. | Ūs$^a$ ād$^a$mī gōṛā chaṇḍā n$^a$wās kaṭṭī nēlā. | 230. He is sitting on a horse under that tree. |
| Tasa-na bliaio tasa-ni sase pere-na uthala thana. | Ōtīs lāyā ōtīs sāē dē uchat hās. | Ūsī lāyā ūsī sāyā dē ganḍ hās. | 231. His brother is taller than his sister. |
| Tasa-na mul du rupaio adeli thana. | Ōtīs kīmatē dō nim rūpai shē. | Ūsī kīmatē dō nīm rupai shid. | 232. The price of that is two rupees and a half. |
| Mo-na bāp tasa pola āmā nishimān. | Mēnā tātim ūs$^a$ chanṭā gõsh$^a$g taghā. | Mēnā tātim ūsē chanṭā gōshing tigā. | 233. My father lives in that small house. |
| Woi rupai tasa thla . . | Ōtī āntē hamē ēkī rupaiī dēā. | Hamī ī rupai usī dēā . . | 234. Give this rupee to him. |
| Tasa rupaia tasa pere-na gah | Ōtī ōdai t$^a$ rupaiī gōra . | Ūsī udai ōtē rupai gōra . | 235. Take those rupees from him. |
| Tasa lau gam thlī koṭi kheoṛe thlī genṭā. | Ōtī khub hana d$^a$m$^a$nṭ$^a$ kī dē t$^a$nga. | Usī khub hana ḍ$^a$m$^a$nṭ$^a$-kilai dē tinga. | 236. Beat him well and bind him with ropes. |

| English. | Bashgalī (of Kāmdēsh). | Wai-alā (Waigul). | Wasī-veri or Veron. | Kalāshā. |
|---|---|---|---|---|
| aw water from the ell. | Pani-le ōv ūk shōv . . . | Bimkeō-pa ao vai-shao . | Aḍa mal panea āveh leksheh. | Pati-shōya-ni uk chhalai . |
| ılk before me. . | Ī̃ pa-myuk pilingyũ . . | Ī̃ rishtāri-kaṭi ī . . | Um timigi ūrias . . | Mai pi-shumber kāsi. |
| hose boy comes be-ind you ? | Tu piṭibar kō aṛi an ? . | Kuma dabala to-ka patkēr ēāst ? | Tesh wishōkī-tak ṭsā-maso ? | Mimi pishṭō kās sūda in. dai ? |
| ɔm whom did you uy that ? | Aske kut-tan muri pṛe-ti unguta ? | Tashō-ba kū-ka miul prē vē kũṛa ? | Sū tesh milyā plī ilgego ? | Ābi she-tōh kās pi kre-dai agri eli ? |
| ɔm a shop-keeper of ne village. | Bṛagam ev saudāgar-tã . | Dēsh-kẽ̃ ek saudā-chilō-ka . | Tigim saudā ilgia-panea . | Grōmō-na ek ōstādas pi . |

| Gawar-bati. | Pashai (Eastern dialect). | Pashai (Western dialect, when different from Eastern). | English. |
|---|---|---|---|
| Kuie-na aū khaṛo . . | Chāē wark kanna . . | Chaē kuchai wark kana . | 237. Draw water from the well. |
| Mo-na pudami gir . . | Mēnā pōṛa pā (*or* shāṛ) . | ..... | 238. Walk before me. |
| Kasa-na ṭekura to-na patana jimān ? | Kīs kiṭ$^{a}$lē tēnā p$^{a}$shkin shāṛwā hās ? | Kīs kiṭ$^{a}$lai tēnā p$^{a}$shkin shāṛawā hās ? | 239. Whose boy comes behind you ? |
| Tasa kasa pere-na muli guteo ? | Ēl$^{a}$ kī ōdai mōlē gurēkē ? . | ..... | 240. From whom did you buy that ? |
| Lāmo-na saudagar pere-na. | Lāmai dukāndār . . | Lāmai dukāndār ōdai mōlē gurēkam. | 241. From a shop-keeper of the village. |

# KHŌ-WĀR, CHITRĀLĪ, OR ARNIYA.

This language passes under various names. It is called Khō-wār[1] by the people who speak it,—the Chitrālīs, or as they call themselves, Khōs. It is usually called Chitrālī and sometimes Qāshqārī by the English. It was called 'Arnyiá' by Leitner, the name being based on the Shiṇ word *Arinah*, employed to designate a portion of Yāsīn where Khō-wār is spoken.

'Chitrār, or Qashqār as it is called by the Paṭhāns, is bounded on the north by the Hindū Kush range, separating it from Badakhshān and Wakhān; on the south by the Indus, Ṣwāt, and Panjkōrā Kōhistāns, and the Asmar district: on the east by Kanjut, Gilgit, Punial, and Dir; and on the west by the Hindū Kush and Kāfiristān.'[2]

Khō-wār is the language generally spoken throughout Chitrāl, as far down as Drōsh. It is also spoken by people residing in the Ghiẓr valley (east of the Shandur Pass) as far as Gupis. In some parts such as Yāsīn, Lutkoh, Madaglasht and Narsāt, the people have dialects of their own, but they all know Khō-wār.

According to tradition the whole Chitral Valley was once occupied by Kāfirs, and some Kāfir tribes, *e.g.* the Kalāshīs, still inhabit it. This tradition is borne out by the fact that the Kāfir languages are much more nearly related to those of the Dard Group than either of these groups is to Khō-wār. The last, though undoubtedly a Dardic language, differs from the other two in some essential particulars, such, even, as the forms of the personal pronouns, in which it agrees rather with the Ghalchah languages to the north. It looks as if the whole tract comprising the present Kāfiristān, Chitrāl, and Gilgit was once occupied by one homogeneous race, which was subsequently split into two by a wedge of Khō invasion, representing members of a different, but related, tribe coming from the north. In order to exemplify this, I here give a table showing a number of words in Khō-wār with the corresponding words in two Kāfir and two Dard languages.

| English. | Khō-wār. | Kāfir Group. | | Dard Group. | |
|---|---|---|---|---|---|
| | | Bashgalī. | Kalāshā. | Shiṇā. | Kāshmīrī. |
| Bad | *shum* | *digar* | *khācha* | *kāchō* | *koch*$^{u}$ |
| Behind | *achĕ* | *pṭibar* | *pishṭō* | *phatū* | *pata* |
| Black | *shā* | *zhī* | *krūna* | *kinō* | *krĕhun*$^{u}$ |
| Bone | *kol* | *attī* | *atī* | *atī* | *aḍij*$^{\bar{u}}$ |
| Cow | *lĕshū* | *gâo* | *gak* | *gō* | *gāv* |
| Deep | *kulum* | *guṛu* | *gūt* | *gutūmō* | *gūtul*$^{u}$ |
| Dog | *rēni* | *kuṛi* | *shẽṛ* | *shũ* | *hūn*$^{u}$ |

[1] The word is 'Khō-wār,' not 'Khō-wār,' as spelt by O'Brien. The people of Chitrāl pronounce it 'Kō-wār' or 'K$^{h}$ō-wār,' *k*$^{h}$ being a slightly aspirated *k*. I am indebted to Major D. L. R. Lorimer, Assistant Political Agent at Chitrāl, for this information.

[2] O'Brien. Khowār Grammar, p. i.

| English. | Khō-wār. | Kāfir Group. | | Dard Group. | |
|---|---|---|---|---|---|
| | | Bashgalī. | Kalāshā. | Shiṇā. | Kāshmīrī. |
| Eye | *ghĕch* | *achẽh* | *ech* | *achhē* | *achh$^{i}$* |
| Finger | *chamūt* | *angur* | *angō* | *agūi* | *ong$^{u}$j$^{ü}$* |
| Head | *sor* | *shei* | *shish* | *shīsh* | *shēr* |
| Heavy | *kāyī* | *gāno* | *agūroka* | *agūrū* | *gŏb$^{u}$* |
| High | *zhang* | *ūre* | *hūtala* | *othalō* | *wŏtul$^{u}$* |
| Horse | *istōr* | *ushp* | *hāsh* | *ashpō* | *gur$^{u}$* |
| Husband | *mâsh* | *mōsh* | *berū, mōch* | *barō* | *bartā* |
| Is | *asúr, shĕr* | *aze* | *āsōv, shiu* | *hanū* | *chhuh* |
| Rise | *ruphĕh* | *ushtā* | *ushṭi* | *uthē* | *wŏth* |
| Silver | *drukhm* (cf. δραχμή) | *ariu* | *rūwa* | *rūp* | *rŏp-* |
| Son | *zhau* | *pitr* | *pūtr* | *puch* | *pūt$^{u}$* |
| Sour | *shut* | *chēnai* | *chūkra* | *chukō* | *tsŏk$^{u}$* |
| Star | *istāri* | *rashta* | *tāri* | *tārū* | *tāruk$^{u}$* |
| Stone | *bŏrt* | *wōtt* | *batt* | *bat* | *kün$^{ü}$* |
| Sweet | *shirēn* | *machē* | *māhora* | *mōrō* | *mŏdur$^{u}$* |
| Tongue | *ligini* | *dits* | *jib, jip* | *jib, jip* | *zŏv* |
| Was | *ásistai* | *azī* | *āsis* | *asū* | *ôs$^{u}$* |

It must not be assumed that Khō-wār is so different from the other Piśācha languages as the foregoing table seems to show. It is designedly compiled to display points of difference, not points of agreement.

AUTHORITIES—


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The following sketch of Khō-wār grammar is based on Captain O'Brien's work and has been revised on the spot by Khan Sahib Abdul Hakim Khan, to whom I am indebted for many improvements and corrections.

## I.—PRONUNCIATION.

(*a*) *Vowels.* *a*, *ā*, *i*, *ī*, *u*, *ū*, *ē*, *ai*, *ō*, *au*, as in Indian languages. *a*, as the *u* in *nut*; *ă*, as in English *hat*; *ĕ*, as in *tent* or *met*; *ŏ*, as in English *hot*, *o* like the first *o* in *promote*, or the *o* in the French word *votre*, the short sound of *o* in the English word *home*. An acute accent marks the accented syllable. Thus, *asúm*.

(*b*) *Consonants.* *kh*, *zh*, *gh*, *q*, are the Persian and Arabic خ, ژ, غ, and ق, respectively. The letter *ḷ* has a lingual sound, between *l* and *r*. The letter *ng* is pronounced like the English *ng* in 'sing.' *Th* is pronounced like the *th* in *thin*. *Ph* is pronounced *p-h*, not *f*. The letters *ts* and *dz* represent the well-known sounds of Paṣhtō and Kāshmīrī.

## II.—NOUNS.

The *Plural* is formed by adding *a*, *ān*, or *ĕn*. There are two *Declensions*: (*a*) Animate, (*b*) Inanimate.

| | *1st Declension.* | | *2nd Declension.* | |
|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. |
| Nom. | *Daq*, a boy. | *Daq*. | *An*, a mountain. | *An*. |
| Acc. | *Daq-o*, a boy. | *Daq-ān*. | *An-o*, a mountain. | *Ann-ā'n*. |
| Gen. | *Daq-o*, of a boy. | *Daq-ān*. | *An-o*, of a mountain. | *Ann-ā'n*. |
| Dat. | *Daq-o-tĕ*, to a boy. | *Daq-ān-tĕ*. | *An-o-tĕ*, to a mountain. | *Ann-ā'n-tĕ*. |
| Abl. | *Daq-o-sar*, from or by a boy. | *Daq-ān-sar*. | *An-ār*, from or by a mountain. | *An'-ār*. |
| | *Daq-o-sum*, with a boy. | *Daq-ān-sum*. | *An-o-sum*, with a mountain. | *Ann-ā'n-sum*. |
| | *Daq-o-sōra*, on a boy. | *Daq-ān-sōra*. | *An-o-ṭĕka*, on a mountain. | *Ann-ā'n-ṭĕka*. |

In the First Declension, the word for 'from' is *sar*, and for 'on' is *sōra*, both added to the Genitive. In the Second Declension the word for 'from' is *ār*, added to the Nominative, and for 'on' is *ṭĕka*, added to the Genitive. The word for 'with' is *sum*, added to the Genitive in both declensions. The interrogative is formed by adding *a*, or lengthening a final *a* to *ā*. Thus, *kimēri-a*, is it a woman?

*Adjectives* precede the noun they govern, and remain unchanged for gender or number.

## III.—PRONOUNS: (*a*) Personal—

| I. | | Thou. | | He, she, it; This, That. | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | Singular. | | | Plural. | | |
| | | | | Present. | | Absent. | Present. | | Absent. |
| Sing. | Plur. | Sing. | Plur. | Near. | Remote. | More Remote. | Near. | Remote. | More Remote. |
| Nom. *áwa.* | *ispá.* | *tu.* | *písa.* | *haiya.* | *hĕs.* | *hása.* | *hamit.* | *hĕt.* | *hátĕt.* |
| Acc. *ma.* | *ispá.* | *ta.* | *písa.* | *hamu.* | *horo.* | *hátoghо* or *toghо.* | *hamitan.* | *hetan.* | *hátĕtan.* |

These are all declined quite regularly like nouns. In the Ablative case of the pronouns of the third person, the appropriate postpositions must be used, according as the pronoun represents an animate or an inanimate object.

When *hĕs* is a pronominal adjective, then *hē* may be used for the Nominative or Accusative Singular only. Thus, *hē mōsh prai*, that man gave or beat. Similarly, when *hása* is used as an adjective, its Accusative Singular only may be *hátĕ*. Thus, *hátĕ mōshо-tĕ prāni*, they gave to that man; *hátĕ moshо prāni*, they beat that man.

(*b*) **Interrogative Pronouns—**

(*c*) **Relative Pronouns—**

# GRAMMAR.

## IV.—VERBS.

### A.—Verb Substantive—

(*a*) *Defective.*—There are two; (1) referring to animate, and (2) referring to inanimate objects.

(1) *Asík*, to be: noun of agency, *asák*, one who is.

| | Sing. | Plur. |
|---|---|---|
| Pres. I am. | 1. *asúm.* | *asúsi.* |
| | 2. *asús.* | *asúmi.* |
| | 3. *asúr.* | *asúni.* |

| | Sing. | Plur. |
|---|---|---|
| Past. I was. | *ásistam.* | *ásistam.* |
| | *ásistau.* | *ásistami.* |
| | *ásistai.* | *ásistani.* |

The second syllable is very lightly pronounced, and the second *s* is often omitted.

(2) *Shik*, to be: noun of agency, *shak*, that which exists.

Pres. *shĕr*, it is; *shĕni*, they are.
Past. *o-shói*, it was; *oshóni*, they were.

(*b*) *Complete, Bik*, to become.
This is irregular.
*Past Part., biti*, having become; *Noun of agency, bak*, he who becomes.

| | Sing. | Plur. |
|---|---|---|
| *Pres.-Future*, I become or shall become. | 1. *bōm.* | *bōsi.* |
| | 2. *bōs.* | *bōmi.* |
| | 3. *boi.* | *bōni.* |

| *Pres. Definite*, I am becoming. | Sing. | Plur. |
|---|---|---|
| | 1. *bōm-an.* | *bōsy-an.* |
| | 2. *bōs-an.* | *bōmy-an.* |
| | 3. *bōy-an.* | *bōny-an.* |

| *Past*, I became. | Sing. | Plur. |
|---|---|---|
| | 1. *hóstam.* | *hóstam.* |
| | 2. *hów.* | *hóstami.* |
| | 3. *hōr*, *hoi*, or *birū'.* | *hōni*, or *birū'.* |

| *Perfect*, I have become. | Sing. | Plur. |
|---|---|---|
| | 1. *biti asum.* | *biti asúsi.* |
| | 2. *biti asús.* | *biti asúmi.* |
| | 3. *biti asúr*, or *birai.* | *biti asúni*, or *biráni.* |

*Birai* and *biráni* may also be used in the sense of the Present.

| *Imperfect*, I was becoming. | Sing. | Plur. |
|---|---|---|
| | 1. *bá-oshtam.* | *bá-oshtam.* |
| | 2. *bá-oshō.* | *bá-oshtami.* |
| | 3. *bá-oshoi.* | *bá-oshoni.* |

| *Pluperfect*, I had become. | Sing. | Plur. |
|---|---|---|
| | 1. *birú-oshtam.* | *birú-oshtam.* |
| | 2. *birú-oshō.* | *birú-oshtami.* |
| | 3. *birú-oshoï.* | *birú-oshoni.* |

| *Subjunctive*, Should I become. | Sing. | Plur. |
|---|---|---|
| | 1. *bĕsám.* | *bĕsám.* |
| | 2. *bĕsú.* | *bĕsími.* |
| | 3. *bĕsír.* | *bĕsíni.* |

*Imperative*,—*bōs*, become thou; *bār*, let him become; *bōsi*, let us become; *bōr*, become you; *bāni*, let them become.

### B.—Auxiliary Verbs.—*Pres.* *asúm*, etc. The same as the Verb Substantive.

| *Past*, I was. | Sing. | Plur. |
|---|---|---|
| | 1. *oshtam.* | *oshtam.* |
| | 2. *oshō.* | *oshtami.* |
| | 3. *oshoï.* | *oshoni.* |

This is only used as an auxiliary, and never as a finite verb.

*Ganik*, to take.
*Root, gan: Pres. Part., gánika*, taking.
*Past Part., gáni*, having taken;
*Imperfect Base, ganá; Pluperf. Base, ganirú.*

### C.—Regular Verb—

The *Infinitive* ends in *ik* or *īk*. The *Root* is found by dropping the *ik* or *īk* of the Infinitive.
The *Present Participle* adds *a* to the infinitive.
The *Past Participle* drops the *k* of the infinitive.
The *Imperfect Base* adds *a* to the root.
The *Pluperfect Base* adds generally *ru* to Past Participle.

| *Present-Future*, I take or shall take. Root plus terminations. | Sing. | Plur. |
|---|---|---|
| | 1. *gan-ím.* | *gan-ísi.* |
| | 2. *gan-ís.* | *gan-ími.* |
| | 3. *gan-ír.* | *gan-íni.* |

Some verbs form the Present-Future and Present Definite with *ō* and some with *u*. Thus, *pĕtshik*, to shoot; Pres.-Fut. *pĕtsh-um; dīk*, to give; *d-ōm.*

| *Present Defte.*, I am taking. Adds *an* to Present-Future. | Sing. | Plur. |
|---|---|---|
| | 1. *gán-im-an.* | *gan-ísy-an.* |
| | 2. *gán-is-an.* | *gan-ímy-an.* |
| | 3. *gán-ir-an*, or *gánian.* | *gan-íny-an.* |

| *Past*, I took. Past Participle plus terminations. | Sing. | Plur. |
|---|---|---|
| | 1. *gáni-stam.* | *gáni-stam.* |
| | 2. *gáni-stau.* | *gáni-stami.* |
| | 3. *gáni-stai.* | *gáni-stani.* |

Verbs with infinitives in *ēik* form the Past in *ĕstam* or *ēstam*. Thus: from *rēik*, to say: Past, *rĕstam*. The letter *s* in *stam*, etc., is often omitted. Thus, *gáni-tam*

| *Imperfect*, I was taking. Imperfect base plus Auxiliary Past. | Sing. | Plur. |
|---|---|---|
| | 1. *ganá-oshtam.* | *ganá-oshtam.* |
| | 2. *ganá-oshō.* | *ganá-oshtami.* |
| | 3. *ganá-oshoi.* | *ganá-oshoni.* |

| *Perfect*, I have taken. Past Part. plus Auxiliary Present. | Sing. | Plur. |
|---|---|---|
| | 1. *gáni-asúm.* | *gáni-asúsi.* |
| | 2. *gáni-asús.* | *gáni-asúmi.* |
| | 3. *gáni-asúr.* | *gáni-asúni.* |

| *Pluperfect*, I had taken. Pluperfect base plus Auxiliary Past. | Sing. | Plur. |
|---|---|---|
| | 1. *ganirú-oshtam.* | *ganirú-oshtam.* |
| | 2. *ganirú-oshō.* | *ganirú-oshtami.* |
| | 3. *ganirú-oshoï.* | *ganirú-oshoni.* |

| *Subjunctive*, Should I take. Root plus terminations. | Sing. | Plur. |
|---|---|---|
| | 1. (*ki*) *gán-ĕsam.* | (*ki*) *gán-ĕsam.* |
| | 2. (*ki*) *gán-ĕsū.* | (*ki*) *gan-ĕsími.* |
| | 3. (*ki*) *gán-ĕsir.* | (*ki*) *gan-ĕsíni.* |

| *Imperative*, Take thou. Root plus terminations. | Sing. | Plur. |
|---|---|---|
| | 1. ... | *gan-ísi.* |
| | 2. *gan-ēh.* | *gan-ūr.* |
| | 3. *gan-ā'r.* | *gan-ā'ni.* |

### D.—Irregular Verbs.—Verbs whose infinitives end in *ēik* have the Imperfect Base in *ĕia*. Thus, *bashēik*, to sing. Imperfect base, *bashĕia.*

The following verbs are irregular, in the tenses shown below. In the other tenses they are regular:—

(1) *bik*, to be able; Past, *obĕ'stam*, etc.
(2) *bīk*, to go; Imperfect base, *boghá*; Pluperfect base, *boghdū*; Past, Sg., *bágh ĕstam, bagh aú, bagh ai*; Pl., *bágh ĕstam, bágh astami, bágh ani*; Subjunctive, *boghĕsám*, etc.; Imperative, *bóghĕh*, etc.
(3) *gīk*, to come; Past Part., *giti*; Past, Sg., *hă'stam, hau, hai* or *girū*; Pl., *hă'stam, hă'stami, hāni* or *girū*; Imperative, *giĕh, gyār*, etc.
(4) *an-gik*, to bring; Past Part., *an-giti*; Past, Sg., *al-ĕ'stam, al-au, al-ai* or *an-giru*; Pl., *al-ĕ'stam, al-ĕ'stami, aláni* or *angiru.*
(5) *korik*, to do; Pluperfect base, *kārdú*; Past, Sg., *árĕstam, arū, arĕr*; Pl., *árĕstam, arĕ'stami, arĕ'ni.*
(6) *dik*, to give; Past Part., *díti*; Past, Sg., *phrĕ'stam, prā* or *prau, prai*; Pl., *phrĕ'stam, phrĕ'stami, prāni*; Imperative, Sg., *dĕt, dĕyā'r*; Pl., *dĕyō'r, dĕyā'ni.*

The language of the two following Specimens, for which I am indebted to Colonel B. E. M. Gurdon, C.I.E., D.S.O., Assistant British Agent, Chitral, closely agrees with that given in the preceding grammatical sketch, but, Khō-wār being an unwritten language, there are some minor differences which may be noted. The following are the principal.

There is a tendency to shorten the *o* of the oblique case singular so that it is sometimes reduced to *u*, as in *pulungusht-u* (acc. sg.), a ring.

In the pronouns we have *haya* for *haiya*, this.

In the verbs there is a tendency to contraction. Thus, *astai* for *ásistai*, he was, *astani* for *ásistani*, they were, and for *hóstām*, I became, *hōtam*.

In the Present, Future and Present Definite, we have *kōsi* for *korosi*, we shall do.

In the Past Tense, the *s* of the typical *st* is sometimes dropped. Thus, *bozhitai* for *bozhistai*, he divided; *khulētai* for *khulēstai*, he consumed; both *rĕstai* and *rĕtai*, he said; *poshtai* for *poshistai*, he saw; *chokitai* for *chokistai*, he fell upon.

In the Imperative mood, note *dyōr*, give ye.

[No. I.]

# DARDIC SUB-FAMILY.

## KHŌ-WĀR.

## SPECIMEN I.

*(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)*

Ī mōsh-o jū zhizhau astani. Hatĕt-an muji
*One man-of two sons were. Them (sign of accusative case) among*
tsirō tat-o-tĕ rĕstai, 'ē tat, ma-tĕ ma bash-o tan māl-ār
*younger father-to said, 'O father, me-to my share own property-from*
ki ma-tĕ tariran dĕt.' Hasa hatĕt-an muji tan daulat-o
*that me-to falleth give.' He them among own wealth (acc. sg.)*
bozhitai. Ī kamā bas achhār tsiro zhau tan mālān chhik
*divided. A few days after younger son own property (goods) all*
blatsēstai o-chĕ dudēri bhathan-o-tĕ rahi hōr, o-chĕ hatĕra
*collected and distant country-to started became, and there*
badmasti kori tan daulat-o tonjēstai. Kya
*riotous-living having-done own wealth (acc. sg.) lost. At-the*
wakht ki chik khulētai hatĕ mulk-a dish draghānj hoi,
*time that all he-consumed that country-in bad famine became,*
o-chĕ hasa chan hoi. Hasa baghai o-chĕ ī quwatīng bhatandār
*and he in-want became. He went and one wealthy native*
mōsh-o-sum just hoi. Hasa mōsh hatogho
*man-with joined became. That man him*
tan chhatrān muji khūkān rochhik-o wĕshēstai; hatogho armān oshoi
*own fields among swine grazing-for sent; of-him longing was*
khūkān zhibarm phoṭan-sar tan khoyān-o arthiyēk-o. Kā hatogho-tĕ
*swine food husks-from own belly satisfying-for. Anyone him-to*
no dya o-shoi. Thĕ fahm-a giti tan jān-o-sum lyu prai,
*not give would. Then senses-to coming own self-with words gave,*
'kanduri muzdūrān ma tat-o daulat-a shapik zhuti
*'how-many hired-servants my father's wealth-with food having-eaten*
hatĕt-an-sar bĕsh di boyan o-chĕ awa chhuī-ĕn bryūm-an.
*them-from spare also becomes and I hunger-of dying-am.*
Ruphi tat-o gona bī hatogho-sum lyu dom, "ē tat,
*Having-risen father near having-gone him-with words I-will-give, "O father,*

awa Khudāi o-chĕ ta prushṭa sharmanda hotam. Awa ta zhau
*I God and thee before ashamed have-become. I thy son*

bīk-o lāyiqa no asum; ma tan ī muzdūr-o chaqa
*of-being fit not am; me own one hired-servant (acc. sg.) like*

kori halawĕh."' Ruphi tat-o nasa baghai; walēkin hasa
*having-made keep."' Having-risen father near went; but him*

dodēri-a gyawa tat hatogho poshtai togho jān pulī
*distant-at coming father him saw his life (i.e. heart) having-burnt*

dē baghai zhau-o gōṛi chokitai o-chĕ bah arĕr. Zhau tat-o-tĕ
*running went son's neck fell-on and kiss did. Son father-to*

rĕstai, 'ē tat, awa Khudāi o-chĕ ta prushṭa sharmanda hotam.
*said, 'oh father, I God and thee before ashamed have-become.*

Awa hami-ghār achĕ ta zhau bik-o lāyiqa no asum.' Tat tan
*I now-from after thy son of-being fit not am.' Father own*

shādarbakan-tĕ bandēstai, 'bo jam chalai angiti hamu anjaur,
*servants-to ordered, 'very good clothes having-brought him put-on,*

ī pulungusht-u hamu chamuṭ-o dyōr, kaush ham-u anjaur, thĕ
*one ring his finger-on give, shoes him put-on, then*

shapik zhibosi o-chĕ khushāni kōsi; guya-ki ma zhau bhirti astai,
*food we-will-eat and merriment we-will-do; as-if my son dead was,*

hanise guya-ki wā junu hoi; guya-ki tonj biru oshoi, wā lĕn
*how as-if again alive became; as-if lost become was, again found*

hoi.' Hattĕt khushāni korik-a prani.
*became.' They merriment doing commenced.*

Hatogho lyuṭhrō zhau hasa wakht tan chhatr-ān muji astai. Hat-ghār gyawa
*His elder son at-that time own fields among was. There-from coming*

dur-o-tĕ shoyēko bashēik o-chĕ phonik-o awāz togho kara prai. Ī
*house-to nearing singing and dancing-of sound his ears-on fell. One*

shādar-o hui diti bashar arĕr, 'kya bashēik o-chĕ kya phonik shĕr?'
*servant call having-given enquiry made, 'what singing and what dancing is?'*

Hasa yu prai, ki 'ta brār giti asur; ta tat hatogho tāza
*He words gave, that 'thy brother come is; thy father his well*

gīk-o-pachĕn chasht diti asur.' Hasa khafa hōr, adrēni bīk-o
*coming-for feast given has.' He annoyed became, inside of-going*

rai no arĕr. Tat bēri nisi hatogho khĕshēstai. Hasa
*wish not did-make. Father outside emerging him entreated. He*

tat-o-tĕ jawāb prai, 'yā loleh, hamūni sāl ta-tĕ khizmat arĕstam;
*father-to answer gave, 'here look, so-many years thee-to service I-did;*

kya wakht ta hukm-o ikhōr nō arĕstam; hamūni khizmat
*at-any time thy orders-of otherwise not I-did-do; so-much service*

korik-e tu hĕch kya wakht ī chhani ma-tĕ no prau, ki
*having-done thou not at-any time one kid me-to not gavest, that*

tan yār-ān-sum ī-biti zhuti khushāni korĕsam.
*own friends-with together having-eaten merriment I-would-have-made.*

Walēkin kya wakht ki ta haya zhau hai, kā ki ta daulat-o
*But at-what time that thy this son came, who that thy wealth*

kachniyan-sum tonjēstai, tu hamu pachĕn chasht prau.' Tat togho-tĕ
*prostitutes-with lost, thou him for feast gave.' Father him-to*

rĕtai, 'ē zhau tu mudām ma-sum asus, ma kya-rakh ki shĕr ta
*said, 'O son thou always me-with art, my whatever that is thine*

shĕr; ispa-tĕ khushāni korik munāsib oshoi kya-pachĕn-ki ta haya
*is; us-to merriment making becoming was because thy this*

brār bhirti astai, junu hoi; tonj biti astai, wā lĕn hoi.'
*brother dead was, alive became; lost become was, again found became.'*

[No. 2.]

# DARDIC SUB-FAMILY.

## KHŌ-WĀR.

## SPECIMEN II.

*(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)*

Ī-zamānā Yārkan-o bol Chitrār-o royan bandī kori
*Once-upon-a-time Yarkand-of army Chitral-of people prisoner having-made*
Yārkan-a aldū birani. Nimēzh-o anus girū bādshā hukm kārdū
*Yarkand-in carried-away had. 'Īd-of day came king order made*
zindān-o duwarth-o hurūr tā-granish-a-pat kanduri bandī ki
*prison-of door-of open up-to-midday as-many prisoners that*
yao-nisāni āzād. Ju mōsh birani ī dĕh-ār. Tan muji
*came-out would-be-free. Two men were one village-from. Themselves among*
janjāl kārdū. I-wālyo rārdū, 'Thamūnyak-ĕn bisi,' tĕ i-wālyo
*dispute made. One-of-them said, 'Thamūnyak-viâ we-will-go,' while one-of-them*
rārdū, 'Kashālagah-ĕn bisi.' Thamūnyak o-chĕ Kashālagah hatĕtan
*said, 'Kashālagah-viâ we-will-go.' Thamūnyak and Kashālagah their*
dĕh-o sho-ya ju pōn birani. Hatĕt haya janjāl-a bhĕchiru. Roi
*village near two roads were. They this dispute-in remained. People*
chhik khalās biti boghdū. Zindān-o duwarth wā botīn birū.
*all liberated having-become went. Prison-of door again closed became.*

---

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time the army of Yārkand having made the people of Chitrāl prisoners carried them away to Yārkand. On the day of the 'Īd festival the king (*i.e.* of Yārkand) gave an order that the door of the prison should be opened and kept open up till mid-day, and that as many prisoners as came out (during that time) should be allowed to go free. Among the prisoners there were two men from the same village. These men disputed among themselves. One said we will go home by the Thamūnyak road, while the other said we will go by the Kashālagah road. Thamūnyak and Kashālagah were two hamlets near different roads leading to their village. They continued to dispute in this manner, while all the rest of the people became free and went away. The prison door was closed again (and the two disputants remained inside).

## NUMERALS.

| Ī | jū | troi | chōr | pōnj | chhoi | sot | osht | nĕoh | josh | josh-ī |
|---|---|---|---|---|---|---|---|---|---|---|
| *One* | *two* | *three* | *four* | *five* | *six* | *seven* | *eight* | *nine* | *ten* | *eleven* |

| joh-jū | josh-troi | josh-chōr | josh-pōnj | josh-chhoi | josh-sot | josh-osht |
|---|---|---|---|---|---|---|
| *twelve* | *thirteen* | *fourteen* | *fifteen* | *sixteen* | *seventeen* | *eighteen* |

| josh-nĕoh | bishr | bishr-josh | jū-bishr | jū-bishr-josh | troi-bishr | troi-bishr-josh |
|---|---|---|---|---|---|---|
| *nineteen* | *twenty* | *thirty* | *forty* | *fifty* | *sixty* | *seventy* |

| chōr-bishr | chōr-bishr-josh | pōnj-bishr *or* shōr. |
|---|---|---|
| *eighty* | *ninety* | *hundred.* |

# STANDARD LIST OF WORDS AND SENTENCES IN KHŌ-WĀR.

| English. | Khō-wār. | English. | Khō-wār. |
|---|---|---|---|
| 1. One | Ī. | 26. He | Hasa. |
| 2. Two | Jū. | 27. Of him | Hatogho *or* togho *or* horo *or* hamu. |
| 3. Three | Troi. | 28. His | Hatogho *or* togho *or* horo *or* hamu. |
| 4. Four | Chōr. | 29. They | Hattĕt *or* hĕtt. |
| 5. Five | Pōnj. | 30. Of them | Hatĕtan *or* hĕtan. |
| 6. Six | Chhoi. | 31. Their | Hatĕtan *or* hĕtan. |
| 7. Seven | Sot. | 32. Hand | Host. |
| 8. Eight | Osht. | 33. Foot | Pŏng. |
| 9. Nine | Nĕoh. | 34. Nose | Naskār. |
| 10. Ten | Josh. | 35. Eye | Ghĕch. |
| 11. Twenty | Bishr. | 36. Mouth | Apak. |
| 12. Fifty | Jū-bishr-josh. | 37. Tooth | Don. |
| 13. Hundred | Shōr *or* pōnj-bishr. | 38. Ear | Kār. |
| 14. I | Awa. | 39. Hair | *Single* drō, (*of head*) prĕshū *or* phur. |
| 15. Of me | Ma. | 40. Head | Sor *or* kapal. |
| 16. Mine | Ma. | 41. Tongue | Ligini. |
| 17. We | Ispa. | 42. Belly | Khoyanu *or* ishkama. |
| 18. Of us | Ispa. | 43. Back | Krĕm. |
| 19. Our | Ispa. | 44. Iron | Chumūr. |
| 20. Thou | Tu. | 45. Gold | Sōrm. |
| 21. Of thee | Ta. | 46. Silver | Drukhm. |
| 22 Thine | Ta. | 47. Father | Tat. |
| 22. You | Pisa. | 48. Mother | Nan. |
| 24. Of you | Pisa. | 49. Brother | Brār. |

| English. | Khō-wār. | English. | Khō-wār. |
|---|---|---|---|
| 51. Man . . . | Mōsh. | 78. Eat . . . | Zhibĕh. |
| 52. Woman . . . | Kimēri. | 79. Sit . . . . | Nishĕh. |
| 53. Wife . . . | Bōk. | 80. Come . . . | Giĕh. |
| 54. Child . . . | Azhēli. | 81. Beat . . . | Dĕt. |
| 55. Son . . . . | Zhau. | 82. Stand . . . | Rupheh. |
| 56. Daughter . . . | Zhūr. | 83. Die . . . | Briyĕh. |
| 57. Slave . . . | Maristan. | 84. Give . . . | Dĕt. |
| 58. Cultivator . . . | Dĕhqān. | 85. Run . . . | Dāwĕh. |
| 59. Shepherd . . . | Pazhāl. | 86. Up . . . | Aih. |
| 60. God . . . . | Khudāi. | 87. Near . . . | Shoi. |
| 61. Devil . . . | Shaitān. | 88. Down . . . | Auh. |
| 62. Sun . . . . | Yōr. | 89. Far . . . | Dodēri. |
| 63. Moon . . . | Mās. | 90. Before . . . | Prushṭi. |
| 64. Star . . . . | Istāri. | 91. Behind . . . | Achĕ. |
| 65. Fire . . . . | Angār. | 92. Who . . . | Kā. |
| 66. Water . . . | Ūgh. | 93. What . . . | Kya. |
| 67. House . . . | Khatan. | 94. Why . . . | Ko. |
| 68. Horse . . . | Istōr. | 95. And . . . | O-che. |
| 69. Cow . . . . | Lĕshu. | 96. But . . . | Magar. |
| 70. Dog . . . . | Rēni. | 97. If . . . . | Agar *or* ki. |
| 71. Cat . . . . | Pushi. | 98. Yes . . . . | Dī. |
| 72. Cock . . . | Nar-kūkū. | 99. No . . . . | No. |
| 73. Duck . . . | Āṛi. | 100. Alas . . . | Ausūz. |
| 74. Ass . . . . | Gurdōgh. | 101. A father . . . | Ī tat. |
| 75. Camel . . . | Uṭ. | 102. Of a father . . | Ī tat-o. |
| 76. Bird . . . . | Boik. | 103. To a father . . | Ī tat-o-tĕ. |

| English. | Khō-wār. | English. | Khō-wār. |
|---|---|---|---|
| 105. Two fathers | Jū tat-gini. | 131. A bad girl | Ī shum kumōru. |
| 106. Fathers | Tat-gini. | 132. Good | Jam. |
| 107. Of fathers | Tat-gini-ān. | 133. Better | Bo jam. |
| 108. To fathers | Tat-gini-ān-tĕ. | 134. Best | Nicho bo jam. |
| 109. From fathers | Tat-gini-ān-sar. | 135. High | Zhang. |
| 110. A daughter | Ī zhūr. | 136. Higher | Bo zhang. |
| 111. Of a daughter | Ī zhūr-o. | 137. Highest | Nicho bo zhang. |
| 112. To a daughter | Ī zhūr-o-tĕ. | 138. A horse | Ī istōr. |
| 113. From a daughter | Ī zhūr-o-sar. | 139. A mare | Ī mādiān. |
| 114. Two daughters | Jū zhūr-gini. | 140. Horses | Istōr-ān *or* istōr. |
| 115. Daughters | Zhūr-gini. | 141. Mares | Mādiān *or* mādiān-ān. |
| 116. Of daughters | Zhūr-gini-ān. | 142. A bull | Ī rĕshū. |
| 117. To daughters | Zhūr-gini-ān-tĕ. | 143. A cow | Ī lĕshū. |
| 118. From daughters | Zhūr-gini-ān-sar. | 144. Bulls | Rĕshū *or* rĕshu-ān. |
| 119. A good man | Ī jam mōsh. | 145. Cows | Lĕshū *or* lĕshu-ān. |
| 120. Of a good man | Ī jam mōsh-o. | 146. A dog | Ī rēni. |
| 121. To a good man | Ī jam mōsh-o-tĕ. | 147. A bitch | Ī istri rēni. |
| 122. From a good man | Ī jam mōsh-o-sar. | 148. Dogs | Rēni *or* rēni-ān. |
| 123. Two good men | Jū jam mōsh. | 149. Bitches | Istri rēni *or* istri rēni-ān. |
| 124. Good men | Jam mōsh *or* jam roi. | 150. A he-goat | Ī nāri pai. |
| 125. Of good men | Jam mōsh-ān *or* jam roi-ān. | 151. A female goat | Ī istri pai. |
| 126. To good men | Jam mōsh-ān-tĕ *or* roi-ān-tĕ. | 152. Goats | Pai-ān. |
| 127. From good men | Jam mōsh-ān-sar *or* roi-ān-sar. | 153. A male deer | Ī rouz (*a musk deer*). |
| 128. A good woman | Ī jam kimēri. | 154. A female deer | Ī istri rouz. |
| 129. A bad boy | Ī shum daq. | 155. Musk deer | Rouz *or* rouz-ān. |
| 130. Good [illegible] | | 156. I am | Awa asum. |

| English. | Khō-wār. | English. | Khō-wār. |
|---|---|---|---|
| 158. He is . . . | Hasa asur. | 185. I beat (*Past Tense*) . | Awa phrĕtam *or* phrĕstam. |
| 159. We are . . . | Ispa asusi. | 186. Thou beatest (*Past Tense*). | Tu prau. |
| 160. You are . . . | Pisa asumi. | 187. He beat (*Past Tense*) . | Hasa prai. |
| 161. They are . . . | Hatĕt asuni. | 188. We beat (*Past Tense*) | Ispa phrĕtam *or* phrĕstam. |
| 162. I was . . . | Awa asistam. | 189. You beat (*Past Tense*). | Pisa phrĕtami *or* phrĕstami. |
| 163. Thou wast . . | Tu asistau. | 190. They beat (*Past Tense*). | Hatĕt prāni. |
| 164. He was . . . | Hasa asistai. | 191. I am beating . . | Awa dōman. |
| 165. We were . . . | Ispa asistam. | 192. I was beating . . | Awa diā oshtam *or* di ā oshostam. |
| 166. You were . . . | Pisa asistami. | 193. I had beaten . . | Awa dirō oshtam *or* dirō oshostam. |
| 167. They were . . | Hatĕt asistani. | 194. I may beat . . | Awa kya dōma. |
| 168. Be . . . . | Bōs. | 195. I shall beat . . | Awa dōm. |
| 169. To be . . . | Bik. | 196. Thou wilt beat . . | Tu dōs. |
| 170. Being . . . | Bika. | 197. He will beat . . | Hasa doi. |
| 171. Having been . . | Biti. | 198. We shall beat . . | Ispa dōsi. |
| 172. I may be . . . | Awa kya bōma. | 199. You will beat . . | Pisa dōmi. |
| 173. I shall be . . . | Awa bōm. | 200. They will beat . | Hatĕt dōni. |
| 174. I should be . . | Ma biko bash. | 201. I should beat . . | Ma diko bash. |
| 175. Beat . . . . | Dĕt. | 202. I am beaten . . | Awa dĕōno hotam. |
| 176. To beat . . . | Dik. | 203. I was beaten . . | Awa dĕōno biru oshtam. |
| 177. Beating . . . | Deōno. | 204. I shall be beaten . | Awa dĕōno bōm. |
| 178. Having beaten . . | Diti. | 205. I go . . . | Awa bīman. |
| 179. I beat . . . | Awa dōman. | 206. Thou goest . . | Tu bīsan. |
| 180. Thou beatest . . | Tu dōsan. | 207. He goes . . . | Hasa bīran. |
| 181. He beats . . . | Hasa dōian. | 208. We go . . . | Ispa bīsi. |
| 182. We beat . . . | Ispa dōsyan. | 209. You go . . . | Pisa bīmi. |
| 183. You beat . . . | Pisa dōmyan. | 210. They go . . . | Hatĕt bīni. |
| 184. They beat . . | Hatĕt dōnyan. | 211. I went . . . | Awa baghĕstam. |

| English. | Khō-wār. | English. | Khō-wār. |
|---|---|---|---|
| 212. Thou wentest . . | Tu baghau. | 227. Put the saddle upon his back. | Hun-o hatogho-sora dĕt. |
| 213. He went . . . | Hasa baghai. | 228. I have beaten his son with many stripes. | Awa hatogho zhau-o bo brazh-ān-sōra diti asum. |
| 214. We went . . | Ispa baghĕstam. | 229. He is grazing cattle on the top of the hill. | Hasa lĕoṭ-pongi-ān an-o phura rachhiran. |
| 215. You went . . . | Pisa baghĕstami. | 230. He is sitting on a horse under that tree. | Hasa hatĕ kan-o mula ī istōr-o-sōra nishi asur. |
| 216. They went . . . | Hatĕt baghani. | 231. His brother is taller than his sister. | Hatogho brār hatogho ispusār-o sar zhang asur. |
| 217. Go . . . . | Boghĕh. | 232. The price of that is two rupees and a half. | Hatogho wāgh jū rupaia o-chĕ phat shĕr. |
| 218. Going . . . | Boghawa *or* bika. | 233. My father lives in that small house. | Ma tat hatĕ tsĕq khatana hāl bōyan. |
| 219. Gone . . . | Boghdū. | 234. Give this rupee to him. | Haiya rupai-o hatogho-tĕ dĕt. |
| 220. What is your name ? . | Ta nām kya shĕr ? | 235. Take those rupees from him. | Hatĕ rupai-ān hatogho-sar ganĕh. |
| 221. How old is this horse ? . | Haiyā istōr kamā sāla asur ? | 236. Beat him well and bind him with ropes. | Hatogho jam ·ban dĕt o-chĕ shimēni-ān sora botĕh. |
| 222. How far is it from here to Kashmir ? | Hami ghār Kashmīr-o-tĕ kanduri dodēri shĕr ? | 237. Draw water from the well. | Chah-ār ūgh nāzĕh. |
| 223. How many sons are there in your father's house ? | Ta tat-o dura kamā zhau asuni ? | 238. Walk before me . | Ma sar nast biti koscĕh. |
| 224. I have walked a long way to-day. | Awa hanun bō pon kosi asum. | 239. Whose boy comes behind you ? | Kōs daq ta achia gōian ? |
| 225. The son of my uncle is married to his sister. | Ma mik-o zhau tan ispusār-o alti asur. | 240. From whom did you buy that ? | Hatogho kōs-sar krĕnitau ? |
| 226. In the house is the saddle of the white horse. | Ishpēru istōr-o hun duri shĕr. | 241. From a shopkeeper of the village. | Dĕh-o i dukāndār-o sar. |

## DARD GROUP.

The Dard Group includes the following languages,—Shiṇā, Kāshmīrī, and Kōhistānī. Of these, Shiṇā is the purest example of the group. Kāshmīrī, with its literary tradition, has imbibed too much civilization and vocabulary from India to make it a typical Dard language. Kōhistānī, on the other hand, is a group of uncultivated dialects near the Indian frontier, all of which have been influenced not only by Indian languages but also by Paṣhtō.

# SHIṆĀ.

...age spoken in Gilgit and the neighbouring valleys. Properly it is ... Shiṇ tribe, who, although numerically inferior, have established ... exclusion of others wherever they have penetrated. Amongst the ...ṇā now spoken, that of Gilgit, which was the seat of Shiṇ rule, is ...st refined, but it is much mixed with Burushaskī, and of late, ... to an immigration of Kāshmīrīs which took place about a century ...

...s, Shiṇā is the language of the Gurēz Valley in Kashmīr, of the ... the Gilgit[2] district as far north as Yāsīn and Hunza. It also ...s Valley through the Chilās country, as far as Pālus and Kōlī, ...ōhistān, on the left bank of that river. Again, to the east, in ...olated colonies of Dards, still speaking their original language.

...ialects. The principal are,—

...dialect of the Gilgit Valley.

...dialect of the Astōr Valley.

...his is the dialect spoken lower down the Indus, not only in ...on the south side of the river, but also on the north side, in Darēl, ... etc. It continues down both sides of the Indus as far as Tangīr ...in, and it is thence spoken as a second language as far as Kōlī and ... It is also spoken in the valley of Roshan, and, sporadically, to the ...nd west of the true Shiṇā area, owing to one branch of the ... Chilāsīs, the Machūchīs, having become widely scattered. The ...anch of the original Chilāsīs is known as 'Bhōṭ.' Chilāsī closely ...es Astōrī.

...is is the dialect of the Gurēz (Gurais) Valley. It resembles Chilāsī, ...r dialect spoken in Chilās, and the Brōkpā of Drās. It is also ... by a colony of Gurēzīs who have settled in the village of Niāt, ...ies to the west of the Gurēz Valley, in the Chilās country, north- ...the Babusar Pass.

...Drās and of Ḍāh-Hanū. The Shiṇs of Baltistān are called Brōkpā, ...hlanders, by the Baltī, and are scattered over various parts of the ... The Brōkpā of Skārdū and the vicinity speak Astōrī, and those ...s and the neighbouring country, a peculiar dialect of their own. ... up the Indus, on the frontier between Baltistān and Ladākh, ...ountry round Ḍāh, and in the Hanū Valley, they speak another ... of Shiṇā. This differs so much from those spoken by the other ..., that they are obliged to use the Baltī language when conversing ...em.

...tern dialect, without a name, spoken to the north-west of Gilgit.

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...e *Hindoo Koosh*, p. 36. Writing in 1880, he says 'about a hundred years ago.' Mr. Grahame ...orrect name of the language is 'Shiṇā,' with the accent on the last syllable, not 'Shīnā.'

...mmoo and Kashmir, p. 406, the people themselves call this word Gilyit, but all people of other ... to use the name, Kāshmīrīs, Sikhs, Dōgrās, and Europeans, have caught the sound as Gilgit. ...e is Gilid, and Dr. Leitner speaks of Ghilghit or Gilīt.

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FRANCKE, REV. A. H.,—*The Eighteen Songs of the Bono-na Festival. Indian Antiquary*, Vol. xxxiv (1905), pp. 93ff. [Songs in the Brōkpā of Ḍāh-Hanū, with translations.]

## GILGITĪ.

The following account of the grammar of the Gilgit dialect of Shiṇā is mainly based on the Specimen and List of words which are here given. I am indebted for both to the kindness of Captain J. R. Roberts, who prepared them himself in Gilgit. I have also utilised other specimens of the dialect which I have received from various quarters, but which are not here printed, and Colonel Biddulph's and Dr. Leitner's works mentioned in the List of Authorities.

The quantity of the vowels was not regularly marked in the Specimens as originally received. I have supplied the deficiency, so far as was possible, from Colonel Biddulph's and Dr. Leitner's vocabularies.

**I. PRONUNCIATION.**—Besides the usual pairs of short vowels, *a* (as in 'America,' or the *u* in 'nut') and *ā*, *e* and *ē*, *i* and *ī*, *o* and *ō*, *u* and *ū*, there are two very common sharpened vowels represented by *á* and *é* (here the ′ does not represent the accent). These are pronounced like the *a* in 'have,' and the *e* in 'shell,' respectively.

There is one diphthong, represented in the List and Specimen by *ei*. Colonel Biddulph represents it by *eyi*. Other writers represent it by *ai*. The transliterations *ai* and *ei* probably represent local differences of pronunciation. The former is evidently the original.

The letters *ū* and *ō* are continually interchanged. Thus, *dēgō* or *dēgū*, he gave; *būn* or *bōn*, we shall become. In *mālus* for *mālōsé*, *ō* has been changed to *u*. The Gilgit specimens give the Agent case of *rō*, he, as *rösé*. I presume that this *ö* is to be pronounced as in German.

Final vowels, especially *é*, are over and over again elided. Thus, *másé* or *más*, by me; *malosé* or *malus*, by a father; *dījété* or *dījét*, to a daughter; *gōtérō*, *gōtérū* or *gōtér*, in a house; *mishtō* or *misht*, good.

When a final long vowel is elided, it often affects the vowel of the preceding syllable by epenthesis. Thus we have *béin* for *béyānī*, she is becoming; *tēgun* for *tēgānō*, he has made; *pinēgun* for *pinēgānū*, he is seated; *wátun* for *wátānū*, he has come.

As regards consonants, the most prominent peculiarity is the frequency with which letters which in India proper are aspirated here lose their aspiration. Examples are *muk*, a face, Hindōstānī *mukh*; *koiki*, to eat, H. *khānā*; *kojoiki*, to ask, H. *khōjnā*, to seek; *bāgō*, a share, H. *bhāg*; *majā*, among, H. *mājh*; *sāti*, with, H. *sāth*. Indeed the only certain aspirate occurring in the List and Specimen is in the word *phatū*, after, in which it is distinctly reported, as something peculiar, that the *h* is clearly heard. Less certain is the word *dhog*, joined. The original writer may intend to represent by *dh*, the sound of *th* in 'this.'

On the other hand, the spirant letters *f* (as in 'fan'), *kh* (as the *ch* in 'loch') and *th* (as the *th* in 'thin') are not uncommon. Thus, *faroiki*, to turn (compare Hindī *phirnā*); *toiki* or *thoiki*, to do, to make (Sanskrit root *dhā*, place); *tei* or *thei*, thy; *khuk*, a pig.

The existence of cerebral letters in Shiṇā is doubtful. Neither Colonel Biddulph nor Dr. Leitner recognises them, but some writers of specimens of Shiṇā which have been collected in the Chitral country from visitors from Gilgit write the word for 'house,' *gōṭ*, and the Dative postposition as *ṭé*, not *té*. The Shiṇā word for 'great' takes two different forms in the Specimen. We have *barō kohner*, a great famine; *bodō dūr*, very far; *barō puch*, the elder son; and *bodé baré-ji*, for many years.[1]

The letter *zh*, pronounced as the *s* in 'pleasure,' is interchangeable with *jr*. Thus, *manuzhō* or *manujrō*, a man; *zhā* or *jrā*, a brother. Similarly *ch* is interchangeable with *tr*, as in *ché* or *tré*, three; *chakoiki* or *trakoiki*, to see.

**II.—NOUNS.—Gender.**—There are two genders, masculine and feminine. Examples of feminine nouns are *mālī* or *mā̃*, a mother; *tikī*, bread; *dūr*, distance; *dēr*, belly. Nouns in *ō* form their feminines in *ī*. Thus, *mālō*, father; *mālī*, mother. Some nouns indicate gender by prefixing *bīrō*, male, and *sonchī*, female. Thus, *bīrō háren*, a male deer; *sonchī háren*, a female deer.

**Number.**—The nominative plural almost always ends in *é*. Examples are—

| Singular. | Plural. |
|---|---|
| *mālō*, a father. | *mālé*. |
| *manuzhō*, a man. | *manuzhé*. |
| *ashpō*, a horse. | *ashpé*. |
| *dōnō*, a bull. | *dōné*. |
| *bām*, a mare. | *bāmé*. |
| *gō*, *gāo*, a cow. | *gāvé*. |
| *mūgar*, a goat. | *mūgaré*. |
| *háren*, a deer. | *hárené*. |
| *chai*, a woman. | *chaiyé*. |
| *rupai*, a rupee. | *rupaié*. |
| *bandish*, a command. | *bandishé*. |

[1] Since the above was put into type, Mr. Grahame Bailey has informed me that cerebral letters certainly do occur in Shiṇā,—in the name itself of the language there is a cerebral *ṇ*,—but that they are not commonly marked in writing or recognized by Indian scribes. He says that the word for 'house' is certainly '*gōṭ*,' not '*gōt*.'

Other plurals are *dāré*, sons; *pēzāré*, shoes. Of these there are no examples of the singular.

The following seem to form their plurals irregularly :—

| Singular. | Plural. |
|---|---|
| *dī*, a daughter. | *dījāré*. |
| *shũ̃*, a dog. | *shūī*. |
| *dēs*, a day. | *dēsī*. |
| *khuk*, a pig. | *khukī*, swine. |

With regard to *shūī*, *dēsī* and *khukī*, it may be noted that Colonel Biddulph makes all nouns, except those ending in *ō*, form their plurals in *ī*.

**Case.**—All nouns appear to be declined in the same way. We commence by giving the declension of *manuzhō*, a man, and of *puch*, a son.

*Manuzhō*, a man.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *manuzhō*, a man. | *manuzhé*, men. |
| Acc. | *manuzhō*, a man. | *manuzhé*, men. |
| Ag. | *manuzhō-sé*, by a man. | *manuzhé-sé*, by men. |
| Inst. | *manuzhō-sāti*, with a man. | *manuzhé-sāti*, with men. |
| Dat. | *manuzhé-té*, to a man. | *manuzhō-té*, to men. |
| Abl. | *manuzhé-jō*, from a man. | *manuzhé-jō*, from men. |
| Gen. | *manuzhei*, of a man. | *manuzhō*, of men. |
| Loc. | *manuzhé-rō*, in a man. | *manuzhō-rō*, in men. |

*Puch*, a son.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *puch*, a son. | *puché*, sons. |
| Acc. | *puch*, a son. | *puché*, sons. |
| Ag. | *puch-sé*, by a son. | *puché-sé*, by sons. |
| Inst. | *puch-sāti*, with a son. | *puché-sāti*, with sons. |
| Dat. | *puché-té*, to a son. | *puchō-té*, to sons. |
| Abl. | *puché-jō*, from a son. | *puché-jō*, from sons. |
| Gen. | *puchei*, of a son. | *puchō*, of sons. |
| Loc. | *puché-rō*, in a son. | *puchō-rō*, in sons. |

Note that in the above a final vowel is very frequently elided, so that we have words like *manuzhōs*, for *manuzhō-sé*; *manuzhét*, for *manuzhé-té*; and *manuzhér*, for *manuzhé-rō*.

It will be seen from the above that the only real case is the genitive. The other cases are formed by suffixing postpositions either to the nominative or to the genitive, *ei*, in the latter case, being contracted to *é*. We shall now consider these cases one by one, dealing first with the genitive, and then with the other cases in the order given above.

The genitive singular is shown in the above declension as ending in *ei*. Thus, *puchei*, of a son. This *ei* is often written *ai*. Colonel Biddulph writes it *é*, and this occurs once or twice in the Specimen, and is the termination here employed before postpositions. Other examples of this case occurring in the List of Words and in the

## SHIṆĀ.

This is the language spoken in Gilgit and the neighbouring valleys. Properly it is the language of the Shiṇ tribe, who, although numerically inferior, have established their language to the exclusion of others wherever they have penetrated. Amongst the many dialects of Shiṇā now spoken, that of Gilgit, which was the seat of Shiṇ rule, is still considered the most refined, but it is much mixed with Burushaskī, and of late, with Kāshmīrī, owing to an immigration of Kāshmīrīs which took place about a century and a half ago.[1]

In various dialects, Shiṇā is the language of the Gurēz Valley in Kashmīr, of the Astōr Valley, and of the Gilgit[2] district as far north as Yāsīn and Hunza. It also extends down the Indus Valley through the Chilās country, as far as Pālus and Kōlī, close to the Indus Kōhistān, on the left bank of that river. Again, to the east, in Baltistān, there are isolated colonies of Dards, still speaking their original language.

Shiṇā has many dialects. The principal are,—

1. Gilgitī, the dialect of the Gilgit Valley.
2. Astōrī, the dialect of the Astōr Valley.
3. Chilāsī. This is the dialect spoken lower down the Indus, not only in Chilās, on the south side of the river, but also on the north side, in Darēl, Hudar, etc. It continues down both sides of the Indus as far as Tangīr and Sazīn, and it is thence spoken as a second language as far as Kōlī and Pālus. It is also spoken in the valley of Roshan, and, sporadically, to the north and west of the true Shiṇā area, owing to one branch of the original Chilāsīs, the Machūchīs, having become widely scattered. The other branch of the original Chilāsīs is known as 'Bhōṭ.' Chilāsī closely resembles Astōrī.
4. Gurēzī. This is the dialect of the Gurēz (Gurais) Valley. It resembles Chilāsī, the sister dialect spoken in Chilās, and the Brōkpā of Drās. It is also spoken by a colony of Gurēzīs who have settled in the village of Niāt, which lies to the west of the Gurēz Valley, in the Chilās country, north-east of the Babusar Pass.

5 & 6. Brōkpā of Drās and of Ḍāh-Hanū. The Shiṇs of Baltistān are called Brōkpā, or Highlanders, by the Baltī, and are scattered over various parts of the country. The Brōkpā of Skārdū and the vicinity speak Astōrī, and those of Drās and the neighbouring country, a peculiar dialect of their own. Higher up the Indus, on the frontier between Baltistān and Ladākh, in the country round Ḍāh, and in the Hanū Valley, they speak another dialect of Shiṇā. This differs so much from those spoken by the other Brōkpā, that they are obliged to use the Baltī language when conversing with them.

7. A North-Western dialect, without a name, spoken to the north-west of Gilgit.

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[1] Biddulph, *Tribes of the Hindoo Koosh*, p. 36. Writing in 1880, he says 'about a hundred years ago.' Mr. Grahame Bailey informs me that the correct name of the language is 'Shiṇā,' with the accent on the last syllable, not 'Shīnā.'

[2] According to Drew, *Jummoo and Kashmir*, p. 406, the people themselves call this word Gilyit, but all people of other races who have had occasion to use the name, Kāshmīrīs, Sikhs, Dōgrās, and Europeans, have caught the sound as Gilgit. Vigne says that the real name is Gilid, and Dr. Leitner speaks of Ghilghit or Gilīt.

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LEITNER, DR. G. W.,—*Songs and Customs of Dardistan. Imperial and Asiatic Quarterly Review*, N. S., iii, 1892, pp. 294ff.; iv, 1892, pp. 141ff.; 442ff.; v, 1893, pp. 140ff.; vi, 1893, pp. 202ff. These deal chiefly with Shiṇā, but other Dardic languages are also referred to.

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## GILGITĪ.

The following account of the grammar of the Gilgit dialect of Shiṇā is mainly based on the Specimen and List of words which are here given. I am indebted for both to the kindness of Captain J. R. Roberts, who prepared them himself in Gilgit. I have also utilised other specimens of the dialect which I have received from various quarters, but which are not here printed, and Colonel Biddulph's and Dr. Leitner's works mentioned in the List of Authorities.

The quantity of the vowels was not regularly marked in the Specimens as originally received. I have supplied the deficiency, so far as was possible, from Colonel Biddulph's and Dr. Leitner's vocabularies.

**I. PRONUNCIATION.**—Besides the usual pairs of short vowels, *a* (as in 'America,' or the *u* in 'nut') and *ā*, *e* and *ē*, *i* and *ī*, *o* and *ō*, *u* and *ū*, there are two very common sharpened vowels represented by *á* and *é* (here the ' does not represent the accent). These are pronounced like the *a* in 'have,' and the *e* in 'shell,' respectively.

There is one diphthong, represented in the List and Specimen by *ei*. Colonel Biddulph represents it by *eyi*. Other writers represent it by *ai*. The transliterations *ai* and *ei* probably represent local differences of pronunciation. The former is evidently the original.

The letters *ū* and *ō* are continually interchanged. Thus, *dēgō* or *dēgū*, he gave; *būn* or *bōn*, we shall become. In *mālus* for *mālōsé*, *ō* has been changed to *u*. The Gilgit specimens give the Agent case of *rō*, he, as *rösé*. I presume that this *ö* is to be pronounced as in German.

Final vowels, especially *é*, are over and over again elided. Thus, *másé* or *más*, by me; *malosé* or *malus*, by a father; *dījété* or *dījét*, to a daughter; *gōtérō*, *gōtérū* or *gōtér*, in a house; *mishtō* or *misht*, good.

When a final long vowel is elided, it often affects the vowel of the preceding syllable by epenthesis. Thus we have *béin* for *béyānī*, she is becoming; *tēgun* for *tēgānō*, he has made; *pinēgun* for *pinēgānū*, he is seated; *wátun* for *wátānū*, he has come.

As regards consonants, the most prominent peculiarity is the frequency with which letters which in India proper are aspirated here lose their aspiration. Examples are *muk*, a face, Hindōstānī *mukh*; *koiki*, to eat, H. *khānā*; *kojoiki*, to ask, H. *khōjnā*, to seek; *bāgō*, a share, H. *bhāg*; *majā*, among, H. *mājh*; *sāti*, with, H. *sāth*. Indeed the only certain aspirate occurring in the List and Specimen is in the word *phatū*, after, in which it is distinctly reported, as something peculiar, that the *h* is clearly heard. Less certain is the word *dhog*, joined. The original writer may intend to represent by *dh*, the sound of *th* in 'this.'

On the other hand, the spirant letters *f* (as in 'fan'), *kh* (as the *ch* in 'loch') and *th* (as the *th* in 'thin') are not uncommon. Thus, *faroiki*, to turn (compare Hindī *phirnā*); *toiki* or *thoiki*, to do, to make (Sanskrit root *dhā*, place); *tei* or *thei*, thy; *khuk*, a pig.

The existence of cerebral letters in Shiṇā is doubtful. Neither Colonel Biddulph nor Dr. Leitner recognises them, but some writers of specimens of Shiṇā which have been collected in the Chitral country from visitors from Gilgit write the word for 'house,' *gōṭ*, and the Dative postposition as *ṭé*, not *té*. The Shiṇā word for 'great' takes two different forms in the Specimen. We have *barō kohner*, a great famine; *bodō dūr*, very far; *barō puch*, the elder son; and *bodé baré-ji*, for many years.[1]

The letter *zh*, pronounced as the *s* in 'pleasure,' is interchangeable with *jr*. Thus, *manuzhō* or *manujrō*, a man; *zhā* or *jrā*, a brother. Similarly *ch* is interchangeable with *tr*, as in *ché* or *tré*, three; *chakoiki* or *trakoiki*, to see.

**II.—NOUNS.—Gender.**—There are two genders, masculine and feminine. Examples of feminine nouns are *mālī* or *mā̃*, a mother; *tikī*, bread; *dūr*, distance; *dēr*, belly. Nouns in *ō* form their feminines in *ī*. Thus, *mālō*, father; *mālī*, mother. Some nouns indicate gender by prefixing *bīrō*, male, and *sonchī*, female. Thus, *bīrō háren*, a male deer; *sonchī háren*, a female deer.

**Number.**—The nominative plural almost always ends in *é*. Examples are—

| Singular. | Plural. |
|---|---|
| *mālō*, a father. | *mālé*. |
| *manuzhō*, a man. | *manuzhé*. |
| *ashpō*, a horse. | *ashpé*. |
| *dōnō*, a bull. | *dōné*. |
| *bām*, a mare. | *bāmé*. |
| *gō*, *gāo*, a cow. | *gāvé*. |
| *mūgar*, a goat. | *mūgaré*. |
| *háren*, a deer. | *hárené*. |
| *chai*, a woman. | *chaiyé*. |
| *rupai*, a rupee. | *rupaié*. |
| *bandish*, a command. | *bandishé*. |

[1] Since the above was put into type, Mr. Grahame Bailey has informed me that cerebral letters certainly do occur in Shiṇā,—in the name itself of the language there is a cerebral *ṇ*,—but that they are not commonly marked in writing or recognized by Indian scribes. He says that the word for 'house' is certainly '*gōṭ*,' not '*gōt*.'

Other plurals are *dāré*, sons; *pēzāré*, shoes. Of these there are no examples of the singular.

The following seem to form their plurals irregularly :—

| Singular. | Plural. |
|---|---|
| *dī*, a daughter. | *dījāré*. |
| *shū̃*, a dog. | *shūī*. |
| *dēs*, a day. | *dēsī*. |
| *khuk*, a pig. | *khukī*, swine. |

With regard to *shūī*, *dēsī* and *khukī*, it may be noted that Colonel Biddulph makes all nouns, except those ending in *ō*, form their plurals in *ī*.

**Case.**—All nouns appear to be declined in the same way. We commence by giving the declension of *manuzhō*, a man, and of *puch*, a son.

*Manuzhō*, a man.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *manuzhō*, a man. | *manuzhé*, men. |
| Acc. | *manuzhō*, a man. | *manuzhé*, men. |
| Ag. | *manuzhō-sé*, by a man. | *manuzhé-sé*, by men. |
| Inst. | *manuzhō-sāti*, with a man. | *manuzhé-sāti*, with men. |
| Dat. | *manuzhé-té*, to a man. | *manuzhō-té*, to men. |
| Abl. | *manuzhé-jō*, from a man. | *manuzhé-jō*, from men. |
| Gen. | *manuzhei*, of a man. | *manuzhō*, of men. |
| Loc. | *manuzhé-rō*, in a man. | *manuzhō-rō*, in men. |

*Puch*, a son.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *puch*, a son. | *puché*, sons. |
| Acc. | *puch*, a son. | *puché*, sons. |
| Ag. | *puch-sé*, by a son. | *puché-sé*, by sons. |
| Inst. | *puch-sāti*, with a son. | *puché-sāti*, with sons. |
| Dat. | *puché-té*, to a son. | *puchō-té*, to sons. |
| Abl. | *puché-jō*, from a son. | *puché-jō*, from sons. |
| Gen. | *puchei*, of a son. | *puchō*, of sons. |
| Loc. | *puché-rō*, in a son. | *puchō-rō*, in sons. |

Note that in the above a final vowel is very frequently elided, so that we have words like *manuzhōs*, for *manuzhō-sé*; *manuzhét*, for *manuzhé-té*; and *manuzhér*, for *manuzhé-rō*.

It will be seen from the above that the only real case is the genitive. The other cases are formed by suffixing postpositions either to the nominative or to the genitive, *ei*, in the latter case, being contracted to *é*. We shall now consider these cases one by one, dealing first with the genitive, and then with the other cases in the order given above.

The genitive singular is shown in the above declension as ending in *ei*. Thus, *puchei*, of a son. This *ei* is often written *ai*. Colonel Biddulph writes it *é*, and this occurs once or twice in the Specimen, and is the termination here employed before postpositions. Other examples of this case occurring in the List of Words and in the

specimen are *mālei*, of a father; *dījei*, of a daughter; *ashpei tilén*, the saddle of the horse; *chinché chērū-jé*, on the top of a hill (compare Colonel Biddulph's spelling above); *kūiei dūkāndāré-jō*, from a shopkeeper of the village; *jābei bāgō*, the share of the property; *guiei*, (a man) of the country; *ūnai*, of hunger; *kromei matlab*, the meaning of the work (*matlab* being feminine).

The genitive plural always ends in *ō*. Thus, *mālō*, of the fathers; *dījārō*, of the daughters.

The *Accusative* is always the same as the nominative. Thus, *agui-rō barōnō vich, neh pēzāré rései pā*, put a ring on his finger and shoes on his feet.

The *Agent* case plays a more important part in Shiṇā than in Indo-Aryan languages. In them the subject of a transitive verb is put into the agent case only when the verb is in one of the tenses derived from the past participle. In Shiṇā, on the contrary, the subject of a transitive verb is put into the agent case, in whatever tense (even the present or the future) the verb may be. Thus, not only have we *másé* (Agent case of *má*, I) *shidēgas*, I struck, but also *másé shidamus*, I am striking, and *másé shidam*, I shall strike.

This case is formed by adding *sé* to the nominative. The final *é* is often dropped, so that we find only *s*. Examples of its employment occurring in the Specimen are *chunō-sé rēgō*, the younger one said; *chunō puch-sé asbāb jamā-tēgō*, the younger son collected the property; *jéki khuk-sé kāsō*, (husks) which the swine were eating; *kō-gá manujrōk-sé ne dēgō*, no man gave; *mālus* (with elision of final *é*, and change of *ō* to *u*) *rō pachēgō*, the father saw him; *tei mālō-sé onus tēgun*, thy father has made a feast; and many others.

The *Instrumental* is formed by suffixing *sāti*, with. This word is used to mean both 'by means of' and also 'together with.' In the Specimens it is usually, but not always, suffixed to the nominative. Sometimes it is suffixed to the genitive. Examples of the use of this postposition are *sáié-* (genitive of *sáh*) *-sāti*, (married) with the sister; *bāli-sāti gané*, bind with ropes; *guiārnéké-sāti dhog bū*, he became joined with a citizen; *dilé-sāti puroiki*, to fill with husks; *tomō sōmé sāti shuriār tham*, I may make rejoicing with my friends.

The *Dative* is formed by suffixing *té*, often reduced to *t*, to the genitive. Thus, *mālé-té* or *mālét*, to a father; *dījété* or *dījét*, to a daughter; *dūr guiékété*, to a far country; *chunō-sé tomō bābété rēgō*, the younger said to his father. Sometimes the postposition is suffixed to the nominative, as in *ekōté hō-thēgō*, he called to one (of his servants); *jawābō-majā mālōté rēgō*, in answer he said to his father. In two instances the postposition appears to have been dropped. These are, *más aisei puché bohtō mustekāh dēgānus*, I have given a great beating to his son; *manujrōke*, to a man (there were two sons). Examples of the dative plural are *mālō-té* or *mālōt*, to the fathers; *dījārō-té* or *dījārōt*, to the daughters; *kachāk naukarō-té tikī béïn*, to how many servants is there bread; *bābō-sé tomō shadarō-té rēgō*, the father said to his servants; *kanchaniō-té*, to harlots.

The postposition of the *Ablative* is *jō*, which in the singular is added to the genitive. In the plural it is added to the nominative. Examples are, *mālé-jō*, from the father *or* from the fathers; *dījé-jō*, from a daughter; *dījāré-jō*, from daughters; *sáié-jō zhigū*, taller than the sister; *kulhé-jō wōī nikālé*, draw water from the well; *dūkāndāré-jō*, from

a shopkeeper; *dēsī-jō phatū*, after (a few) days; *bohté-jō mishté chīlé*, clothes better than all, the best clothes; *naukaré-jō ekōté hō-thēgō*, he called to one from (among) his servants.

The *Locative* is formed by adding *rō* (often written *rū*)[1] to the genitive. The final vowel is often dropped. Thus, *gōtér* (List No. 223) or *gōté-rō* (226), in the house; *éh guié-rō ek kohner wátō*, in that country a famine came; *checké-rō*, in the field; *agui-rō* (for *aguié-rō*), on (his) finger.

*Other postpositions.*—Several other suffixes or postpositions occur in the Specimens, of which the following may be noted.

*K* added to a noun gives the force of an indefinite article. It is a contraction of *ek*, one. Thus, *manuzhō-ké*, of (*or* to) a man (there were two sons); *guiārné-ké-sāti*, with a countryman; *kō-gá manuzhō-k-sé ne dēgō*, no man gave.

*Ajé* or *'jé* means 'on.' Thus (Biddulph) *gōté-ajé*, on the house; *aisei deiki-'jé tilén dé*, put the saddle on his back; *chinché chērū-'jé*, on the top of a hill; *ashpé-'jé pinēgun*, he is seated on a horse; *rō charchi-'jé wátō*, he came on thought, he came to himself; *chakei-'jé* (nom. sing. *chak*) *ditō*, he fell on (his) neck.

*Kāreō*, for. Thus, *khukī cheroiki-kāreō*, for feeding swine. When added to pronouns these are put in the agent case; for examples see below.

*Majā*, among, in. Thus, *shadar-majā*, among (thy) servants; *rösé jawābō-majā mālō-té rēgō*, he in answer said to his father.

*Kirih*, under, as in *oh tomā-kirih*, under that tree.

*Phatū*, behind, after. Thus, *kaisei shūō tū-jō phatū woyei*, whose boy comes behind you?

*Āpé dēsī-jō phatū*, after a few days. It will be noted that in both cases it governs the ablative.

*Kach*, near. Thus, *tomō bābé-kach bojam*, I will go near (*i.e.* to) my father; *karē-gá rō . . . gōté kach bū*, when he . . . became near the house. Note that in both cases it governs the shortened form of the genitive.

**Adjectives.**—Adjectives ending in *ō* (and nearly all do so) form their feminine singular in *ī*, their plurals (both masculine and feminine) in *é*. They agree with their nouns in gender and number, but do not, so far as the Specimens show, change for case. In some Shiṇā papers which I have seen the nominative plural masculine ends in *ī*, the feminine and the other masculine cases of the plural ending in *é*. This is like Colonel Biddulph's nominative plural of nouns ending in a consonant, which also ends in *ī*, but it is not borne out by the Specimens, in which *é* is always used throughout the plural. Perhaps the use of *ī* is a dialectic difference. It is certainly the rule in the Gurēzī dialect (*vide post*).

It appears that adjectives ending in *ō* are (as in the case of nouns) liable to drop the termination. We shall first take the adjective *mishtō*, good, in its various forms, and then some other adjectives which occur in the List and Specimens.

*mishtō manuzhō*, a good man.
*mishtō manuzhei*, of a good man.
*mishté manuzhé*, good men.

[1] Compare *rē*, *rā*, the sign of the Dative in Dras and elsewhere. Also the Persian *rā*.

*mi<u>sh</u>té manu<u>zh</u>ō*, of good men.
*mi<u>sh</u>tī chei*, a good woman.
*mi<u>sh</u>té cheiyé*, good women.
*mi<u>sh</u>té chīlé*, good clothes.
*oh mi<u>sh</u>té <u>sh</u>idé*, beat him well.
*ané mi<u>sh</u>t asī*, this was good (*i.e.* proper) (that we should rejoice).
*kāchō <u>sh</u>ūō*, a bad boy.
*kāchī mōteiek*, a bad girl.
*kāch yáoiké-beoiké-sāti karach-tēgō*, he expended in bad walking and sitting (*i.e.* behaviour).
*<u>sh</u>eiō a<u>sh</u>pei tilén*, the saddle of the white horse.
*bohtō mustekāh dēgānus*, I have given a great beating.
*mei mālō oh chunō goté-rō béi hanō*, my father lives in that small house.
*chunō puch-sé bohtī asbāb jamā-tēgō*, the younger son collected all the property.
*tomō mālé-kach wátō*, he went to his own father.
*tomī dēr puroiki*, to fill his own belly.
*pūrī tikī laik béïn*, enough bread is found.
*barō puch cheché-rō asū*, the elder son was in the field.
*ané bodé baré-ji*, for these many years.
*sonchī <u>sh</u>ũ̃*, a female dog.
*sonché <u>sh</u>ūī*, female dogs.

Adjectives are compared in the usual way, by placing the noun with which comparison is made in the ablative. Thus :—

*sáié-jō <u>zh</u>igū hanō*, he is taller than the sister.
*bohté-jō mi<u>sh</u>tō*, better than all, best.
*bohté-jō o<u>th</u>alō*, highest.
*bohté-jō mi<u>sh</u>té chīlé*, the best clothes.

**III.—PRONOUNS.**—The pronouns of the first and second persons are :—

| | I. | Thou. | We. | You. |
|---|---|---|---|---|
| Nom. | *má* | *tū* | *béh* | *<u>ts</u>oh.* |
| Agent | *másé, más* | *tūsé, tūs* | *bésé, bés* | *<u>ts</u>osé, <u>ts</u>os.* |
| Gen. | *mei* | *tei, <u>th</u>ei* | *asei* | *<u>ts</u>ei.* |
| Obl. | *má* | *tū* | *asō* | *<u>ts</u>ō.* |

For the second person, the genitive singular is often written *<u>th</u>ei*. In the case of the agent, the final *é* is often dropped. Examples of the employment of these pronouns are :—

*má bojam*, I will go.
*má a<u>sh</u> gānus-paiyūk*, I walked to-day.
*másé gunā tēgānus*, I have done sin.
*más tei <u>kh</u>idmat tēgas*, I did thy service.
*mei chunōmālei puché-té*, to the son of my uncle.
*mei mālō oh chunō gōté-rō béi hanō*, my father lives in that small house.
*mei mālei kachāk naukarō-té*, to how many servants of my father.

*mei anō puch mū asū*, this my son was dead.
*má mōchōt tihré*, walk before me.
*bāgō má-té dé*, give the share to me.
*ek chalé-gá mát ne dēgānō*, thou didst not give to me even one kid.
*béh bojōn*, we shall go.
*bēsé shuriār tōnas*, we are making rejoicing.
*tū bojé*, thou wilt go.
*tūsé ek chalé-gá ne dēgānō*, thou didst not give even a kid.
*tei zhā wátun, neh tei mālō-sé onus tēgun*, thy brother has come, and thy father has given a feast.
*kéh waqat tei puch wátū*, when thy son came.
*kaisei shūō tū-jō phatū woyei*, whose boy comes behind you?
*Khudā warī gunā tēgānus tū mōchō*, I have done sin against God (and) before thee.

It may be noted that some specimens purporting to represent the Shiṇā of Gilgit give a feminine plural of the pronoun of the second person, viz. *tsā*, you, agent *tsā-sé*. This form is not borne out by the present Specimen or List, nor is it mentioned by Colonel Biddulph. A similar feminine form does occur in Gurēzī.

There are at least three demonstrative pronouns, each of which can be used for the pronoun of the third person. These are *ō* or *rō*, both used when the object referred to is remote, and *anō* used when the object referred to is near. *Ō* and *rō* may therefore be translated 'he, she, it' or 'that,' and *anō*, 'he, she, it' or 'this.' All three have distinct forms for the feminine in the singular. In the plural there is no distinction of gender.

The following forms of *ō* occur:—

| | Sing. | | Plur. |
|---|---|---|---|
| | Masc. | Fem. | Com. Gen. |
| Nom. | *ō, oh* | (?) *éh* | *ai* |
| Agent | *ōsé* | ? | (?) *aisé* |
| Gen. | *aisei* | ? | *ainei* |
| Obl. | *aisé* | *éh* | *aine, ainō* |

The following examples occur:—

*rösé oh checké-rō chanēgō*, he sent him into his fields.
*aisei deiki-'jé tilén dé*, put the saddle on his back.
*mas aisei puché bohtō mustekāh dēgānus*, I have given a great beating to his son.
*aisei zhā tomī sáié-jō zhigū hanō*, his brother is taller than his own sister.
*aisei gōch*, the price of that.
*anéh rupai aisé-té dé*, give this rupee to him.
*ō mushai sáié-sāti*, with the sister of that man.
*oh chunō gōté-rō béi hanō*, he lives in that small house.
*éh guié-rō*, in that country.

*ai rupaié ghiné*, take those rupees.
*ainé-jō chunō-sé rēgō*, from (among) them, the younger said.
*asbāb ainō-majā bāgēgō*, he divided the goods among them.
*ai shadar-majā sāti té*, put me among those servants.

The pronoun *ȝō* is thus declined—

| Sing. | | | Plur. |
|---|---|---|---|
| Masc. | | Fem. | Com. Gen. |
| Nom. | *rō* | *réh* | *réh* |
| Agent | *rösé* | *résé* | *résé* |
| Gen. | *rései* | *rései* | *rénei* |
| Obl. | *résé* | *résé* | (?) *rénē*, (?) *rénō* |

It will be noted that the agent case singular is *rösé*, not *rōsé*. In the original manuscript of the Specimen the two dots over the *o* are carefully marked wherever the word occurs. All other specimens of the Gilgit dialect which I have seen give *rōsé*, and so also does Colonel Biddulph. The *ö* is meant, I presume, to sound as in German.

The following examples occur of this pronoun:—
*rō hun-bū*, he arose.
*rō bodō dūr asū*, he was very far off.
*rösé tomé asbāb ainō-majā bāgēgō*, he divided his own property among them.
*rései agui-rō barōnō vich*, put a ring on his finger.
*rösé résé-té rēgō*, he said to him.
*réséi baneré*, put on to him.
*rösé kāreō ōnus dēga*, for him thou gavest a feast.

The pronoun *anō* is thus declined—

| Sing. | | | Plur. |
|---|---|---|---|
| Masc. | | Fem. | Com. Gen. |
| Nom. | *anō* | *anéh, ané* | *anéh* |
| Agent | *anisé* | *anésé* | (?) *anésé* |
| Gen. | *anei* | *anei* | (?) *anei* |
| Obl. | *ané* | *ané* | *ané* |

Examples are:—
*mei anō puch mū asū*, this my son was dead.
*kaisé-jō anéh* (fem.) *gōch ginēgānō*, from whom have you bought this?
*ané* (fem.) *misht asī*, this (thing) was right.
*anéh rupai aisé-té dé*, give this rupee to him.

*anō ashpei umer*, the age of this horse.
*anisé kāreō rései mālō dárū wátū*, for this reason his father came outside.
*ané kromei jék matlab hanī*, what is the meaning of this thing?
*ané bodé báré-ji*, during these many years.
*anō Kashīré-té kachāk dūr hanī*, how far is it from here to Kashmir?

The *Reflexive Pronoun* is *tomō*, own, referring to any person, like the Hindōstānī *apnā*. It is treated like an adjective. Thus:—

*aisei zhā tomī sáié-jō zhigū hanō*, his brother is taller than his own sister.
*chunō-sē tomō bābé-té rēgō*, the younger said to his own father.
*rösé tomé asbāb bāgēgō*, he divided his own goods.
*tomī dēr puroiki khiāl-tēgō*, he wished to fill his own belly.
*tomō bābé kach bojam*, I will go to my own father.
*má tomé shadar majā sāti té*, put me among thine own servants.
*tomō sōmé sāti*, with my own friends.

Other pronouns are:—

*Kō*, who, both relative and interrogative; Agent sing. *kō-sé;* Gen. sing. *kaisei;* Obl. sing. *kaisé*. As an adjective, the oblique form is *kéh*. Examples,—*kō-sé tei jāb fanā-tēgun*, by whom thy property was wasted; *kaisei shūō tū-jō phatū woyei*, whose boy comes behind you? *Kaisé-jō anéh gōch ginēgānō*, from whom did you buy that? *Kéh waqat tei puch wátū*, at what time (*i.e.* when) thy son came.

*jék*, what, both relative and interrogative; plural *jékī*. Examples,—*tei nōm jék hanō*, what is thy name? *jékī khuk-sé kāsō*, (husks) which the swine were eating; *jék má kach hanō, tei hanō*, what is mine is thine.

*kachāk*, how much, how many, both relative and interrogative. Examples,—*anō ashpei kachāk umer hanī*, how much age is there of that horse, *i.e.* how old is it? *kachāk dūr hanī*, how far is it? *dāré gōtér kachāk hané*, how many sons are there in the house? *jābei bāgō má-té dé, kachāk mát wán*, give to me the share of the property, as many (things) as come to me.

*kō-gá*, anyone, *kō-gá manuzhōk-sé ne dēgō*, no man gave.

*kō-ek*, a certain, *kō-ek manuzhōké dū dāré asilé*, a certain man had two sons.

*kai-khén, karē-gá*, when; *kéh*, why?

**IV.—VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**—The Present Tense of the Verb Substantive has, in the singular, separate forms for the Masculine and for the Feminine. In the plural it is of common gender. It is conjugated as follows:—

I am, etc.

| | Sing. | | Plur. |
|---|---|---|---|
| | Masc. | Fem. | Com. Gen. |
| 1. | *hanus* | *hanis* | *hanas* |
| 2. | *hanō* | *hané* | *hanat* |
| 3. | *hanō, hanū* | *hanī* | *hané* |

When used as an auxiliary verb, these forms are, as will be seen, generally shortened by the omission of the initial *h*.

The following examples (amongst others) of this tense occur in the List and in the Specimens :—

*tū harkhén má sāti hanō*, thou art ever with me.
*jék má kach hanō, tei hanō*, what is mine is thine.
*tei nōm jék hanō*, what is your name?
*anō ashpei kachāk umer hanī*, of his horse how much age is there, *i.e.* how old is it? (*umer* is feminine).
*ané kromei jék matlab hanī*, what is the meaning of this thing?

The Past Tense has two forms, a longer with *l* in the termination, and a shorter without *l*. Like the present, it has two genders in the singular only.

I was, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *asulus, asus* | *asilis, asis* | *asilas, asas* |
| 2. *asulō, asō* | *asilé, asé* | *asilat, asat* |
| 3. *asulū, asū* | *asilī, asī* | *asilé, asé* |

The form without *l* is the only one that is used as an auxiliary verb.

This tense is spelt by some authorities (including Dr. Leitner) with a double *s*. Thus, *assus*, which shows that the accent is on the first syllable.

There are several examples of the third person singular of the shorter form of this tense in the Specimen. We may quote two, one in the masculine and the other in the feminine gender.

*ammáh rō kaikhén dārum bodō dūr asū*, but when he was now a great way off.
*ané misht asī*, this (thing, *fem.*) was good.

An infinitive *hanoiki*, to be, also occurs.

Other tenses of the verb substantive are supplied from the verb *boiki*, to become. Thus, *bé*, having been; *bō*, be; *bōm* or *būm*, I shall be, I am; *bōn* or *būn*, we shall be, we are; *béyānū*, he is becoming; *béyānī* or *béin*, she is becoming; *bōnas*, we are becoming; *bū*, he became. Examples are :—

*hun bōm*, I will become arisen.
*yashki ne būn*, I am not fit.
*dhog bū*, he became joined.

With another infinitive, this verb takes the meaning of 'to begin' as in *rō garīb boiki bū*, he began to be poor. The same is the case in the Kāfir dialects.

The word *būn*, given in the above example as a form of the first person singular present-future, is really a first person plural, *būn* or *bōn*, we are, used in the sense of the singular.

## B.—The Active Verb.

There is only one real tense of the Active verb, *viz.* the present-future, which, as its name implies, has the sense of the present and of the future. The usual sense is that of the future, the definite present being generally employed for the simple present. It may be observed that exactly the same condition of affairs exists in Kāshmīrī.

As for the other tenses, the past is formed by taking the past participle, to which, in the first and second persons, pronominal suffixes are added. In the case of transitive verbs, the past participle is formed by adding *ēgō* or *ēgū* to the root. In the case of intransitive verbs it is formed by adding *ō* or *ū* to the root. Sometimes intransitive verbs take the transitive form of the past participle, and *vice versâ*.

The remaining tenses are formed by suffixing auxiliary verbs to the present-future and past tenses.

A conditional mood is formed by suffixing *ajé*, perhaps, to any form of the indicative mood.

Shiṇā is peculiar in its treatment of transitive verbs. In Indo-Aryan dialects, the subject is placed in the agent case when a transitive verb is in a past tense, and the latter is construed either passively, agreeing in gender with the object, or else impersonally. Thus, *us-nē bāt kahī*, he said a word, literally, by him a word (*feminine*) was said; *us-nē strī-kō mārā*, he struck the woman, literally, by him with reference to the woman a striking was done.

In the case, however, of tenses not formed from the past participle, the sentence is construed actively, and the subject is put into the nominative case, with which (and not with the object) the verb agrees in gender, number and person. Thus, *woh bāt kahtā-hai*, he says a word; *woh us-kō mārtī-hai*, she strikes him.

In Shiṇā, on the contrary, when the verb is a transitive one, in whatever tense it may be, the subject is put into the case of the agent. Thus, we have not only *rösé* (agent case of *rō*) *shidēgō*, he struck, but also *rösé shidei*, he strikes or will strike. With this subject (although it is in the agent case) the verb agrees in number and person, and, so far as I can ascertain (though I am doubtful on the point), also in gender.

It is probable that this passive or impersonal construction of all the tenses of a transitive verb is borrowed from the Tibetan dialects spoken to the east of the Shiṇā country.

I now proceed to give the conjugation of the transitive verb *shidoiki*, to strike.

Principal Parts.

Infinitive,—*shidoiki*, to strike.

Present Participle,—(*?*) *shidétō*, fem. *-tī*, striking.

Past Participle,—*shidēgō*, *shidēgū*, fem. *-gī*, struck.

Conjunctive Participle,—*shidé*, having struck.

Gerund,—*shidojé*, on striking.

Noun of Agency,—*shidoikik*, one who strikes.

NOTES.—The infinitive ends in *oiki*. It is also a verbal noun, and then means 'the act of striking.' It is frequently governed by postpositions, and in that case the specimen usually, but not always, makes it end in *ke*. Other instances of the use of the infinitive are *puroiki khiāl-tēgō*, he wished to fill; *koiki dé*, give to eat; *bachoiki-gá natedoiki pārudū*, he heard singing and dancing; *árū bojoiki khush ne bū*, he was not willing to go inside; *kāch yáoiké-beoiké sāti*, with bad walking and sitting (*i.e.* behaviour); *cheroiki kāreō chanēgō*, he sent (him) to graze; *tei puch reoiké-té yashki*, fit for calling thy son.

I cannot find any authoritative example of the present participle. The form which I have given is based on a stray word found in Dr. Leitner's Dardistan.

Past Participle.—The form *shidēgō*, etc., is only used in the formation of the past tense. When used as a true participle, the form is probably *shidō* or *shidū*, and this form is sometimes employed for the past tense even in the case of transitive verbs, while it is the rule in the case of intransitive ones (see below). An example of a transitive verb is *pārudū*, he heard (singing and dancing), the past tense of *pāréjoiki*, to hear.

It will be observed that this last mentioned past participle is irregular in other respects. There are doubtless many irregular past participles as in other cognate languages. Colonel Biddulph mentions only one, *gō*, gone. I have collected the following small list in the course of my limited reading:—

| *Infinitive.* | *Past Participle.* |
|---|---|
| *béioki*, to sit. | *béitō.* |
| *boiki*, to become. | *bū.* |
| *bojoiki*, to go. | *gō, gaō.* |
| *dijoiki*, to fall. | *ditō.* |
| *miroiki*, to die. | *mū*, (*mūé*, they died). |
| *naiyoiki*, to lose. | *nát.* |
| *pāréjoiki*, to hear. | *pārudū.* |
| *woyoiki*, to come. | *ālō* or *wátó* (Imperative *wá, é; wám*, I shall come). |

Besides these, *jīnō*, alive; *laik*, found; and *dhog*, joined, are probably past participles of verbs the infinitives of which are unknown to me. In the above list I have included both transitive and intransitive verbs for the sake of completeness.

The Gerund is the shortest form of the past participle, governed by the postposition *ajé*, on.

The Noun of Agency is formed by adding *k* to the infinitive. In *talab ginoiki shadar*, a servant who receives wages, there is no final *k*.

The Conjunctive participle is formed by adding *é* to the root. When a root ends in a vowel contractions occur. The following are further examples of this participle:—*bé*, having become; *aré*, having brought; *ké*, having come; *paché*, having seen; *pi*, having drunk; *ré*, having spoken; *gyé*, having gone; *béi*, having sat; *ké*, having eaten. Most of these are given on the authority of Dr. Leitner. There is not a single instance of this participle in the specimen, and it does not play anything like the important *rôle* that it does in India proper.

*Imperative.* *shidé*, strike thou; *shidyá*, strike ye. Other examples are *bō*, go; *ká*, eat; *bé*, sit; *wá, é*, come; *miri*, die; *dé*, give; *tihré*, walk; *thé*, do. The following imperatives in the father's order to his servants in the specimen are all plurals, but they are singular in form:—

*walé*, bring; *baneré*, put on; *dé*, give; *teré*, make.

Possibly the termination *ré* of *baneré* and *teré* indicates the plural.

### *Present-Future.*

This tense was originally the present, but is now generally used in a future sense. It does not change for gender either in the singular or in the plural.

I strike, I shall strike, etc.

| Sing. | Plur. |
|---|---|
| 1. *másé shidam* | *bésé shidōn, shidūn* |
| 2. *tūsé shidé* | *tsosé shidyāt* |
| 3. *rösé* (fem. *résé*) *shidei* | *résé shidén* |

The examples of this tense occurring in the Specimen are *hun-bōm*, I will become arisen; *bojam*, I will go; *ram*, I will say; *būn* (plural for singular), I am (not fit); *shuriār tham* (often written *them*), I shall (*i.e.* may) make merry (with my friends); *tū-jō phatū woyei*, he comes behind you; *kachāk mát wán*, what things come to me.

The *Present Definite* is formed by suffixing the present tense of the verb substantive to the Present-Future. As stated above, the initial *h* of the auxiliary verb is generally

dropped, and when there are concurrent vowels at the junction of the two members of the compound, the vowels are lengthened or contracted into one. Thus, *shidé-hanō* becomes first, *shidé-anō*, and then *shidénō*. Again *shidei-hanū* becomes *shideiānū*. Moreover, in this tense, the first person singular is irregular, the *n* of the auxiliary being changed to *m*. We thus find that this tense is conjugated as follows:—

I am striking, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *másé shidamus* | *másé shidémis* | *bésé shidōnas* |
| 2. *tūsé shidēnō* | *tūsé shidéné* | *tsosé shidéyānat* |
| 3. *rösé shideiānū* | *résé shideiānī* | *résé shidénén* |

The following examples of this tense occur in the Specimen:—*tōnas*, we are making; *bōnas*, we are becoming. In *béi-hanō* (List, 233), he is sitting, he dwells, the initial *h* of the auxiliary has not been dropped. In *buskiyān*, it (fem.) is to spare, the final *ī* has been dropped.

The *Imperfect* is formed by suffixing the shorter form of the past tense of the auxiliary verb to the present-future. The following is its conjugation:—

I was striking, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *másé shidamasus* | *másé shidam* | *bésé shidōnasus* |
| 2. *tūsé shidéasō* | *tūsé shidéasé* | *tsosé shidéyasat* |
| 3. *rösé shideiasū, -asō* | *résé shideiasī* | *résé shidénasé* |

The only example of this tense in the Specimen is the somewhat irregular *kāsō* for *keiasō*, he was eating (the husks which the swine were eating).

The third person of the past tense is the past participle itself, changed for gender or number. The first and second persons take pronominal suffixes. The following is therefore an example of its conjugation:—

I struck, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *másé shidēgas* | *másé shidēgis* | *bésé shidēgés* |
| 2. *tūsé shidēga* | *tūsé shidēgé* | *tsosé shidēgét* |
| 3. *rösé shidēgā, -gō* | *résé shidēgī* | *résé shidēgé* |

The following examples of the past tense of transitive verbs occur in the List and Specimens:—

*tēgas*, I did (thy commands) (*toiki*); *farēgas*, I turned away (my face) (*faroiki*).

*dēga*, thou gavest (a feast) (*doiki*).

*rēgō*, he said (*reoiki*); *bāgēgō*, he divided (*bāgoiki*); *jamā-tēgō*, he collected (*toiki*); *ehtiār-tēgō*, he took (his journey); *karach-tēgō*, he spent; *chanēgō*, he sent (*chanoiki*); *khiāl-tēgō*, he wished; *dēgō*, he gave (*doiki*); *pachēgō*, he saw (*pachoiki*); *tēgō*, he did (*toiki*); *hō-thēgō*, he called (*toiki*); *kojēgō*, he asked (*kojoiki*).

*tēgé*, they made (rejoicing) (*toiki*).

Irregular is *pārudū*, he heard (*pāréjoiki*), which is treated like an intransitive verb.

Note that the verb *toiki*, to do, is sometimes spelt *thoiki*.

The *Perfect* tense is formed by suffixing the present tense of the verb substantive to the past participle. Thus:—

I have struck, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *másé shidēgānus* | *másé shidēginis* | *bésé shidēgenas* |
| 2. *tūsé shidēgānō* | *tūsé shidēginé* | *tsosé shidēgenat* |
| 3. *rösé shidēgānō, -nū* | *résé shidēginī* | *résé shidēgené* |

The third person singular frequently appears in a contracted form. Thus, *shidēgun*, for *shidēgānū*. Examples of this tense of transitive verbs occurring in the List and Specimen are:—*dēgānus*, I have given (*doiki*) (List No. 228); *tēgānus*, I have done; *dēgānō*, thou hast given (not a kid); *tēgun*, (thy father) has made (a feast) (*toiki*); *fanā-tēgun*, he has wasted.

The *Pluperfect* is formed by suffixing the past tense of the verb substantive to the past participle. Thus:—

I had struck, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *másé shidēgāsus* | *másé shidēgisis* | *bésé shidēgesas* |
| 2. *tūsé shidēgāsō* | *tūsé shidēgisé* | *tsosé shidegesat* |
| 3. *rösé shidégāsō, -sū* | *résé shidēgisī* | *résé shidēgesé* |

No example of this tense occurs in the Specimen.

After allowing for the different formation of the past participle, the conjugation of an intransitive verb does not differ from that of a transitive one. It must, however, be remembered that the subject is put in the nominative, and not in the Agent case. It

will suffice to give briefly the conjugation of the irregular verb *bojoiki*, to go. This tense is irregular in the formation of its past participle. In other respects it presents nothing abnormal.

Infinitive,—*bojoiki*, to go. Other examples will be found under the transitive verb.

Present Participle,—(?) *bojétō*, fem. *-tī*, going. See remarks under the transitive verb.

Past Participle,—*gō*, *gaō*, gone. See remarks under transitive verbs. Other examples are *béitō*, seated; *bū*, become; *ditō*, fallen; *mū*, dead; *wátō* or *wátū*, come.

Conjunctive Participle,—(?) *bojé*, having gone.

Gerund,—(?) *bojojé*, on going.

Noun of agency,—*bojoikik*, one who goes.

*Present-Future.*

I go, I shall go.

| Sing. | Plur. |
|---|---|
| 1. *má bojam* | *béh bojōn* |
| 2. *tū bojé* | *tsoh bojyāt* |
| 3. *rō* (fem. *réh*) *bojei* | *réh bojén* |

So *wám*, I come or shall come; *woyei*, he comes or will come; *wán*, they come or will come.

*Present Definite*,—*ma bojamus*, I am going, and so on.

*Imperfect*,—*ma bojamasus*, I was going, and so on.

*Past.*

I went, etc.

| Sing. | | Plur. |
|---|---|---|
| Masc. | Fem. | Com. Gen. |
| 1. *má gās* | *má gis* | *béh gés* |
| 2. *tū gā* | *tū gé* | *tsoh gēt* |
| 3. *rō gaō, gō* | *réh gī* | *réh gé* |

The following examples of this tense occur in the Specimens:—

*wátō* or *wátū*, he came; *gaō*, he went; *ditō*, he fell.

*Perfect*,—*má gānus*, I have gone, and so on. Other examples:—

*pinēgun*, he is seated (on a horse) (List No. 230); *wátus*, (thy brother) has come.

*Pluperfect*,—*má gāsus*, I had gone.

## Passive Voice—Causal Voice.

By adding *ár* to the root, we make it either Causal or Passive. Thus, *shidoiki*, to strike; *shidároiki*, to cause to strike, or to be struck. In the present definite and imperfect, *ij* is substituted for *ár*, but not, apparently, in the present-future. According to Colonel Biddulph, the past participle is formed with *gō*, so that the verb is apparently conjugated transitively. I have no means of checking this statement. It is possible that when the root has a causal meaning it is conjugated transitively, and when it has a passive meaning, intransitively.

The following are the principal tenses, as given by Colonel Biddulph. He does not give the personal pronouns, so that I cannot say whether the subject is put into the agent case or not:—

Present-Future,—*shidáram*, I am being struck, or will be struck.
Present Definite,—*shidījamus*, I am being struck.
Imperfect,—*shidījamasus*, I was being struck.
Past,—*shidárēgas*, I was struck.
Perfect,—*shidárēgānus*, I have been struck.
Pluperfect,—*shidárēgāsus*, I had been struck.

## V.—INDECLINABLES.

The negative is *ne*, not, as in *ne dēgō*, he did not give. *Niã* is 'no.'

The copulative conjunction is either *neh*, and, or *gá*, and, also, even. The latter is an enclitic, as in *bachoiki-gá natedoiki*, singing and dancing.

[No. I.]

# DARDIC SUB-FAMILY. DARD GROUP.

## SHIṆĀ.

*(Captain J. R. Roberts, I.M.S., 1899.)* (GILGIT.)

Kō-ek manujrōké dū dāré asilé. Ainéjo chunōsé tomō
*A-certain man-of two sons were. Them-from by-the-younger his-own*
bābété rēgō, 'bābō, jābei bāgō máté dé, kachāk
*father-to it-was-said, 'father, of-the-goods the-share me-to give, how-much*
mát wán.' Neh rösé tomé asbāb ainō majā bāgēgō. Neh
*me-to they-come.' And by-him his-own goods them among was-shared. And*
āpé dēsījō phatū chunō puchsé bohtī asbāb jamā-tēgō,
*a-few days-from after the-younger son-by all property collected-was-made,*
neh ek dūr guiékété safar ehtiār-tēgō, neh állé tomé asbāb
*and a far country-to journey recourse-was-made, and there his-own goods*
kāch yáoiké-beoiké sāti bēfāidā karach-tēgō. Neh kaikhén rösé
*bad walking-sitting with useless expenditure-was-made. And when by-him*
bohtī karach-tēgō, éh guiérō ek barō kohner wátō, neh
*all expenditure-was-made, that country-in a great famine came, and*
rō garīb boiki-bū. Neh rō gaō neh eh guiei ek
*he poor to-be-became* (i.e. *began*). *And he went and that of-country a*
guiārnéké sāti dhog bū; neh rösé oh chechérō khukī
*country-man-of with joined became; and by-him he field-in swine*
cheroiki kāreō chanēgō. Neh rösé tomī dēr garolé dilé sāti
*feeding for was-sent. And by-him his-own belly of-corn-cob husk with*
puroiki khiāl-tēgō, jékī khuksé kāsō, neh kō-gá
*to-fill wish-was-made, which by-the-swine was-being-eaten, and any-even*
manujrōksé résété ne dēgō. Neh karē-gá rō charchijé wátō, rösé
*man-by him-to not was-given. And when-also he thought-on came, by-him*
rēgō, 'neh mei mālei kachāk naukarōté pūrī tikī laik
*it-was-said, 'and my father-of how-many servants-to enough bread found*
béïn, neh buskiyān, neh má ūnai mirījamus. Má
*is-becoming, and it-is-to-spare, and I of-hunger am-dying. I*
hun-bōm, neh tomō bābé kach bojam, neh résété ram,
*arisen-will-become, and my-own father near will-go, and him-to I-will-say,*
"bābō, másé Khudā warī gunā tēgānus tū mōchō; neh
"*father, by-me God before sin has-been-done-by-me thee before; and*

tei puch reoikété yashki' ne būn. Má tomé talab ginoiki ai
*thy son saying-for fit not I-am. Me thine-own wage taker those*
shadar majā sāti té."' Neh rō hun-bū, neh tomō mālé
*servants among with make."' And he arisen-became, and his-own father*
kach wátō. Ammáh rō kaikhén dārum bodō dūr asū, résé mālus rō
*near came. But he when now very far was, his father-by he*
pachēgō, neh afsōs tēgō, neh hai-tēgō, neh résé chakeijé
*was-seen, and pity was-made, and running-was-done, and his neck-on*
ditō, neh résété má-thēgō. Neh puchsé aisété rēgō,
*he-fell, and him-to kiss-was-done. And the-son-by him-to it-was-said,*
'bābō, másé Khudā warī gunā tēgānus neh tū mōchō;
*'father, by-me God before sin has-been-done-by-me and thee before;*
neh tei puch reoikété yashki ne būn.' Ammáh bābōsé tomō
*and thy son saying-for fit not I-am.' But by-the-father his-own*
shadarōté rēgō, 'bohtéjō mishté chīlé walé, neh rését baneré;
*servants-to it-was-said, 'all-than good clothes bring-ye, and him-to put;*
neh rései aguirō barōnō vich, neh pēzāré rései pā, neh koiki
*and his finger-in ring put, and shoes (on-)his feet, and to-eat*
dé, neh shuriār teré; khētobal mei anō puch mū asū, neh
*give, and rejoicing make; because my this son dead was, and*
dūgniā jīnō bū; rō nát asū, neh laik bū.' Neh shuriār
*again alive became; he lost was, and found became.' And rejoicing*
tēgé.
*was-made-by-them.*

Tén rései barō puch chechérō ásū. Neh karē-gá rō wátō, neh
*Now his eldest son field-in was. And when-also he came, and*
gōté kach bū, rösé bachoiki-gá natedoiki pārudū. Neh
*the-house near became, by-him music-also dancing was-heard. And*
rösé naukarējō ekōté hō-thēgō, neh kojēgō, 'ané
*by-him servants-from one-to calling-was-done, and it-was-asked, 'these*
kromei jék matlab hanī?' Neh rösé résété rēgō,
*work* (i.e. *thing*)*-of what meaning is?' And by-him him-to it-was-said,*
'tei jrā wátun (*or* wátū), neh tei mālōsé onus tēgun
*'thy brother come-is* (or *came*), *and thy by-the-father feast been-made-has*
khētobal rösé résété mishto bé tan-drust bé dhog
*because by-him him-to well having-become healthy having-become joined*
bū.' Neh rō khafa bū, neh árū bojoiki khush ne bū.
*he-became.' And he angry became, and within to-go willing not became.*
Anisé kāreō rései mālō dárū wátū, neh résété darkhās-tēgō. Neh
*This for his father outside came, and him-to entreaty-was-made. And*

rösé jawābō-majā mālōté rēgō, 'traké, ané bodé baré-ji
*by-him answer-in the-father-to it-was-said, 'see, these many years-during*
más tei khidmat tēgas, neh tei bandishé kaikhén-gá muk ne
*by-me thy service was-done-by-me, and thy orders ever-even face not*
farēgas; neh dārum tūsé ek chalé-gá mát ne
*was-turned-by-me; and yet by-thee one kid-even me-to not*
dēgānō, anisé kāreō tomō sōmé sāti shuriār tham:
*been-given-has-by-thee, this for my-own friends with rejoicing I-may-make:*
ammáh kéh waqat tei puch wátū, kōsé tei jāb kanchaniōté
*but at-what time thy son came, whom-by thy property harlots-to*
fanā-tēgun, tüsé rösé kāreō onus dēga.' Neh
*destroyed-been-made-has, by-thee him for a-feast was-given-by-thee.' And*
rösé résété rēgō, 'puch, tū harkhén má sāti hanō, neh
*by-him him-to it-was-said, 'son, thou always me with art, and*
jék má-kach hanō, tei hanō. Ané misht asī, khētobal bésé
*whatever me-near is, thine is. This good was* (fem.), *because by-us*
shuriār tōnas neh khush bōnas; khētobal tei 'anō jrā
*rejoicing we-making-are and happy becoming-are; because thy this brother*
mū asū, neh dūgniā jīnō hanō; neh nát asū, neh laik bū.'
*dead was, and again alive is; and lost was, and found became.'*

As an additional specimen of the Gilgit dialect, I give another rendering of the Parable of the Prodigal Son by Khan Sahib Abdul Hakim Khan, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I. This version was not made in Gilgit, but in Chitral where the Khan Sahib was then stationed. The language of Chitral is, of course, Khō-wār, not Shiṇā, but Gilgit people come there, and no difficulties were found in making the translation.

I give this version in order that it may be used as a check upon the preceding one. It is needless to say that it does not possess the authority of a specimen prepared in Gilgit itself, but it has, nevertheless, a value of its own. Khan Sahib Abdul Hakim Khan has had so much experience in preparing specimens of languages of the country on the north-western frontier of India, and has shown so much skill in doing so, that we may be confident that the specimen which he has now provided accurately represents the words of the man who was the source of his translation. Shiṇā is an unwritten language, and the version now given was evidently made quite independently of Colonel Biddulph's Grammar and Vocabulary. In spite of numerous divergencies of spellings, such as *mushāi* for *mushei* or *mushé*, *dāri* for *dāré*, *rēigu* for *rēgū*, and so on, the language is substantially identical with that described by Colonel Biddulph, and is a remarkable testimony to the accuracy of that distinguished officer's work.

I do not propose to alter Khan Sahib Abdul Hakim Khan's spelling so to make it agree with that of the preceding Specimen. The variations of spelling add to the value of what he has written, and allow comparisons to be made, which will enable the student to grasp more accurately the rather fluctuating sounds of this language.

It will suffice to draw attention to a few forms which are not provided for in the preceding grammatical sketch. Towards the end of the Specimen we have *hanōk* for *hanō*, it is. In the phrase *naṭo-su*, was lost, the *a* of *asū*, he was, has been dropped.

Note the use of a cerebral *ṭ* in the dative postposition *ṭe* and elsewhere.

The suffix *k* added to form an indefinite article, is common. Thus, *kūyeke-ṭe*, to a country; *watandāreke-sāti*, with a native.

The use of the conjunctive participle is as common as it is rare in the preceding Specimen.

Note the frequent occurrence of the locative of the infinitive, used as a kind of gerund. Thus, *wayōke-rū*, on coming.

*Tushomish*, I would have become satisfied; *dēnas*, he would give; and one or two others are forms not provided for in the Grammar.

[No. 2.]

# DARDIC SUB-FAMILY. DARD GROUP.

## SHIṆĀ.

GILGIT DIALECT. (CHITRAL.)

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ek mushāi dū dāri asile. Ainō-joh chunu puch-se mālo-ṭe rēigu,
*One man's two sons were. Of-them younger son father-to it-was-said,*
'O mālo, tōmo zhābe-joh măh-ṭe jēkek ewājanto măh-ṭe deh.' Mālo-se
*'O father, own property-from me-to whatever falleth me-to give.' Father*
tōmo zhābe-joh ainō maja bagē dēgu. Kachāk chhake-joh phaut
*own property-from them among having-divided gave. A-few days-from after*
chunu puch-se tōmo zhābe singalēgu dūr kūyeke-ṭe gau; ādi gē
*younger son own property collected distant country-to went; there having-gone*
tōmo zhāb badmastī thē nayēgu. Jēk-khēna-rū buṭo phash thēgu
*own property debauchery having-done lost. When all consume did*
ei kūyaro kōnar bigū, o līcho bigū. Roh gē shatilo
*that country-in famine became, he in-want became. He having-gone wealthy*
watandāreke-sāti just bū. O mushā-se o tōmo chhēcha-rū khūki
*native-with joined became. That man him own fields-in swine*
charōki chhanīgu. O mushāi armān bei-asili, 'khūke-joh mute ei
*grazing-for sent. That man's longing used-to-be, 'swine-from spare those*
phoṭi khē tushomish.' Kō-se resa-ṭe na dēnas.
*husks having-eaten satisfied-I-would-have-become.' Anyone him-to not would-give*
Ho phahmar wai tōmo jile-sāti mori thēgu, 'kachāk būwe-se
*Then senses-to having-come own self-with talk did, 'how-many hired-servant*
khē mai mālai ṭiki rino-joh baskiga beyani, măh uyano bē
*having-eaten my father's food of-them spare becomes, I hungry having-become*
mirijumus; oṭhē tōmo mālō kachi bojam rese-sāti mor them,
*am-dying; having-risen own father near I-will-go him-with talk I-would-do,*
"O bābo, măh Khudāi ga tu muchhō sharminda biganus, măh thei puch bōki
*"O father, I God and thee before ashamed have-become, I thy son to-be*
lāyiq noshi; măh tōmo būweke parulo thē chhore."' Oṭhē tōmo
*fit am-not; me own hired-servant like having-made keep."' Having-risen own*
mālo kachi gau. Lēkin roh dūr wayōke-rū mālo-se roh pashēgu, rese jil
*father near went. But he distant coming father him saw, his heart* or *life*
daji ochē gau mālo resa-ṭe shābē bōtsyak digu. Puch-se
*having-burnt running went father him-to having-embraced kiss gave. Son*

mālo-ṭe rēigu, 'O mālo, măh Khudāi ga tu muchhō sharminda biganus. Măh
*father-to said, 'O father, I God and thee before ashamed have-become. I*

āneo phatu thei puch bōki lāyiq noshi.' Mālo-se tōmo shadarō-ṭe hukm
*from-now after thy son to-be fit am-not.' Father own servants-to order*

thigu, 'bōdo mishṭo chhīleke aṭe anesa-ṭe banaryā, ek boronok
*made, 'much good clothes having-brought this-person-to put-on, one ring*

anesei aguye-rū thyā, kafshe-ek aṭē anesa-ṭe banaryā; ho
*this-person's finger-on put, shoes having-brought this-person-to put-on; then*

ṭiki khōn to khushāni thōn, yāne mai puch mū-asū, nau
*food we-will-eat then merriment we-will-make, as-if my son dead-was, new*

jīnu bū; naṭo-su, nē leigas.' Ei-se shuryār thēge.
*alive became; lost-was, again I-have-found-him.' They merriment made.*

Ēsei baṛo puch ei khēna-rū tōmo chhēcha-rū asū. Ādeo
*His eldest son that time-at own fields-in was. From-there*

wayōke-rū gōṭe-ṭe kachōke-rū bashōki ga naṭe-dōki shongo resei kōna-rū
*coming house-to nearing music and dancing sound his ears-on*

dito. Ek shadareke-ṭe hō-thē rese-ṭe khojēgu, 'jēk bashōki ga
*fell. One servant-to having-called him-to enquired, 'what music and*

jēk naṭe-dōkyak hano?' O-se mor-thēgu, 'thei zhā waton,
*what dancing is?' He said, 'thy brother hath-come,*

thei mālo-se roh mishṭo-bē-wato thē ṭiki thē dēgun.'
*thy father him welcome making food having-made has-given.'*

O khafa bigū arū bujōki rak nē thiū. Mālo daru
*He annoyed became inside going wish not did-make. Father outside*

nikhē roh julēgu. O-se tōmo mālo-ṭe juwāb digu, 'in cheke,
*having-emerged him entreated. He his-own father-to answer gave, 'here look,*

achyāk barish tu-ṭe khizmat thēganus; kē khēna-rū ga thei hukme-joh
*so-many years thee-to service I-have-done; any time-at also thy order-from*

muto ne thēganus; achyāk khizmat thōke-rū tus karē măh-ṭe
*otherwise not I-have-done; so-much service having-done thou any-time me-to*

ek chhālak ne digā, tōmo yārāne-sāti gaṭi-bē khē shuryārak
*one kid not gave, own friends-with together having-eaten merriment*

them-tsiki; walēkin jēk-khēneke-rū thei anūh puch wato, kō-se thei
*I-would-have-made; but when thy this son came, who thy*

māl kanchaniyo-sāti nayēgu, tus ēsei kāri ṭiki digā.' Mālo-se rese-ṭe
*property prostitutes-with lost, thou his sake food gave.' Father him-to*

rēigu, 'O puch, tu hamēsha măh-sāti hano; mai jēk hanōk, thei hano. Aso-
*said, 'O son, thou always me-with art; my whatever is, thine is. Us-*

te shuryār thōki munāsib asili, jēke-kāreo thei anūh zhā mū-asū nē
*to merriment making becoming was, because thy this brother dead-was again*

jīnu bū; naṭō-su nē leigas.'
*alive became; lost-was again I-have-found-him.'*

## NUMERALS.

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Ek | dū | chē | chār | poẽ | sha | sat | ach | naŏ | dai | ekāi | bāi | choẽ |
| *One* | *two* | *three* | *four* | *five* | *six* | *seven* | *eight* | *nine* | *ten* | *eleven* | *twelve* | *thirteen* |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| chõdai | panzē | shoẽ | satāĩ | ashṭāĩ | kunī | bī | bī-ga-dai | do-beo |
| *fourteen* | *fifteen* | *sixteen* | *seventeen* | *eighteen* | *nineteen* | *twenty* | *thirty* | *forty* |

| | | | | | |
|---|---|---|---|---|---|
| do-beo-ga-dai | chab-beo | chab-beo-ga-dai | chār-beo | chār-beo-ga-dai | shal. |
| *fifty* | *sixty* | *seventy* | *eighty* | *ninety* | *hundred.* |

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## ASTŌRĪ.

No specimens have been received of the Shiṇā of Astor. According to Drew, the Shiṇā of Astor is the same as the Brōkpā of Dras, of which a full account is given on pages 186ff. It is described in Dr. Leitner's Dardistan, and closely resembles the Shiṇā of Gilgit, but in some respects follows Gurēzī. Thus the pronouns of the first person is *mō*, not *má*, and that of the third person is *zhō*, instead of *rō*. In the conjugation of verbs the infinitive ends in *nō* instead of *ki* (compare Gurēzī *oṇ* and the Dras *nō*). The present tense of the verb substantive is contracted, as in Gurēzī and Dras, thus *mō hāos*, I am. In other respects the conjugation of the verb is practically the same as that of the Shiṇā of Gilgit, allowance being made for minor variations of spelling and pronunciation.

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## CHILĀSĪ.

The Shiṇā of Chilās closely resembles the dialect of Astor, and no separate specimens are necessary. I devote a column to it in the List of Words which will show that the only variations are minor differences of pronunciation, and the preference for the cerebral letters *ṭ* and *ḍ*. The latter is hardly a local peculiarity; everywhere in the Shiṇā area these dotted letters are occasionally met with and are due to the use of the Paṣhtō-Persian alphabet for recording the sounds. The truth probably is that in Shiṇā the *t* and *d* are pronounced somewhat as in English, neither cerebrals nor dentals but something between both, and are shown as one or other according to the personal equation of the writer. In no other way can I account for these varieties of spelling, and the question is one which can only be settled on the spot by a trained ear.[1] It must therefore remain over for future decision.

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[1] See, however, the footnote on p. 152.

## GURĒZĪ.

The valley known in English as Gurais and in Persian as Gurēz, is called by its inhabitants Gorāī. It is about five miles long by half a mile broad, and contains some six villages with a total population of perhaps 1,500 or 2,000 souls. The people call themselves Dārds,[1] the principal inhabitants being Lun by tribe.[2] Their language is a dialect of Shiṇā, and is said to be most closely connected with those spoken in Chilās, Kanē, and Dras. Although Gorāī is within thirty miles of the Kashmir Valley, with which it communicates by the Rāzdiangan Pass, 11,800 feet above the sea, the dialect is quite different from Kāshmīrī,—so different that an inhabitant of Gorāī and a Kāshmīrī, each speaking only his own mother tongue, would be quite unintelligible to each other.[3] It is very much simpler than Kāshmīrī, having far fewer inflections, and is even simpler than Pañjābī or Urdū, which it resembles in structure and syntax, though the vocabulary and inflections are almost entirely different.

The dialect frequently employs the sound of the sibilant in the word 'pleasure,' *i.e.* the French *j*, which is transcribed *zh* in the system of transliteration adopted for this Survey. We also meet the half-pronounced *u* and *i* at the end of a word which are so common in Kāshmīrī, and which are also found in some of the languages of Eastern Hindustan. These are represented by small letters above the line; thus, *āl*$^{u}$, came; *dōn*$^{u}$, a bullock; *āship*$^{i}$, horses.

AUTHORITY—

The only work which gives any account at all of the dialect of Gurēz is Dr. Leitner's *Language and Races of Dardistan*, Lahore, 1877, which contains a few dialogues in Gurēzī (p. 41). These have been reprinted in the same author's *Hunza and Nagyr Handbook*, Calcutta, 1889.

The information hitherto available regarding this interesting dialect being so scanty, I have the greater pleasure in being able to give here the following notes on the Grammar of the language, for which I am indebted to the kindness of Sir James Wilson, K.C.S.I. I am also indebted to the same gentleman for much of the information contained in the preceding remarks, and for the translation of the Parable of the Prodigal Son, which is annexed. He wishes it to be understood that the notes are rough ones, and do not pretend to be either complete or very accurate.

The following are the principal points in which Gurēzī, as exhibited by Sir James Wilson, differs from Gilgit Shiṇā:—

**Pronunciation.**—The letters *r* and *j* of Gilgit often become *zh*. Thus we have *zho* instead of *rō*, he, and *mazha* instead of *majā*, among.

**Nouns.**—The Nominative plural ends in *ē* or *i*. *Puch*, a son, makes its plural *pē*, and *sass*, a sister, makes its plural *sazār* (compare Gilgit *dī*, a daughter, plural *dījāré*).

Few nouns seem to change for the oblique form. *Mushā*, a man, drops the final *ā* in the agent and genitive singular, but retains it in the dative, and *sass*, a sister,

[1] So spelt by Drew. Sir James Wilson spells the word Dārd.

[2] This tribe is not mentioned by Drew. I am indebted to Sir James Wilson for the information.

[3] The relationship between Shiṇā and Kāshmīrī is dealt with elsewhere. Suffice it to say that there is a stock of vocables which are common to the two languages, and which are not met in any language of India proper.

changes to *saz* in all cases of the singular. In the plural all nouns take *ōn* in the dative case before the final *t*.

The case suffixes are very loosely employed. The only ones which have any fixity are those of the dative, which is *t*, or, with a junction vowel, *at*, *it*, or *ut*, and that of the locative, which is *iẓh* (*aẓh*). The junction vowel is probably the remains of an oblique termination.

For the other cases we have :—

Agent.—*se, si, is, s ; eĩ ; õ.*

Abl.—*õ, lo.*

Gen.—*õ.*

Loc.—*iẓh* (=Gilgit *rō*. Compare Gilgit *rō*, Gurēzī *ẓho*, he).

It will be seen from the above that *õ* can be used for the Agent, the Ablative, or the Genitive.

In adjectives, the termination *u* corresponds to the Gilgit *ō*.

**Pronouns.**—Comparing the pronouns of the first person we have :—

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Gilgit. | Gurēzī. | Gilgit. | Gurēzī. |
| Nom. | *ṇá* | *mo* | *béh* | *be* |
| Ag. | *másé* | *meĩ* | *bésé* | *aseiẓh* |
| Gen. | *mei* | *miõ* | *asei* | *asõ* |
| Dat. | *máté* | *mote* | *asōté* | *asonte* |

With the Gurēzī *miõ*, my, and *asõ*, our, we can compare the Kāshmīrī *myõn*$^{u}$ and *sõn*$^{u}$.

The pronoun of the second person is built on the same principle. It exhibits the same fluctuation between *t* and *ṭs* as in Gilgit. In the plural it has a separate form for the feminine.

The pronoun of the third person *ẓho* corresponds to the Gilgit *rō*.

**Verb Substantive.**—The present is built on the form *hõs*, instead of *hanus*, I am. The past closely follows the longer form of the Gilgit dialect. There is a future, *ās*, he will be (compare Pashai *hās*, he is), and a negative form, *nīsh*, he is not.

**Active Verb.**—This closely follows the Gilgit conjugation. Transitive verbs do not always take the subject in the agent case. Sometimes the nominative is used. The past participle of transitive verbs does not appear to take *gō*. The only doubtful case is the word *raẓhau* (Gilgit *rēgō*), he said, in which the *ẓh* may be a corruption of *g*.

On the whole Gurēzī does not differ in its essence from Gilgit Shiṇā. Most of the variations can be explained as corruptions of Gilgit forms. The change of *r* to *ẓh* will be understood when we remember that in Gilgit Shiṇā itself *jr* and *ẓh*, and *tr* and *ch*, are in each case mutually convertible. Any real changes can be explained by the influence of the neighbouring Kāshmīrī.

With these preliminary remarks I here give Sir James Wilson's grammatical sketch and specimen.

## PRONUNCIATION.

A final *u* is sometimes distinctly pronounced, is sometimes hardly audible, and is sometimes not heard at all. So also a final *i*. Thus, *butu*, *but*$^{u}$, or *but*, all (masc. sing.); *ā<u>sh</u>ipi* or *ā<u>sh</u>ip*$^{i}$, horses (masc. pl.). In the following pages $^{u}$ and $^{i}$ are generally written, but all three pronunciations are to be understood as thereby implied.

Pronounce,—

*ă* as the *a* in *hat*.
*á* as the *a* in *all*.
*ā* as the *a* in *father*.
*ĕ* as the *e* in *met*, *hen*.
*ä* as the same sound lengthened, the *e* in *there*, as pronounced in the north of England and in Scotland.
*ē* is the ordinary long *ē*, pronounced like the *a* in *mate*.
*e* is the short sound of the foregoing, pronounced something like the *é* in the French word *était*.
*ō* is the second *o* in *promote*.
*o* is the short sound of the preceding. It is the first *o* in *promote*, and is the *o* in the French word *votre*, as distinguished from *vôtre*.
*ŏ* is the *o* in *hot*.
*ö* as in German.

The ligatured letters, *<u>sh</u>*, *<u>zh</u>*, *<u>kh</u>*, and *<u>gh</u>*, represent ش, ژ, خ, and غ respectively. When not ligatured, *kh* and *gh* represent the well-known Dēva-nāgarī letters. The mark ~ over a vowel nasalizes it.

## ARTICLE.

The definite article "the" is not expressed, but the indefinite article "a" is generally expressed by adding *ek*, *ik*, or *ak* to the noun, *e.g.*,

*baṛī chē-ak*, a tall woman.
*gāv-ik*, a cow.

## NOUNS.

| Masc. | | Fem. | |
|---|---|---|---|
| *mu<u>sh</u>ā* | man, pl. *mu<u>sh</u>ē*. | *chēī* | woman, pl. *chē-e*. |
| *bāl* | boy, pl. *bāl*. | *mulāi* | girl. |
| *māl*$^{u}$ / *bāb* | father. | *ā<u>zh</u>i* / *māī* | mother. |
| *pūch* | son. | *dhī* | daughter. |
| *<u>zh</u>ā* | brother. | *sass* | sister. |
| *dōn*$^{u}$ | bullock, pl. *dōne*. | *gāv* | cow, pl. *gāvē*. |
| *bā<u>ts</u>ō* | calf. | *bā<u>ts</u>ōī* | heifer. |
| *karāil*$^{u}$ | ram. | *ĕ<u>sh</u>* | sheep. |
| *urand* | lamb, m. and f. | | |
| *<u>sh</u>ũ* | m. and f. dog. | | |
| *ā<u>sh</u>ip* | m. and f. horse. | | |
| *chhatīl*$^{u}$ | he-goat. | | |
| *chhāl* | kid, m. and f. | *āī* | she-goat. |

## NOUNS—*contd.*

| Masc. | | Fem. | |
|---|---|---|---|
| *pūsh*$^{u}$ | cat, pl. *pūshē*. | *pūshi* | f. cat, pl. *pushe*. |
| *mūzh* | rat, pl. *mūzhē*. | | |
| *kōkō* | cock, pl. *kōkōī*. | *kōkōī* | hen, pl. *kōkōē*. |
| *bīr*$^{u}$ | male. | *sōch* | female. |
| *bīr*$^{u}$ *āship* | male horse, pl. *āship*$^{i}$. | *sōch āship* | female horse, pl. *āshpĕ*. |

## OTHER NOUNS.

| | | | |
|---|---|---|---|
| *vōī* | water. | *lach* | flock of sheep. |
| *khwon* | hill, pl. *khānī*. | *batuk* | duck. |
| *tōm* | tree, pl. *tōmē*. | *gōsh* | house. |
| *bāt* | stone, pl. *bāt*$^{i}$. | *sinn* | river. |
| *gīr* | boulder, pl. *gīrē*. | *hulo* | large river. |
| *sūri* | sun, f., pl. *sūri*. | *yab* | small stream. |
| *yūn* | moon, f. | *zhēl* | forest. |
| *tār* | star, pl. *tārē*. | *kūī* | f. village. |
| *azh*$^{u}$ | rain. | *zhut* | grass-land. |
| *hin* | snow. | *ich* | bear. |
| *mōs* | month. | *kākas* | hill-partridge. |
| *dēs* | day. | *hangōl* | *bāra sing* deer. |
| *rāt*$^{i}$ | night. | *rõs* | musk-deer. |
| *pichīh* | m. father's brother. | *kēl* | ibex. |
| *phīphī* | f. father's sister. | *chhim*$^{u}$ | fish. |
| *dād*$^{u}$ | m. father's father. | *kunūl* | pigeon. |
| *dādīh* | f. father's mother. | *kā* | crow. |
| *bring* | kite. | *kuruhin* | hail. |
| *hōnz* | goose. | *angei* | thunder. |
| *mōt*$^{i}$ | earth. | *bichīsh* | lightning. |
| *sōr* | hoarfrost. | *lavīt* | house ; building. |
| *lāu* | dew. | *dära* | household. |
| | | *tiki* | food. |

## DAYS OF THE WEEK.

| | | | |
|---|---|---|---|
| Sunday | *Aitwār*. | Wednesday | *Bádhwār*. |
| Monday | *Sandarwār*. | Thursday | *Bariswār*. |
| Tuesday | *Bõwār*. | Friday | *Zhuma*. |
| | | Saturday | *Batwār*. |

## NAMES OF THE MONTHS.

| | | | |
|---|---|---|---|
| *Wĕhak* | Balsākh. | *Kārtika* | Kātik. |
| *Zhista* | Jēṭh. | *Mugzhōra* | Magar. |
| *Ha mōs* | Hāṛ. | *Poh* | Pōh. |
| *Shāwana* | Sāwan. | *Māgah* | Māgh. |
| *Bhādrēte* | Bhadru. | *Phāgomah* | Phaggan. |
| *Ashta* | Assu. | *Chitra* | Chēt. |

*Mushā*—MAN, *masc.*

| | Sing. | Pl. |
|---|---|---|
| Nom. | *mushā* | *mushē.* |
| Ag. | *mush-eĩ* | *mushē-s.* |
| Gen. | *mush-õ* | *mush-õ.* |
| Dat. | *mushā-t* | *mush-ōnt.* |

*Pūch*—SON, *masc.*

| | | |
|---|---|---|
| Nom. | *pūch* | *pē.* |
| Ag. | *pūch-se* | *pē-se.* |
| Gen. | *pūch-õ* | *pe-õ.* |
| Dat. | *pūch-at* | *pē-ōnt.* |

*Chēī*—WOMAN, *fem.*

| | | |
|---|---|---|
| Nom. | *chēī* | *chē-e.* |
| Ag. | *chē-õ* | *chē-is.* |
| Gen. | *chē-õ* | *chē-õ.* |
| Dat. | *chē-it* | *chē-ōnt.* |

*Sass*—SISTER, *fem.*

| | | |
|---|---|---|
| Nom. | *sass* | *sazār.* |
| Ag. | *saz-õ* | *sazār-is.* |
| Gen. | *saz-õ* | *sazār-õ.* |
| Dat. | *saz-ut* | *sazār-ōnt.* |

NOTE.—There is a curious dearth of words distinguishing between the male and female of animals. This is done by prefixing the word *bīr* (male), or *sōch* (female), *e.g.*:—

| | | | |
|---|---|---|---|
| *bīr āship* | male horse. | *sōch āship* | mare. |
| *bīr shũ* | male dog. | *sōch shũ* | bitch. |

## ADJECTIVES.

Adjectives agree with their nouns in gender and number, but do not alter with the case of the noun. This rule applies also to genitives in *õ*, which change it to *ĩ* in the fem. sing. and masc. plural and *ẽ* in the fem. plural. [The rule as to the formation of the feminine is not complete, as will appear from the following examples.]

| | | |
|---|---|---|
| *baṛ* | *mushā* | great man. |
| *baṛi* | *chēī* | great woman. |
| *miõ* | *āship* | my horse. |
| *mẽ* | *āship* | my horses. |
| *meii* | *āship* | my mare. |
| *mẽ* | *āshipe* | my mares. |

## ADJECTIVES—*contd.*

| | | | |
|---|---|---|---|
| *ā* | *mushõ* | *āship* | that man's horse. |
| *āyã* | *chēõ* | *āship*$^{i}$ | these women's horses. |
| *anu* | *mushā* | *sīō hõ* | this man is good. |
| *ani* | *chēī* | *sī hĩ* | this woman is good. |
| *ane* | *mushē* | *sīē hã* | these men are good. |
| *ania* | *chēe* | *sīe hã̃* | these women are good. |

| | | Sing. | | Pl. | |
|---|---|---|---|---|---|
| | Masc. | | Fem. | Masc. | Fem. |
| *sīō* | good. | *sī* | | *sīē* | *sīe.* |
| *baṛ* | great. | *baṛi* | | *baṛ* | *baṛi.* |
| *atsak* | bad. | *atsaki* | | *atsak* | *atsaki.* |
| *zhig*$^{u}$ | long. | | | | |
| *khut*$^{u}$ | short. | | | | |
| *chun* | small. | | | | |
| *zhār*$^{u}$ | old. | *zhāri.* | | | |
| *miõ* | my. | *meiĩ* | | *mẽ* | *mẽ.* |
| *thõ* | thy. | *theiĩ* | | *thẽ* | *thẽ.* |
| *asõ* | our. | | | | |
| *tsẽ* | your. | | | | |
| *āsõ* | of that man. | *āseiĩ* | | *āsẽ* | *āsẽ.* |
| *shō* | white. | | | | |
| *kön*$^{u}$ | black. | | | | |
| *lōl*$^{u}$ | red. | | | | |
| *kumūm* | yellow. | | | | |
| *but*$^{u}$ | all. | | | *but*$^{i}$ | |
| *misht*$^{u}$ | good. | *mishti* | | *mishta* | *mishṭi.* |
| *tushār* | much, many. | | | | |
| *mutt* | other. | | | | |
| *bĕng* | both. | | | | |
| *tōm* | own. | | | | |

## NUMERALS.

| | | | | | |
|---|---|---|---|---|---|
| 1 | *ek.* | 12 | *bāī.* | 30 | *chīh.* |
| 2 | *dū.* | 13 | *chöi.* | 40 | *dō bīh.* |
| 3 | *chē.* | 14 | *chōdei.* | 50 | *dō bīh ga deii.* |
| 4 | *chār.* | 15 | *panzilei.* | 60 | *chö bīh.* |
| 5 | *punsh.* | 16 | *shōin.* | 70 | *chö bīh ga ḍeii.* |
| 6 | *sha.* | 17 | *satāi.* | 80 | *char bīh.* |
| 7 | *sat.* | 18 | *ashṭāi.* | 90 | *char bīh ga ḍeii.* |
| 8 | *ashṭ.* | 19 | *kunyīh.* | 100 | *shal.* |
| 9 | *naũ.* | 20 | *bīh.* | 200 | *dū shal.* |
| 10 | *deii.* | 21 | *bīh ga ek.* | 300 | *chē shal.* |
| 11 | *akāi.* | 22 | *bīh ga dū,* | 1000 | *sās.* |

etc.

NOTE.—After thirty, the enumeration is by scores, *e.g.* 70 is "three twenties and ten."

## PRONOUNS.

*1st person—*

| | Sing. M. and F. | Plur. M. and F. |
|---|---|---|
| Nom. and Acc. | *mo* | *be.* |
| Agent | *meĩ* | *aseĩzh.* |
| Genitive | *miõ* | *asõ.* |
| Dative | *mote* | *asonte.* |

*2nd person—*

| | Sing. M. and F. | Plur. M. | Plur. F. |
|---|---|---|---|
| Nom. | *tu* | *tsõ* | *tsã.* |
| Agent | *thõ* | *tseĩzh* | *tsãse.* |
| Genitive | *thõ* | *tsẽ* | *tsānõ.* |
| Dative | *tute* | *tsōnte* | *tsōnte.* |

*3rd person—*

| | Sing. M. | Sing. F. | Plur. M. and F. |
|---|---|---|---|
| Nom. | *zho* | *zhĕ* | *zhe.* |
| Agent | *zhĕsi* | *zhĕsõ* | *zhenizh.* |
| Genitive | *zhĕsõ* | | *zhenēõ.* |
| Dative | *zhĕsit* | | *zhunut.* |

| | | Fem. Sing. | Plur. M. | Plur. F. |
|---|---|---|---|---|
| *anu* | this | *ani* | *ani* | *neã.* |
| *ā* | that | *ā* | *ā* | *āyă.* |
| *parā* | yonder | *parāĩ* | | |
| *zho* | who (relative) | | | |
| *kōĩ* | who? | *kōĩ* | *kōĩ* | *kōiā.* |
| *zhēg* | what? | | | |
| *kõĩ* | some, any | *kõĩ* | *kõĩ* | *kajāk.* |

## VERBS.

### Auxiliary Verb.

PRESENT—I am.

| | | Sing. M. | Sing. F. | Plur. M. | Plur. F. |
|---|---|---|---|---|---|
| 1. | *mo* | *hõs* | *hãs* | *hâs* | *hãs.* |
| 2. | *tu* | *hõ* | *hã* | *hānt* | *hãnt.* |
| 3. | *zho* | *hõ* | *hĩ* | *hã* | *hã.* |
| | | | | *be* | |
| | | | | *tsõ* | |
| | | | | *zhe* | |

PAST—I was.

| | Sing. M. | Sing. F. | Plur. M. and F. |
|---|---|---|---|
| 1. | *asulus* | *asilis* | *asilis.* |
| 2. | *asulo* | *asile* | *asilit.* |
| 3. | *asul* | *asil* | *asil.* |

FUTURE—I shall be.

| | Sing. | Plur. |
|---|---|---|
| 1. | *ās-im* | *ās-on.* |
| 2. | *ās-e* | *ās-at.* |
| 3. | *ās* | *ās-in.* |

## Negative Verb.

I am not.

| | Sing. | Plur. |
|---|---|---|
| 1. | *nīsh-is* | *nīsh-is.* |
| 2. | *nīsh-e* | *nīsh-it.* |
| 3. | *nīsh* | *nīsh.* |

## Active Verb.

IMPERATIVE.

The 2nd singular imperative is the root of the verb; e.g. *bŏh*, go; *tiki kha*, eat bread; *vōi pīh*, drink water. The 2nd person plural is formed by adding *ā* to the root; e.g. *vōi pīā*, drink water; *khaliā*, get out.

FUTURE—I shall speak.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mose rāz-im* | *bese rāz-ōn.* |
| 2. | *tuse rāz-e* | *tsõse rāz-at.* |
| 3. | *zhuse rāz-e* | *zhese rāz-in.* |

PAST—I did.

| | Sing. | Plur. |
|---|---|---|
| 1. | *meĩ thās* | *bĕsi thī-is.* |
| 2. | *thõ thā* | *tsõsi thī-it.* |
| 3. | *zhĕseĩ thāu* | *zhenijh thī-e.* |

NOTE.—The past tense of a transitive verb may be used either with the nominative or agent case of the subject, and in either case agrees with it in person. The forms given for the pronouns of the 1st and 2nd persons plural, are apparently variants from those given above.

PAST—I came.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mo āl-us* | *be āl-is.* |
| 2. | *tu āl-o* | *tsõ āl-it.* |
| 3. | *zho āl$^{u}$* | *zhe āl-e.* |

PAST—I went.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mo gās* | *be gē-us.* |
| 2. | *tu gā* | *tsõ gē-it.* |
| 3. | *zho gau* | *zhe gē.* |

### Present Tense.

The present tense is formed by adding the present tense of the auxiliary verb to the future, *e.g.*—

Present—I am doing.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mose thim hõs* | *bese thōn hãs.* |
| 2. | *tuse thē hõ* | *tsõse thiāt hānt.* |
| 3. | *zhuse thēi hõ* | *zhese thēin hã.* |

## List of Verbs.

| Root. | Meaning. | Infinitive. | Pres. Part. | 3rd Sing. Past. | 3rd Sing. Fut. |
|---|---|---|---|---|---|
| *thĕ* | do, make. | *thiōn* | *theihũ* | *thāu* | *thēī.* |
| *ĕh* | come. | *ōn* | *eihũ* | *āl"* | *ēī.* |
| *bŏh* | go. | *bojhōn* | *bōjhũ* | *gāū* | *bōzh.* |
| *khă* | eat. | *khōn* | *khāhũ* | *khiāu* | *khā.* |
| *sŏh* | sleep. | *sōn* | *seihũ* | *sutt"* | *sēi.* |
| *bĕih* | sit. | *bĕōn* | *bĕhũ* | *bĕht"* | *bĕe.* |
| *pīh* | drink. | *pīōn* | *pīhũ* | *piāu* | *pīe.* |
| *wali* | fall. | *waliōn* | *waleihũ* | *walau* | *walei.* |
| *chōk bŏh* | get up. | *chōkbōn* | *chōkbeihũ* | *chōkbil"* | *chōkubei.* |
| *bei* | become. | *beihōn* | *beihũ* | *bil"* | *bei.* |
| *shilā* | be ill. | *shiliōn* | *shilāhũ* | *shilāl* | *shilā.* |
| *uni (?)* | be hungry. | *unzāilōn* | *unzāilhũ* | *unyāil* | |
| *yās* | go on. | | | | |
| *hun bŏh* | get up. | | | | |
| *de* | give. | *deōn* | *deihũ* | *dāu* | *dēī.* |

A question is signified by adding *dā* to the verb, *e.g.*—

*tu ān hõ dā?* Art thou here?

*tsõ ānēhi hānt dā?* Are you just here?

The 1st person plural is not used for the 1st person singular, as in Urdū, nor is the 2nd person plural used for the 2nd person singular as in English.

The present tense of the auxiliary verb has different forms for the masculine and feminine, e.g. *hõ*, he is; *hĩ*, she is.

### Examples.

| | |
|---|---|
| *thõ gōsh kōn hõ?* | Where is thy house? |
| *thõ nõm zhōg hõ?* | What is thy name? |
| *miõ nõm Gafār hõ* | My name is Gafār. |
| *meĩ gāo pashãs hũs* | I have seen the cow. |
| *meĩ dōne pashãs hũs* | I have seen the bullocks. |
| *meĩ vōī piã hũs* | I have drunk water. |
| *thõ vōī pīe hã* | Thou hast drunk water. |
| *ēseĩ krum thāu* | He did the work. |

EXAMPLES—*contd.*

| | |
|---|---|
| *āseĩ dōn" pashau* . . . . . | He saw the bullock. |
| *āseĩ gāo pashau* . . . . . | He saw the cow. |
| *āseĩ dōne pashau* . . . . . | He saw the bullocks. |
| *āseĩ gāwe pashau* . . . . . | He saw the cows. |

## ADVERBS.

| | | | |
|---|---|---|---|
| *chē* | now. | *azha* | above. |
| *karega* | at some time, any time. | *kharte* | below. |
| *nẽ* | not. | *dārõ* | outside. |
| *kare* | when ? | *azhõ* | inside. |
| *kyĕ* | why ? | *lōko* | quickly. |
| *kadāt* | how ? | *chhūt chhūt* | slowly. |
| *anāt* | thus. | *inne* | hither. |
| *adāt* | so. | *āwari* | thither. |
| *ān* | here. | *āniõ* | hence. |
| *sad* | there. | *ādõ* | thence. |
| *kōṇ* | where ? | *āsh* | to-day. |
| *kōṇit* | whither ? | *lōsht* | to-morrow. |
| *kōṇõ* | whence ? | *bilāh* | yesterday. |
| *parāda* | yonder. | *bās* | in the evening. |
| | | *chīd* | the day after to-morrow. |

## POSTPOSITIONS.

| | | | | | |
|---|---|---|---|---|---|
| *õ* | of, | sign of genitive. | *eĩ, si* | by, | sign of agent case. |
| *-t, te, it, at* | to, | sign of dative. | *khaire* | | under. |
| *izh* | | to, at, on, in. | *mazha* | | between. |
| *õ, lo* | | from. | *muthõ* | | before. |
| *ēl* | | near. | *pātõn* | { | behind. |
| *seĩ* | | along with. | | { | after. |

## CONJUNCTIONS.

| | | | |
|---|---|---|---|
| *ge, ga, ha* | and. | *amma* | but. |
| *bara* | then, again. | *si ki* | because, that. |

### Present Tense.

The present tense is formed by adding the present tense of the auxiliary verb to the future, *e.g.*—

**Present—I am doing.**

| | Sing. | Plur. |
|---|---|---|
| 1. | *mose thim hõs* | *bese thōn hãs.* |
| 2. | *tuse thē hõ* | *tsõse thiāt hānt.* |
| 3. | *zhuse thēi hõ* | *zhese thēim hã.* |

## List of Verbs.

| Root. | Meaning. | Infinitive. | Pres. Part. | 3rd Sing. Past. | 3rd Sing. Fut. |
|---|---|---|---|---|---|
| *thĕ* | do, make. | *thiōn* | *theihũ* | *thāu* | *thēi.* |
| *ĕh* | come. | *ōn* | *eihũ* | *āl*$^{u}$ | *ēi.* |
| *bŏh* | go. | *bojhōn* | *bōjhũ* | *gāū* | *bōzh.* |
| *khă* | eat. | *khōn* | *khāhũ* | *khiāu* | *khā.* |
| *sŏh* | sleep. | *sōn* | *seihũ* | *sutt*$^{u}$ | *sēi.* |
| *bĕih* | sit. | *bĕōn* | *bĕhũ* | *bĕht*$^{u}$ | *bĕe.* |
| *pīh* | drink. | *pīōn* | *pīhũ* | *piāu* | *pīe.* |
| *wali* | fall. | *waliōn* | *waleihũ* | *walau* | *walei.* |
| *chōk bŏh* | get up. | *chōkbōn* | *chōkbeihũ* | *chōkbil*$^{u}$ | *chōkubei.* |
| *bei* | become. | *beihōn* | *beihũ* | *bil*$^{u}$ | *bei.* |
| *shilā* | be ill. | *shiliōn* | *shilāhũ* | *shilāl* | *shilā.* |
| *uni* (*?*) | be hungry. | *unzāilōn* | *unzāilhũ* | *unyāil* | |
| *yās* | go on. | | | | |
| *hun bŏh* | get up. | | | | |
| *de* | give. | *deōn* | *deihũ* | *dāu* | *dei.* |

A question is signified by adding *dā* to the verb, *e.g.*—

*tu ān hõ dā?* Art thou here?

*tsõ ānēhi hānt dā?* Are you just here?

The 1st person plural is not used for the 1st person singular, as in Urdū, nor is the 2nd person plural used for the 2nd person singular as in English.

The present tense of the auxiliary verb has different forms for the masculine and feminine, e.g. *hõ*, he is; *hĩ*, she is.

### Examples.

| | |
|---|---|
| *thõ gōsh kōn hõ?* . . . . . | Where is thy house? |
| *thõ nõm zhōg hõ?* . . . . . | What is thy name? |
| *miõ nõm Gafār hõ* . . . . . | My name is Gafār. |
| *meĩ gāo pashãs hũs* . . . . . | I have seen the cow. |
| *meĩ dōne pashãs hũs* . . . . . | I have seen the bullocks. |
| *meĩ vōi piã hũs* . . . . . | I have drunk water. |
| *thõ vōi pīe hã* . . . . . | Thou hast drunk water. |
| *ēseĩ krum thāu* . . . . . | He did the work. |

EXAMPLES—*contd.*

| | |
|---|---|
| *āseĩ dõn" pa<u>sh</u>au* . . . . . | He saw the bullock. |
| *āseĩ gāo pa<u>sh</u>au* . . . . . | He saw the cow. |
| *āseĩ dõne pa<u>sh</u>au* . . . . . | He saw the bullocks. |
| *āseĩ gāwe pa<u>sh</u>au* . . . . . | He saw the cows. |

## ADVERBS.

| | | | |
|---|---|---|---|
| *chē* | now. | *a<u>zh</u>a* | above. |
| *karega* | at some time, any time. | *kharte* | below. |
| *nẽ* | not. | *dārõ* | outside. |
| *kare* | when? | *a<u>zh</u>õ* | inside. |
| *kyĕ* | why? | *lōko* | quickly. |
| *kadāt* | how? | *chhūt chhūt* | slowly. |
| *anāt* | thus. | *inne* | hither. |
| *adāt* | so. | *āwari* | thither. |
| *ān* | here. | *āniõ* | hence. |
| *sad* | there. | *ādõ* | thence. |
| *kõṇ* | where? | *ā<u>sh</u>* | to-day. |
| *kõṇit* | whither? | *lō<u>sh</u>t* | to-morrow. |
| *kõṇõ* | whence? | *bilāh* | yesterday. |
| *parāda* | yonder. | *bās* | in the evening. |
| | | *chīd* | the day after to-morrow. |

## POSTPOSITIONS.

| | | | | | |
|---|---|---|---|---|---|
| *õ* | of, | sign of genitive. | *eĩ, si* | by, | sign of agent case. |
| *-t, te, it, at* | to, | sign of dative. | *khaire* | | under. |
| *i<u>zh</u>* | | to, at, on, in. | *ma<u>zh</u>a* | | between. |
| *õ, lo* | | from. | *muthõ* | | before. |
| *ēl* | | near. | *pātõn* | { | behind. |
| *seĩ* | | along with. | | { | after. |

## CONJUNCTIONS.

| | | | |
|---|---|---|---|
| *ge, ga, ha* | and. | *amma* | but. |
| *bara* | then, again. | *si ki* | because, that. |

[ No. 3.]

# DARDIC SUB-FAMILY. DARD GROUP.

## SHIṆĀ.

### GUREZĪ DIALECT.

*(Sir James Wilson, K.C.S.I., 1898.)*

Ek mushāt dū bāl asil. Si duõ zhõ chunei mālit
*A man-to two sons were. These two from by-the-young to-father*
razhau, 'Bāb, zhabõ mo-te hissa ēik, deh.' Bara sēsi
*said, 'Father, from-the-goods me-to the-share will-come, give.' Then to-them*
zhab būtu bagē dau. Barah zhēk dēzõ patõ, chuno pūch-se
*goods all having-divided he-gave. Then some days after, the-young son-by*
butu jama-thē, dūr mulk-at safar thau; sad tōmu
*all having-collected, a-distant country-to journey he-made; then his-own*
arāmit butu zhab khārich thāu. Zhe seĩ zhu zhab butu khārich
*pleasure-to all goods spent he-did. When by-him that wealth all spent*
thāu, zhu-mulk-azh baṛ drāg hun-bilu. Zhu manuzh ho
*he-had-made, that-country-in great famine happened. That man became*
uniāl. Zho gau zho mulk-õ ekēl nōkar bĕhtu. Zhĕsi chhēnyau
*hungry. He went that country-of to-a-man servant sat. By-him he-was-sent*
tōme chhēchōnj sorõt rāchh. 'Zhuse sōrse khākh dileh akōnt khum
*his-own field-into to-pigs herding. 'What pigs eat husks my-own eating*
thēi-asul.' Bara zhēs khōṇ nẽ dēn asil. Bara zhĕsit fīkruzh
*I-shall-make.' Then they eating not giving were. Then to-him in-thought*
āl, zhĕs razhau, 'Miõ bāb kach tushār nōkar-ōnt tikīh tushār hĩ.
*came, by-him said, 'My father with many servants-to food much is.*
Mo nirōnu mirījim-hõs. Mo chōkubōi tōm bāb-il bōzhim, zhĕsit mōse
*I hungry am-dying. I standing-up own father-to will-go, to-him I*
rāzim, "Vo bāb, mēĩ Khudāi ge tu muthõ gunāi thās. Mo
*will-say, "O father, by-me God and thee before sin I-have-done. I*
zhĕsit laiak nush-is, zhẽs rāzin-bil thõ pūch hũ. Mo tōmi nōkari-hānau
*to-this fit am-not, they will-say thy son it-is. Me own servant-like*
kāli."' Bara chōku-bōi tōmu māl-el ālu. Zhĕse dūr pāshi
*consider."' Then standing-up own father-to he-came. By-him far having-seen*
mālus darbak thē bōsi-dē māchi thau. Hō
*by-father running having-made having-given-embrace kissing he-made. And*
pujh-se mālit razhau, 'Vo bāb, mēĩ Khudāi ge tu muthõ gunāi
*by-son to-father was-said, 'O father, by-me God and thee before sin*

thās. Mo zhĕsit laiak nush-is, zhēs rāzin-bil thõ pūch hũ.' Amma
*done. I to-this fit am-not, they will-say thy son it-is.' But*
mālei tōm nōkarõ-vāri razhau, 'Butizhõ sīē chilakhōī khaliā, zhĕsit
*by-father own servants-towards he-said, 'Of-all good clothes get-out, to-him*
bunyeā; zhĕsẽ hātizh vāzhi viyā, zhĕsẽ pēōnt pāezār bunyāyā; bara bēs
*put-on; his hand-on ring put-on, his feet-to shoes put-on; then we*
khōṇ, khushī thōṇ; si-ki zho miõ pūch mū asul, bara zhinil[u];
*let-eat, pleasure let-make; for this my son dead was, again he-lives;*
lip bilu asul, bara hāt āl.' Zhĕ khush bil[i].
*lost becn was, again to-hand has-come.' They happy became.*

Chē zhĕsõ baṛ pūch chhēchh asul. Zho gōzh-ēl eh nātiōṇ
*Now his great son in-field was. He house-near coming dancing*
bāshōṇ krū pārūd. Ho sēseī ek nokar-kit hōthē khōzhin thau,
*singing noise heard. And by-him a servant-to calling question he-made,*
'Nu zhōg hũ?' Zhĕsi zhĕsit razhau, 'Thõ zhā āl. Thõ bābei
*'This what is?' By-him to-him said, 'Thy brother came. Thy father-by*
khushī thau hũ, siki thõ zhā zhōnu lādu hũ.' Bara sēsit
*pleasure he-made has, because thy brother living got is.' Then to-him*
malāl bilu. 'Mo azhõ nẽ buzhim.' Zhēseī-kār māl darõ āl,
*anger became. 'I inside not will-go.' For-this-cause father outside came,*
zhĕsit madār thau. Zhĕsi jhawāb mālit razhau, 'Chake, mōse
*to-him entreaty he-made. By-him answer to-father he-said, 'Listen, by-me*
ani barzhōnt thēī khidmat thās, meī karĕgĕ thõ razhōṇ-it
*these years-to thy service I-made, by-me at-any-time thy saying-to*
badal nẽ thās, amma thõ zāt mo-te āiõ chhāl nẽ dā,
*contrary not I-did, but thou at-any-time me-to goat kid not thou-gavest,*
siki mo-se tōme shulõ-seī khushī thim; amma kare ālu hũ an[u]
*that I own friends-with pleasure shall-make; but when come is this*
thõ pūch, thõ zhab kanzhĕrõ-seī khyau hũ, thõ zhĕsī-kar bāṛī
*thy son, thy goods harlots-with eaten has, by-thee for-him great*
khushī thā hũ.' Mālus zhĕsit razhau, 'Vo pūch, tu zap
*pleasure made is.' By-father to-him said, 'O son, thou always*
moseī hāno, miõ butu zhab thõ hõ. Lāzim asul, asunt khushī
*with-me art, my all goods thine is. Proper it-was, for-us pleasure*
thōṇ, siki anu thõ zhā mū asul, zhunu bil; lip bil asul,
*making, for this thy brother dead was, living became; lost became was,*
bara hāt ālu.'
*again to-hand came.'*

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## BRŌKPĀ OF DRAS.

According to Drew, the Brōkpā of Dras is the same as the Shiṇā of Astor. Specimens of true Astor Shiṇā have not been received, but I am indebted to the kindness of Mr. R. T. Clarke, I.C.S., for the following Specimens of Dras Brōkpā. They were obtained with considerable difficulty, and allowance must be made for this fact in considering the inconsistencies which appear here and there.

Dras and Astor are much nearer to Kashmir than is Gilgit, and hence the Brōkpā is now and then mixed with Kāshmīrī idioms. Curiously enough, in the conjugation of the verb substantive it seems to have been influenced by the Burushaskī of Hunza-Nagar which lie far to the north beyond Gilgit. It looks as if the inhospitable highlands in which Brōkpā is now spoken were once inhabited by speakers of Burushaskī.

We are fortunate in having ready to our hand a short grammar and vocabulary of Dras Brōkpā on pp. 40 and following of Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on Shiṇā. The following account of the grammar is based partly on this article and partly on the Specimens and List of Words and Sentences given by Mr. Clarke.

**I.—PRONUNCIATION.**—As compared with the Shiṇā of Gilgit, the Brōkpā of Dras shows considerable divergencies of pronunciation. We may note the following points.

As in Gilgit, the vowels *ō* and *ū* are practically interchangeable. A good example is *baskōchōk* or *baskōchūk*, a servant.

Vowels are frequently nasalised for no apparent reason. We may note in this connection that past participles end in *ō* or *au*, and that the *au* is constantly nasalised. Thus, we have both *dau* and *daũ*, he gave. It is possible that, in this case, the nasalisation is a relic of an old neuter gender.

We have noticed that in Gilgit Shiṇā *zh* and *jr* are interchangeable. It is probable that this distinction of spelling indicates a slightly different pronunciation. If that is the case the inconsistencies of spelling observed in the Specimens indicate that the two sounds are liable to be confused. In Dras Brōkpā, there is a similar pair of sounds, which I represent by *zh* and *zhr*, respectively. Shaw describes the latter sound as follows. It is 'intermediate between an *r* and a French *j* or the *z* in "azure"; that is, the *r* is not clearly trilled but slurred over; while the tongue is almost in the position for an *r* a stream of air is passed, without vibration of the tip, between it and the palate. Thus in the word *potzhro*, grandson, the sound is intermediate between *potro* and *potjo* (as in English we may sometimes hear people pronounce the word "trill" almost like "chill")." As in Gilgit Shiṇā, these two sounds are commonly interchanged in the Specimens and List. Often both spellings of the same word are found almost side by side.

Very similarly, as in Gilgit *ch* and *tr* are interchangeable, in Dras Brōkpā there is a pair which I transliterate *ch* and *tshr*, respectively. Again, these two are often confounded, and, moreover, *tr* often appears in the place of *tshr*.

*K* often appears instead of *g*. Thus, *gā*, and, also, becomes *ka* in *dü-bio kā dāi*, two twenties and ten, fifty, but is preserved in *mōrē-gā*, to me also. So we have *kūī*, a country, as compared with Gilgit *gui*. Again, we have *zh̲ōk* or *zh̲ōg* (Gilgit *jék*), what?

*Ch* is optionally interchanged with *sh̲*, as in *puch* or *pus̲h̲*, a son; *pas̲h̲au* (Gilgit *pachēgō*), he saw. In *ts̲hilē* (Gilgit *chīlé*), clothes, it has become *ts̲h* ; similarly Gilgit *chai* becomes *ts̲haī* or *chēī*, a woman.

*Ts* becomes *chh* in *chhō* or *ts̲ō* (Gilgit *ts̲oh*), you.

Gilgit *chh* becomes *ts̲h* in *at̲s̲hī* (G. *achhī*), an eye.

The letter *zh̲* is very common. It is not only often used instead of *zh̲r*, but it also represents a Gilgit *j* in *az̲hā* (G. *ajáh*), up; *zh̲ōk* (G. *jék*), what? and *zh̲ab* (G. *jāb*), property. It represents a Gilgit *s* in *dēz̲hī* (G. *dēsī*), days. It sometimes represents a Gilgit *r*, as in *zh̲ō*, he.

Aspirated consonants are more common than in Gilgit. Thus we have both *khā* and *kā* (Gilgit *ká*), eat. Note the form *uthilō*, not *uṭhilō*, he arose. The spelling with a dental *th* also occurs in the corresponding Kāshmīrī root *wŏth*.

**II.—NOUNS.—Gender.**—There are several instances of the feminine. We may quote *dēr*, the belly; *zh̲us̲h̲*, anger; *sh̲ūrā*, rejoicing; *tikī*, a loaf (2nd Specimen). As pointed out above, the nasalised participles in *aũ* may possibly be remains of an old neuter gender.

**Number.**—The singular number is emphasised by adding *ek*, one, to the end of a word. In such cases the *e* is elided after a vowel, and the remaining *k* may be taken as the equivalent of the indefinite article. Thus, *baskōchō-k*, a servant; *angēlu-k*, a ring; *ēs̲h̲ā-k* or *ēchhā-k*, a day, one day.

The plural ends in *ē* or *ī*. I have not discovered any rule as to which is to be employed. The following examples of plurals occur in the List and Specimens. We do not know the singular forms in all cases. *Dīz̲h̲ārē* (sing. *dī*), daughters; *zh̲akōrē*, men; *dōnē* (sing. *dōnō*), bulls; *gāvē* (sing. *gāō*), cows; *chhurē* (sing. *chhurē*), deer; *bōs̲h̲ē*, kisses; *ts̲hilē*, clothes; *krumē*, works; *ãs̲hpī* (sing. *ãs̲hp*), horses; *sh̲ũī* (sing. *sh̲ũ*), dogs; *s̲hunī*, swine; *baskōchī* (sing. *baskōchō*), servants; *paizārī*, shoes. As regards *zh̲akōrē*, it looks as if this word (List No. 124) is really a dative plural, which is erroneously shown as a nominative. The List also shows *bābō*, a father, as making its nominative plural *bābai* or *bālēlā*. If these forms are correct, *bābai* is probably another way of spelling *bābō*. The other I am unable to explain. It looks like a Pas̲hai, not a S̲hiṇā, form.

**Case.**—The Brōkpā of Dras has two forms of the Agent case, one ending in *sā* or *sē*, which I call Agent I, and another ending in the singular in various vowels, generally *ī*, and in the plural in *zh̲ā* or *zh̲ē*. The latter I call Agent II. Agent I is used for the subject of a transitive verb in all tenses except the past. Agent II is used for the subject of a transitive verb in the past tense. The terminations *sā* and *zh̲ā* are those given by Shaw. The Specimens and List have regularly *sē*. They have both *zh̲ā* and *zh̲ē* for the Agent II.

The following paradigms of declension are based on those given by Shaw:—

*Esẖ* or *ezẖ*, a ewe.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *esẖ* or *ezẖ* | *ezẖē.* |
| Agent I. | *esẖ-sā* (*-sē*) | *ezẖē-sā* (*-sē*). |
| Agent II. | *ezẖu* | *ezẖē-zẖā* (*-zẖē*). |
| Acc. | *ezẖu* | *ezẖō.* |
| Dat. | *ezẖu-rē* | *ezẖō-rē.* |
| Abl. | *ezẖu-zẖō* | *ezẖē-zẖō.* |
| Gen. | *ezẖō* | *ezẖō.* |
| Loc. | *ezẖu-zẖā* (or *-zẖē*) | *ezẖē-zẖā* (or *-zẖē*). |

*Āi*, a she-goat.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *āi* | *āiē.* |
| Agent I. | *āi-sā* (*-sē*) | *āiē-sā* (*-sē*). |
| Agent II. | *āiō* | *āiē-zẖā* (*-zẖē*). |
| Acc. | *āi* | *āiō.* |
| Dat. | *āi-rē* | *āiō-rē.* |
| Abl. | *āi-zẖō* | *āiē-zẖō.* |
| Gen. | *āiō* | *āiō.* |
| Loc. | *āi-zẖā* (or *-zẖē*) | *āiē-zẖā* (or *-zẖē*). |

*Gōzẖr*, a house.

| | Singular. | Plural. |
|---|---|---|
| Nom. | *gōzẖr* | *gōzẖrī.* |
| Agent I. | *gōzẖr-sā* (*-sē*) | *gōzẖrī-sā* (*-sē*). |
| Agent II. | *gōzẖrī* | *gōzẖrī-zẖā* (*-zẖē*). |
| Acc. | *gōzhr* or *gōzhr-rē* | *gōzẖrō* or *gōzhrō-rē.* |
| Dat. | *gōzẖr-rē* | *gōzẖrō-rē.* |
| Abl. | *gōzẖr-zẖō* | *gōzẖrī-zẖō.* |
| Gen. | *gōzẖrō* | *gōzẖrō.* |
| Loc. | *gōzẖr-zẖā* (or *-zẖē*) | *gōzẖrī-zẖā* (or *-zẖē*). |

The above declensions are not quite identical with those given by Mr. Shaw, as I have made a few alterations on the strength of the language of the Specimens. On the other hand they do not, as will be seen from the following remarks, altogether agree with the Specimens. I shall now discuss each case separately.

**Agent I.**—With pronouns the termination *sē* is almost the only one used in the Specimens. There is only one occurrence of a noun in this case. Here the termination is *sū*, not *sē*, and *sū* also occurs once as the termination of the Agent I of a pronoun. The two examples are *mālō-sū grun diũ*, the father is giving a feast, and *mū-sū khūsẖī thiam-bilī*, I might have made rejoicing. In the latter example, *thiam* is in the present-future.

**Agent II.**—Wherever a singular substantive occurs in this case it ends in *ī*. Thus, *mālī daũ*, the father gave; *bālī razhau*, the son said. For the plural we have *renō-zhā kutiē*, they struck; *senō-zhā shūrā thiē*, they made merry. In the second Specimen, we have *Baghdūrō-jē khīlī*, Baghdūr ate. Here *jē* is simply another way of spelling *zhē* (see the locative, below), and the noun is put in the plural, apparently as an honorific form.

**Accusative.**—According to Shaw the accusative of *ezh* is *ezhu*, while in the case of the other two nouns it is the same as the nominative or as the dative. In every case in which the accusative of a noun substantive occurs in the Specimens, it is the same as the nominative.

**Instrumental.**—Shaw gives no form for this case. Two instances of the instrumental occur in the Specimens, *viz.*:—*shūra-ī-tā*, with joy (he would have filled his belly), and *ghās-rē*, (he would have filled his belly) with grass. In the first instance, *tā* has been added to the agent. The second instance is the same in form as the dative.

**Dative.**—This is usually formed by adding *rē* (compare Persian *rā*, and Gilgit *té*), before which a noun ending in *ō* drops its final letter. Thus, *bābō*, a father, dative *bāb-rē*; *mālō*, a father, dative *māl-rē*; *manuzhō*, a man, dative *manuzh-rē*. Other instances of this case are *dīzhā-rē*, to a daughter; *baskōchōk-rē*, to a servant (in which the final *ō* of *baskōchō* is protected by the *k* suffixed). In the plural we have *bābō-rē*, to fathers; *dīzhārō-rē*, to daughters. Sometimes (compare Gilgit *ké*) we have a *ka* inserted before the *rē*. Thus, *mushā-ka-rē*, to a man (there were two sons); *kūī-ka-rē*, (he went) to a (far) country; *razhā-ka-rē*, to (thy) order (I did not do disobedience). This *ka*, like the *k* in *baskōchōk-rē*, is the suffix of the indefinite article. In one case *rē* is weakened to *rī*, *viz.*:—in *tū-rī*, (I have sinned) to (*i.e.* before) thee. The Gilgit suffix *té* appears in *khudāī-tē*, (I have sinned) to (*i.e.* before) God. In *mālē-lī bōzhum*, I will go to (my) father, unless *mālē-lī* is a copyist's slip for *mālētē*, *rē* or *rī* has become *lī*. After verbs of saying, the dative of the person addressed sometimes takes *warī*, near. Thus, *mālī razhau baskōchō-warī*, the father said to the servants (plural); *razhau mālē-warī*, or *razhau māl-rē*, he said to the father. In *mālē-warī*, *mālē* is for *mālai*, the Gilgit genitive.

**Locative.**—It will be convenient to consider the locative before the ablative. Shaw makes it end in *rē*, like the dative, but in the List and Specimens it always ends in *zhē* or *zhā* (also spelt *jē* or *jā*). It will be noticed that, in the plural, the Agent II takes the same termination. Examples of the locative are *gōsh-zhē*, in the house; *zhaũ-zhā*, in a country; *kūī-zhā*, (he sent him) into a field; *tshrēsh-zhā*, (the elder son was) in the field. With this termination we may compare the Gilgit *ajé* or *'jé*, or, perhaps, the Gilgit *rō*, with change of *r* to *zh*.

**Ablative.**—The typical letter of the ablative is *ō*. The most common suffix is *zhō* or *jō*, which is connected with the *zhē* of the locative. Thus, *bābē-zhō*, from the father; *kupē-zhō*, from the well; *vanyō-jō*, from a shopkeeper; *ashe-zhō*, from him. In the plural, we have *bābē-zhō*, from fathers. *Kachō*, from near, also occurs, as in *dīzhā-kachō*, from the daughter; *manuzhē-kachō*, from a man; *dīzhārē-kachō*, from daughters; *bābrē-kachō*, from fathers. *Tō* is also used, as in *tā-tō*, thereafter, then; *sādō-tō*, afterwards; *bābrē-zhā-tō*, from in the fathers (an ablative of a locative); *zhakō-zhā-tō*, from

among the men; *senē-zhā-tō*, from among them; *tshrēshī-zhā-tō*, from in the fields. It will be noticed that, as in Gilgit, the ablative suffix is, in the singular, added in the oblique form, and, in the plural, to the nominative. The same is true of the locative and of the Agent II plural.

**Genitive.**—Shaw makes the genitive, both singular and plural, end in *ō*, and this has been reproduced in the above paradigm. We have examples of this in (List No. 223) *thō bābō gōzhr-zhē*, in your father's house; *Kashirō shīsh*, a Kāshmīrī's head (Specimen II); *ēchhākō safar*, a journey of one day; *umrō safar*, a journey of a lifetime. Several different forms of the genitive are given in the grammatical portion of the List. Thus, we have the Gilgit termination *ai* in *bābai*, of a father; *dīzhai* (also *dīzhō*), of a daughter; *bābēlai*, of fathers. In No. 116, 'of daughters' is translated *dīzhārō-rē*, which is evidently a dative of possession. In No. 125, 'of men' is *zhakālī* (cf. the form *mālēlī* of the dative). No. 120 gives *manuzhō gōsh* for 'of a man,' which seems to mean really 'the man's house.'

Other postpositions. *Kāryō* is 'for,' as in *sēsēi kāryō*, for that, therefore.

To give the sense of 'with' we have *-sī nāḷā*. Thus, *baskōchō-sī nālā*, with servants; *parūlō-sī nālā*, with friends; *darīchē-sī nālā*, with harlots. Compare Pañjābī *nāḷ*.

*Kachō*, from near, has already been mentioned. *Waryō*, connected with *warī*, the sign of the dative, has the same meaning.

**Adjectives.**—Shaw states that adjectives do not seem to change for gender. There are, however, several instances in the List and Specimens in which we see adjectives changing when in agreement with a feminine noun. On the other hand they do not seem to change usually for number or case. We may quote the following examples:—*siō manuzhō*, a good man; *sī chēī*, a good woman; *siō zhakōrē*, good men; *sī chē*, good women; *kachī mulai*, a bad girl; *siō manuzhē kachō*, from a good man; *miõ māl-rē*, to my father. In *thānē baskōchō-sī nālā*, with thy servants, the adjective *thānō* has changed for number. Other examples will be found under the head of participles. Comparison is made as in Gilgit.

III. PRONOUNS.—Shaw gives the following forms for the pronoun of the first person. I have added a few forms occurring in the Specimens:—

*Mõ*, I.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *mõ* | *bē* |
| Agent I. | *mõ-sā* (*-sē*), *mū-sū* | *bē-sā* (*-sē*) |
| Agent II. | *mī* | *assō-zhā* (*-zhē*) |
| Acc. | *mõ* | *assō* |
| Dat. | *mõ-rē* | *assō-rē* |
| Abl. | *mõ-zhō* | *assō-zhō* |
| Gen. | *miõ* | *assō* |
| Loc. | *mõ-zhā* (*-zhē*) | *assō-zhā* (*-zhē*) |

There is also a possessive pronoun, *miānō* or *miã̃nō*, my, mine, and *assānō*, our. In the Specimen we have *mōī*, used as a feminine possessive pronoun in *zhōg mōī hã̃k*, what is mine. *Bē*, we, corresponds to the Gilgit *béh*, while *miānō* and *assānō* must be compared with the Kāshmīrī *myón*$^{u}$ and *són*$^{u}$. *Mū-sū* occurs in the Parable in *mūsū thiambilī*, I might have made.

The declension of the pronoun of the second person is as follows :—

*Tū*, thou.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *tū* | *tsō*, (fem.) *tsī* |
| Agent I. | *tū-sā* (*-sē*) | *tsō-sī* (*-sē*) |
| Agent II. | *tō*, *thō* | *tsō-zhā* (*-zhē*) |
| Acc. | *tū*, *thō* | *tsō* |
| Dat. | *tū-rē*, *tū-rī* | *tsō-rē* |
| Abl. | *tū-zhō* | *tsō-zhō* |
| Gen. | *tō*, *thō*, *tūī* | *tsō*, *tsōĩ̃* |
| Loc. | *tū-zhā* (*-zhē*) | *tsō-zhā* (*-zhē*) |

There is a possessive pronoun, *thānō* or *tānŏ*, thy, thine, and *tsānō*, your. In the Specimens the singular forms are generally *thō*, *thānō*, etc., while Shaw always gives *tō*, *tānō*, etc. Forms beginning with *ts* are often spelt with *chh*. Thus, *chhō*, *chhā*, *chhānō*, etc. In the Specimens we have two forms of the genitive in agreement with feminine nouns. They occur in the phrases *thaī khidmat thās*, I did thy service ; *thaī razhā-ka-rē*, to thy command ; *zhōg mōī hã̃k*, *thēī bil*, what is mine, is thine. *Tū-rī*, as a dative, has been discussed under the head of the dative of substantives. With *tsō* and *chhānō* compare the Kāshmīrī *ts*$^{a}$*h*, thou, *chyón*$^{u}$, thy. The plural *tsō* has a feminine *tsā*. I have only met this form in the nominative. It probably occurs in all cases as in Gurēzī Shiṇā.

The pronoun of the third person is identical with the Demonstrative pronouns. There are several of these. The Proximate Demonstrative pronoun is *nō* or *anō*, this, he, she, it. *Nō* is thus declined :—

*Nō*, this, he, she, it.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *nō*, *nū* ; fem. *nī* | *nī* |
| Agent I. | *nō-sā* (*-sē*), *nū-sā* (*-sē*), fem. *nī-sā* (*-sē*) | *nī-sā* (*-sē*) |
| Agent II. | *nisī* | *ninō-zhā* (*-zhē*) |
| Acc. | *nisē* | *ninō* |
| Dat. | *nisē-rē* | *ninō-rē* |
| Abl. | *nisē-zhō* | *ninō-zhō* |
| Gen. | *nisŏ*, *nisēi* | *ninō* |
| Loc. | *nisē-zhā* (*-zhē*) | *ninō-zhā* (*-zhē*) |

*Anō* is declined in exactly the same way. Thus, *anō ãshp-rē*, to this horse; *anī rōpai*, this rupee; *anī krumē*, these works. Compare *anyõ̃*, from here.

There are several forms of the remote demonstrative pronoun, that, he, she, it. They no doubt have different meanings, as in Gilgit Shiṇā, but no materials are available for distinguishing the various shades. The simplest form is the pronoun *sō*, of which the following instances appear in the Specimens :—

Sing. Nom. *sō*, as in *sō tshrēshī-zhā-tō ālō*, he came from in the fields.

Agent II. *sēsī*, as in *sēsī chhakrē*, he wasted.

Dat. *sēsā-rē*, as in *sēsā-rē zhē-gā-nā nē mutō*, to him nothing remained. *Sēsā* is here evidently another form of *sēsē*. Compare *zhā* and *zhē*.

Gen. *sēsṓ*, as in *sēsō bāṛō bāl*, his eldest son; *sēsēi*, as in *sēsēi mālō drō khātō*, his father came outside.

Plur. Agent II. *senō-zhā*, they (made merry).

Abl. *senē-zhā-tō*, from among them (the younger said to the father).

As an adjective, we have *sē zhaũ-zhā*, in that country; *sō wakhsā*, at that time; *sē būṛō-rē*, to them all.

Very similar are the forms of a pronoun *ō*, *au*, or *āō*. Thus :—

Sing. Nom. *ō*, *au*, *āō*; fem. *ā*. Thus, *ō bai-hãõ̃*, he is sitting; *au kēsē-zhō mulīgayā*, from whom did you buy that?

Acc. The same as the nominative when used as an adjective, as in *ā rōpai aṛē*, take that rupee. Otherwise we have *asē*, as in *asē siō-thē kutētātō*, after having beaten him well.

Dat. *asē-rē*, as in *anī rōpai asē-rē dē*, give this rupee to him.

Abl. *asē-zhō*, as in *ā rōpai asē-zhō aṛē*, take that rupee from him.

Gen. *asō phiā-jē*, on his back; *asō bāl*, (I have beaten) his son.

Plur. Gen. *ānō*, of them (List).

The Gilgit *rō*, he, she, it, that, is also used. It has a feminine throughout, and is thus declined :—

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| Nom. | *rō* | *rē* | *rē* | *rā* |
| Agent I. | *rō-sā*, (*-sē*) | *rē-sā*, (*-sē*) | *rē-sā*, (*-sē*) | *rā-sā*, (*-sē*) |
| Agent II. | (?) *rōsī* | *rēsī* | *renō-zhā*, (*-zhē*) | *ranō-zhā*, (*-zhē*) |
| Acc. | (?) *rōsẽ* | *rēsē* | *renō* | *ranō* |
| Dat. | (?) *rōsē-rē* | *rēsē-rē* | *renō-rē* | *ranō-rē* |
| Abl. | (?) *rōsē-zhō* | *rēsē-zhō* | *renō-zhō* | *ranō-zhō* |
| Gen. | (?) *rōsō* | *rēsō* | *renō* | *ranō* |
| Loc. | (?) *rōsĕ-zhā*, (*-zhē*) | *rēsē-zhā*, (*-zhē*) | *renō-zhā*, (*-zhē*) | *ranō-zhā*, (*-zhē*) |

Shaw gives no forms for the Acc., Dat., Abl., Gen. and Loc., Sing. Masc. *Resānō* occurs as a Gen. Sing. Masc. in the List of words (Nos. 27 and 28). It is really a possessive pronoun like *miānō*, mine, etc. No other form of this pronoun occurs in the List or Specimens, but there is a pronoun *zhō*, he, which is probably a dialectic form of it. It is not given by Shaw, but the following instances occur in the first Specimen :—

| | |
|---|---|
| Sing. Nom. | *zhō rutō bōī iphālō*, he arrived safe and sound. |
| Dat. | *zhēs-rē banyā*, put ye on him. |
| Gen. | *zhēsānō aluk*, his portion. |
| | *zhēsānī dēr* (fem.), his belly. |

Finally, there is a pronoun, *perō* or *perau*, he, she, it, that. Shaw shows it as a plural, *viz.* :—*perō*, they, gen. plur. *perānō*, their, which is also used as a base for the oblique cases. The following forms occur in the List :—

| | |
|---|---|
| Sing. Nom. | *perau* or *perō* (No. 26). |
| Agent I. | *perau-sē*, as in *perau-sē tiras charēyã̃*, he is grazing cattle. |
| Agent II. | *perāsī*, as in *perāsī kutau*, he struck. |
| Gen. | *perāsō*, as in *perāsō jā sā-jō zhōṛaũ haũ*, his brother is taller than his sister. |
| Plur. Nom. | *perā* (No. 29). Possibly this is feminine, or it may be another spelling for *perē*, as *zhā* is for *zhē*. |
| Agent II. | *perānō-zhē*, as in *perānō-zhē kutiē*, they struck. |

The genitive, *perānō*, their, given by Shaw, is evidently one of the set of possessive pronouns. To recapitulate, these possessive pronouns are as follows :—

| | | | | | |
|---|---|---|---|---|---|
| *miānō*, | *miã̃nō*, | mine. | *assānō*, | | ours. |
| *thānō*, | *tānō*, | thine. | *tsānō*, *chhānō*, | | yours. |
| *resānō*, | *zhēsānō*, | his. | *renānō*, *perānō*, | | theirs. |

There is no instance of a Reflexive pronoun in the List or Specimens. Shaw gives the Gilgit *tomō*.

The Relative pronoun is *kē*, who, and the Interrogative is *kōĩ̃*, who ? In the remaining cases of the singular they are identical in form. Thus: —

| | |
|---|---|
| Nom. | *kē*, who ; *kōĩ̃*, who ? |
| Agent I. | *kē-sā* (*-sē*) |
| Agent II. | *kēsī* |
| Acc. | *kēsē* |
| Dat. | *kēsē-rē* |
| Abl. | *kēsē-zhō* |
| Gen. | *kēsō* |
| Loc. | *kēsē-zhā*, (*-zhē*) |

No instances of the plural occur in the List or Specimens, nor is that number given by Shaw.

The neuter Interrogative pronoun is *zhōk* or *zhōg*, what? Shaw does not mention it. The following forms appear in the Specimens :—

*anī zhōg krumē haũ*, what works is (*i.e.* are) these ?

*zhōbaī bilī*, what became. Here *zhōbaī* appears to be a feminine, but I confess that I do not understand it.

'Why?' is *zhōk-rē thēõtō*, literally, 'making for what?'

Other pronominal forms are *kachā* or *kachāk*, how much? how many? *zhē-gā* or *zhē-gā zhē-gā*, anything.

IV.—VERBS.—

**A. Auxiliary Verbs and Verbs Substantive.**—The present and past tenses of the Verb Substantive closely follow the Shiṇā of Gilgit. In the present tense the letter *n* is liable to be weakened to a mere nasalisation of the succeeding vowel. The present is conjugated as follows:—

'I am,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ hānōs* or *hãs* | *mõ̃ hānis, haîs* | *bē hānis* or *hãs* | *bē haîs* |
| 2 | *tū hānō, hāõ̃* | *tū hānī, haĩ* | *tsō hānet, hãt* | *tsā haĩt* |
| 3 | *rō hānō, hāõ̃, haũk* | *rē hānī, haĩ* | *rē hã̃, hãk* | *rā haniē* (? *hāniē*) |

Another word for 'is' is *thēnā*, apparently a plural for a singular, and probably meaning literally 'they make.' It occurs in *thānō nōm zhōk thēnā*, what is your name? (List No. 220). Compare the Gawarbati *thana*.

The Past tense is conjugated as follows:—

'I was,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ āsilus, āsilōs* | *mõ̃ āsiliis* (or *-līs*) | *bē āsiles* | *bē āsilies* |
| 2 | *tū āsilō* | *tū āsiliē* (or *-lī*) | *tsō āsilet* | *tsā āsiliet* |
| 3 | *rō āsilō* | *rē āsiliē* (or *-lī*) | *rē āsilē* | *rā āsiliē* |

I have not come across any forms corresponding to the Gilgit *asus*, etc.

The verb 'to become' is irregular in some of its forms. I give the following conjugation, which is founded on that of Shaw, with additions from the List and Specimens. When no feminine form is shown it is the same as the masculine.

## Present-Future, 'I become,' 'I shall become.'

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *bom* | ..... | *bon* | ..... |
| 2 | *bēsh* | ..... | *bāt* | *bātē* |
| 3 | *bēī* | ..... | *ben* | *benī* |

## Present Definite, 'I am becoming,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *bomōs* | *bomiis* | *bonas* | ..... |
| 2 | *bē, bēsh* | ..... | *bāt* | ..... |
| 3 | *benō* | *benī* | *benā* | (?) *benā* |

## Imperfect, 'I was becoming,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *bomālōs* | *bomāliis* (or *-līs*) | *bonāles* | *bonālies* |
| 2 | *biālō* | *biāliē* (or *-lī*) | *biālet* | *biāliet* |
| 3 | *bialō* | *biāliē* (or *-lī*) | *benālē* | *benāliē* (or *-lī*) |

## Past, 'I became,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *bilōs* | *biliis* (or *-līs*) | *biles* | *bilies* |
| 2 | *bilō* | *biliē, bilī* | *bilet* | *biliet* |
| 3 | *bilō, bil* | *biliē, bilī* | *bilen, bilē* | *bilien, biliē, bilī* |

Pluperfect, 'I had become,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *bilālōs* | *bilāliis* (or *-līs*) | *bilāles* | *bilālies* |
| 2 | *bilālō* | *bilāliē* (or *-lī*) | *bilālet* | *bilāliet* |
| 3 | *bilālō* | *bilāliē* (or *-lī*) | *bilālē* | *bilāliē* (or *-lī*) |

Infinitive : *bōnō* or *bēōnō*, to become. Also, as a future participle, to be become.
Conjunctive Participle : *bōī*, *bē*, having become.
Gerund : *bē-tō*, on having become.
Imperative : *bē*, become thou.

The form of the past tense of this verb looks as if it had been affected by the influence of the Burushaskī of Hunza-Nagar. Compare the Burushaskī *bilah*, it is. Similarly, as will be seen in the following examples, *bil*, literally 'he became,' is used to mean 'he is.'

The following examples of this verb occur in the List and Specimens :—

*Tū kachō-gā bilōs gunāhgār*, before thee also I became a sinner.
*Zhōg mōī hā̃k, thēī bil*, what is mine is (lit. became) thine.
*Kachā barsh bil*, how many years is (*i.e.* are) there, how old is (this horse) ?
*Mudā bilō*, he became needy.
*Ēshāk zhōbaī bilī*, one day what happened ? *khūshī thiam-bilī*, rejoicing might have been made by me.
*Shūrā bēōnī shā asilī*, joy to be become was proper, it was proper to rejoice.
*Hun bōī ras bilō*, having become erect, he started ; *i.e.* he stood up and started.
*Dēzhī tshēk bilā-bētō*, on a few days having become, *i.e.* having passed.

**B. Active Verb.**—The conjugation of the finite verb follows Gilgit Shiṇā in its main principles. As already pointed out, there are two forms of the Agent case, one employed before all tenses of a transitive verb except the past tense and those formed from it, and the other used before the past tense of a transitive verb and those tenses which are formed from it. Neuter verbs, of course, have the subject in the nominative.

The following is the conjugation of the transitive verb *kutinō*, to strike :—

Infinitive : *kutinō*, or *kutyōnō*, to strike.
Present Participle : *kutiẽstō*, striking.
Past Participle : *kutō* or *kutau*.
Future Participle : *kutyōnō*, to be struck, fit to be struck.
Conjunctive Participle : *kutē*, having struck.
Gerund : *kutē-tō*, *kutē-tā*, *kutē-tā-tō*, on having struck.

The Infinitive almost always ends in *ōnō*, not in *oiki* as in Gilgit. *Ōnō* is evidently connected with the Kāshmīrī form ending in *unu*. Other examples are *charyōnō*, (he sent him) to feed (swine); *thēōnō*, (fit) to make (me thy son). A dative occurs in the same meaning in the form *thēõ̃nā-rē*, (fit) for making (me thy son). Two examples of an infinitive with *k* are, however, found in the Specimens, as verbal nouns. They are *talmōk*, dancing, and *siwmōk*, singing.

No example of the Present Participle occurs in the Specimens. The form given in the List is taken from Shaw. With the termination *stō*, we may compare the common termination *stē*, *stai*, *stā*, of the Kāfir languages.

The Past Participle ends in *ō* or *au*. The latter is sometimes nasalised. Thus, *kutaũ*. Examples will be found under the past tense, the third person singular of which is identical with the past participle.

The Future Participle is the same in form as the Infinitive, but is an adjective. It has the force of the Latin Gerundive, and means 'what is to be struck,' etc. Like the infinitive it is evidently connected with Kāshmīrī. Two examples occur in *shūrā thēōnī shūrā bēōnī shā āsilī*, it was proper to make rejoicing and to become joyful. Here *shūrā*, rejoicing, is feminine, and *thēōnī* and *bēōnī* are adjectives agreeing with it, the sentence, translated literally, being 'rejoicing to be made, rejoicing to be become, was proper.'

The following additional examples of the Conjunctive Participle occur in the Specimens:—*baghē*, having divided; *kharchī thē*, having made expenditure.

Most of the examples of the Gerund which are found in the Specimen are gerunds of neuter verbs. I give them here for the sake of convenience. The following examples occur:—*gē-tā-tō*, on going; *bē-tō*, on having become; *iphõ̃-tō*, on having reached; *thēõ̃-tō*, on having made, *i.e.* on having said (twice in this sense).

Imperative: *kutē*, strike thou; *kutyā*, *kutiā*, strike ye.

Other examples (both transitive and intransitive verbs) are *bō* or *bōzhē*, go thou; *khē* or *kē*, eat thou; *bai*, sit thou; *ē*, come thou; *bē*, become; *mirīsh* or *mirīzh*, die; *dē*, give; *thē*, do; *aṛē*, take (List No. 235); *chhurē*, keep.

*bōzhā*, go ye; *diā*, give ye (No. 227); *banyā*, put ye on (clothes); *shiā*, put ye; *khā*, eat ye; *piā*, drink ye; *thiā*, make ye.

Present-Future, 'I strike,' 'I shall strike,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃-sē kutem* | ..... | *bē-sē kutōn* | ..... |
| 2 | *tū-sē kutē, kutēsh* | ..... | *tsō-sē kutiāt* | *tsā-sē kutiāt* |
| 3 | *rō-sē kutēī* | *rē-sē kutīī* | *rē-sē kuten* | *rā-sē kuten* |

In the first person singular, the vowel of the last syllable varies, and I have not noted any rule on the subject. Examples are *bōzhum*, I will go; *razam*, I will say.

Present Definite, 'I am striking,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃-sē kutēmus, kutmus* | *mõ̃-sē kutēmis, kutmis* | *bē-se kutōnas* | ..... |
| 2 | *tū-sē kutāõ̃, kutaũ* | (?) *tū-sē kutaĩ* | *tsō-sē kutiāt* | *tsā-sē kutiāt* |
| 3 | *rō-sē kutēnō, kutẽũ* | *rē-sē kutēnī* | *rē-sē kutēnā, kutyōnā* | *rā-sē kutēnī* |

Other examples of this tense are *mirīzhīmus*, I am dying; *beaũ*, he sits, he lives (List No. 233); *aũ*, he comes (No. 239); *diũ*, he is giving (a feast). Most of these are neuter verbs, but are here given for the sake of convenience. In *charēyã̄*, he is grazing (List No. 229), we have a slightly varying form of the third person singular. Compare the Gilgit *chareiānū*.

Imperfect, 'I was striking,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃-sē kutemālōs* | *mõ̃-sē kutemālīs* | *bē-sē kutōnāles* | *bē-sē kutōnālies* |
| 2 | *tū-sē kutālō* | *tū-sē kutāliē* (or *-lī*) | *tsō-sē kutiālet* | *tsā-sē kutiāliet* |
| 3 | *rō-sē kutēlō* | *rē-sē kutēliē* (or *-lī*) | *rē-sē kutenālē* | *rā-sē kutenāliē* (or *-lī*) |

No examples of this tense occur in the Specimens.

In the Brōkpā of Dras the tenses formed from the past participle do not take the suffix *ēgā*, as in Gilgit Shiṇā. The Past tense is formed directly from the past participle, the third person singular being identical with it. The latter ends in *ō*, *au* or *aũ*, all of which are merely varieties of spelling, unless *aũ* is, as is possible, a relic of an old neuter gender.

The other forms will be learnt from the following paradigm:—

Past, 'I struck,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mī kutās* | *mī kuties, kutīs* | *assō-zhā kuties* | *assō-zhā kuties* |
| 2 | *tō kutā* | *tō kutē* | *tsō-zhā kutiet* | *tsā-zhā kutietī* |
| 3 | *sēsī kutō, -au, -aũ* | *rēsī kutī* | *renō-zhā kutiē* | *ranō-zhā kutiē* |

According to Shaw, some verbs form the first person masculine singular in *ōs* instead of *ās*, and also terminate the second person masculine singular with *ō* instead of *ā*. There are no instances of this occurring in the case of transitive verbs in the List or Specimens, but some intransitive verbs form the first person masculine singular in *us*, and the second person masculine singular in *ō*. See below, under the head of intransitive verbs.

Examples of this tense are *diās*, I gave (List No. 228); *thās*, I did (sin); *mulī-gayā*, thou boughtest (No. 240); *nē dā*, thou didst not give (a kid); *razhau*, he said; *dau* or *daũ*, he gave; *chhakraũ*, he wasted; *pashau*, he saw; *nirā dashṭaũ*, he felt compassion; *bōzhē* (plur. masc.) *dau*, he gave kisses; *thau* or *thaũ*, he did (in the

second Specimen, *tōlam thau*, she made weighment); *parūdō*, he heard; *khuẓhau*, he asked; *sēsī ẓhab būṛō chhakrē* (apparently for *chhakriē*), by him all things were wasted (the grammar of this sentence is obscure); *shūrā thiē*, they made rejoicing (*shūrā* is feminine).

In the second Specimen *shātīs* is translated both 'he remained' and 'she sat.' Similarly in the same Specimen, we have *dē-shātīs*, he put, and also 'he remained.' I am unable to analyse these forms. They all look like first persons feminine.

The Pluperfect is also used with the meaning of the Perfect. It is thus conjugated:—

Pluperfect, 'I had struck,' 'I have struck.'

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mī kutālōs* | *mī kutālīs* | *assō-ẓhā kutiāles* | *asso-ẓhā kutiālies* |
| 2 | *tō kutālō* | *tō kutāliē* (or *-lī*) | *tsō-ẓhā kutiālet* | *tsā-ẓhā kutiāliet* |
| 3 | *sēsī kutālō* (or *-au* or *-aũ*) | *rēsī kutāliē* (or *-lī*) | *renō-ẓhā kutiālē* | *ranō-ẓhā kutiāliē* (or *-lī*) |

This tense is frequently employed in the sense of a simple past, when the action happened some time back. Examples of it are *gayālus*, I bought (No. 241); *singālaũ*, he collected; *vēālō*, he sent; *nē diālī*, no (one) gave (him anything, *ẓhēgā*, anything, being treated as a feminine); *khīlī*, he ate (bread, fem.) (2nd Specimen).

Several of the above examples show that the third person of the Past and Pluperfect tenses of transitive verbs agrees with the object in gender. This is denied by Shaw. In the other tenses the subject is in the Agent I case, which appears to be now but a simple variety of the nominative, and the verb does not agree with the object in gender.

As an example of the conjugation of an intransitive or neuter verb, I give the verb *bōẓhōnō*, to go. It will be observed that, as usual, this verb is irregular in its past tense.

Infinitive: *bōẓhōnō* (for *boẓhyōnō*), to go.
Present Participle: *bōẓhẽstō*, going.
Past Participle: *gau*, gone.
Future Participle: *bōẓhōnō*, about, or fit, to be gone.
Conjunctive Participle: *bōẓhē*, having gone.
Gerund: *bōẓhē-tō*, *bōẓhē-tā*, *bōẓhē-tā-tō*, on having gone.

No other examples of the Infinitive or of the Present Participle occur in the List or Specimens. Examples of the Past Participle will be found under the Past Tense. An example of the Future Participle *bēōnī* will be found under Transitive Verbs. There are no other examples of the Conjunctive Participle. For the Gerund, we have the examples already given under Transitive Verbs.

Imperative: *bō* or *boẓhē*, go thou; *boẓhā*, go ye.

Other examples are given under the head of Transitive Verbs.

Present-Future, 'I go,' 'I shall go,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ bōzhum* | ..... | *bē bōzhōn* | ..... |
| 2 | *tū bōzhē* | ..... | *tsō bōzhāt* | *tsā bōzhāt* |
| 3 | *rō bōzhēī* | *rē bōzhīī* | *rē bōzhen* | *rā bōzhen* |

Present Definite, 'I am going,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ bōzhumus* | *mõ̃ bōzhumis* | *bē bōzhunas* or *bōnas* | ..... |
| 2 | *tū bōzhāõ̃, bōzhaũ̃* | (?) *tū bōzhaĩ̃* | *tsō bōzhāt* | *tsā bōzhāt* |
| 3 | *rō bōzhĕnō, bōzhōn, bōzhēũ̃*, or *bōzhaũ̃* | *rē bōzhēnī* | *rē bōzhēnā* | (?) *rā bōzhēnī* |

Other examples of this tense will be found under the head of Transitive Verbs.

Imperfect, 'I was going,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ bōzhumālōs* | *mõ̃ bōzhumālīs* | *bē bōnāles* | *bē bōnālies* |
| 2 | *tū bōzhālō* | *tū bōzhāliē* (or *-lī*) | *tsō bōzhālet* | *tsā bōzhāliet* |
| 3 | *rō bōzhālō* | *rē bōzhāliē* (or *-lī*) | *rē bōzhēnālē* | *rā bōzhēnāliē* (or *-lī*) |

No examples of this tense occur in the Specimens.

Past, 'I went,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ gũs* | *mõ̃ gyes* | *bē gyes* | *bē gyēes* |
| 2 | *tū gā* | *tū gyē, gĩ̃* | *tsō gyet* | *tsā gyetī* |
| 3 | *rō gau* | *rē gyē, gī* | *rē gyē* | *rā gyē* |

Other examples of this tense are *yātus*, I went; *mutus*, I remained; *baitō*, thou didst sit (*i.e.* art living) (with me); *baitō*, he sat (*i.e.* dwelt); *k̲hātō*, he came (outside). It will be observed that, in these, the first person singular ends in *us*, and that the second and third person masculine of the same number end in *ō*, not *ā* or *au*.

Pluperfect, 'I had gone,' 'I have gone,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ gālōs* | *mõ̃ gīlīs* | *bē gāles* | *bē gīlies* |
| 2 | *tū gālō* | *tū gāliē* (or *-lī*) | *ts̲ō gālet* | *ts̲ī gāliet* |
| 3 | *rō gālō* | *rē gāliē* (or *-lī*) | *rē gālē* | *rā gāliē* (or *-lī*) |

Other examples are *uthilō*, he arose; *mōālō*, he died; *nōṭōālō*, he was lost; *iphālō*, he was got, he arrived; *ālō*, he came; *ālī* (his sense, fem.) came.

Conditional tenses for all kinds of verbs are formed by adding the syllable *tō* to the simple present or to the pluperfect. This involves certain changes in these tenses, and we get the following forms for the verb *bōzhōnō*, to go.

Present Conditional, 'if I go,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1 | *mõ̃ bõ̃zhētō* | *bē bōzhuntō* |
| 2 | *tū bōzhētō* | *ts̲ō bōzhāttō* |
| 3 | *rō bōzhētō* | *rē bōzhẽ̃tō* |

The above forms appear to be of common gender. At least Shaw, from whom the paradigm is taken, gives no feminine forms, and I have not met any in the course of my reading. In Specimen I we have *purī-tō*, he would have filled.

Past Conditional, 'if I had gone,' etc.

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| 1 | *mõ̃ gālōstō* | *mõ̃ gālāstō* | *bē gālestō* | *bē gālăsetō* |
| 2 | *tū gālōtō* | *tū gālātō* | *ts̲ō gālettō* | *ts̲ā gālātetō* |
| 3 | *rō gyiltō* | *rē gieltō* | *rē gyiltō* | *rā gālātō* |

Transitive verbs form these tenses in exactly the same way. For both, the subject is put into the Agent I case. Thus, *mõ̂-sē kutētō*, if I strike; *tsō-sē kutiāttō*, if you strike; *mõ̃-sē kutālōstō*, if I had struck; *rō-sē kutiltō*, if he had struck.

We may note with regard to these conjugations that, after the *zh* of *bōzhōnō*, an *i* is always omitted. Exactly the same rule applies in Kāshmīrī. Thus, *kutiāt*, you strike, but *bōzhāt*, not *bōzhiāt*, you go.

The only trace of a passive voice in the Specimens is the word *mirīzhīmus*, I am dying. The List gives the force of the passive by a periphrasis. 'I am struck' becomes 'he is striking me,' and so on.

The Negative Particle is *nē*. 'No' is *nush*.

[No. 4.]

# DARDIC SUB-FAMILY. DARD GROUP.

## SHIṆĀ.

(BRŌKPĀ OF DRAS.)

*(R. T. Clarke, Esq., I.C.S., 1899.)*

## SPECIMEN I.

Ek mūshākarē bāl dū asilē. Sēnēzhātō biyālō bālī
*One man-to son two were. Them-among-from the-younger by-the-son*
mālrē razhau, 'mõrē miãnū hissa ōn-haũk baghē
*the-father-to it-was-said, 'me-to my portion to-come-is having-divided*
dēh.' Mālī daũ baghē. Dēzhī tshēk bilā-bētō,
*give.' By-the-father it-was-given having-divided. Days few having-been-on,*
biyālō bālī zhēsānō aluk zhab singālaũ, dūr kūikarē
*the-younger by-the-son his portion property was-collected, far country-to*
gau. Gētātō zhab būrō lūndagī thetāh chhakraũ. Sēsī
*he-went. Going-on property all wickedness doing was-wasted. By-him*
zhab būṛō chhakrē, sē zhaũzhā drāk uthilō. Sēsārē
*property all was-wasted, that country-in famine arose. Him-to*
zhē-gā-nā nē mutō, mudā bilō. Sādōtō sē zhaũzhā
*anything-even-not not remained, needy he-became. Afterwards that country-in*
ēk zhānō chōkilī baskōchō baitō. Sādōtō sēsī kūīzhā zhanglō
*a (?) man (?) near servant sat. Afterwards by-him field-in wild*
shūnī charyōnō vēālō. Shūrāitā zhēsānī dēr purītō
*pigs feeding-for he-was-sent. Gladness-with his belly would-have-filled*
ghāsrē. Sēsārē zhē-gā-zhē-gā nē diālī. Sādōtō sēsārē
*grass-with. Him-to anything-anything not was-given. Afterwards him-to*
naṛiã ālī, 'miõ mālrē kachāk baskōchī hã̃. Sē būṛōrē-gā
*senses came, 'my father-to how-many servants are. Them all-to-also*
tushī tapkhī muchaī; mõ anī mirōnō mirīzhīmus. Mõ miānō
*bellyful comfortably is-spare; I here hungry am-dying. I my*
mālēlī bōzhum. Gētātō razam, "tūrī-gā chhargam
*father-to will-go. Having-gone-on I-will-say, "thee-to-also sin*
thās, Khudāī-tē-gā chhargam thās. Mõ push thēõnārē
*was-done-by-me, God-to-also sin was-done-by-me. I son making-for*
lāiq nē mutus. Chēh thānē baskōchōsī nālā baskōchūk phashtē
*fit not I-remained. Now thy servants with servant-one equal*

chhurē."' Hun bōī ras bilō, mālē warī ālō.
*keep."' Erect having-become set-out he-became, father-of near he-came.*
Mālī dūr pashau, nirā dashṭaũ, darbak aṛau,
*By-the-father at-a-distance he-was-seen, compassion was-felt, running he-took,*
shōtāṛē hatwā, bōshē dau. Tātō bālī razhau
*neck-to hand-putting, kisses were-given. Then by-the-son it-was-said*
mālrē, 'aī mālō, tū kachō-gā bilōs gunāhgār, Khudāī
*the-father-to, 'O father, thee from-near-also I-became a-sinner, God*
waryō-gā bilōs gunāhgār, tūī̃ push thēōnō lāiq nē 'mutus.'
*from-near-also I-became a-sinner, thy son making-for fit not I-remained.'*
Sādōtō mālī razhau baskōchō warī, 'siō tshilē khōī
*Then by-the-father it-was-said the-servants near, 'good robes cap*
arē banyā; ek angēluk aṛē angūzhā
*having-brought put-ye-on(-him); one ring-one having-brought finger-to*
shiā, bara paizārī aṛē zhēsrē banyā.' Mālī
*put-ye-on, and shoes having-brought him-to put-ye-on.' By-the-father*
razhau būṛō warī, 'khā, piā, shūrā thiā. Miõ̃ bāl
*it-was-said all near (i.e. to), 'eat, drink, rejoicing make-ye. My son*
mōālō, kuṭē zhanīlō; nōṭōālō, iphālō.' Tātō senōzhā shūrā
*died, again lived; was-lost, was-got.' Then by-them rejoicing*
thiē. *(?)was-made.*

Sō wakhsā sēsō bāṛō bāl tshrēshzhā asilō. Sō
*That time-at his great son field-in was. He*
shrēshīzhātō ālō grõ̃ ēlē iphālō. Iphõ̃tō talmōk sinmōk
*fields-in-from came house near he-reached. Having-reached dancing singing*
parūdō. Sēsī baskōchōkrē, mashō thaũ. Thētātō
*was-heard. By-him servant-a-to calling was-made. Having-made-on*
khuzhau, 'anī zhōg krumē haũ?' Sēsī razhau, 'thō
*it-was-asked, 'these what works is?' By-him it-was-said, 'your*
zhā ālō. Sēsē kāryō thō mālōsū grun diũ, zhōkṛē
*brother came. That-of for your the-father a-feast is-giving, what-for*
thaõ̃ zhō rutō bōī iphālō.' Sēsārē zhush
*doing (i.e. cause) he safe-and-sound having-been reached.' Him-to anger*
alī, gōzhrārē nā gau. Sēsēi mālō drō khātō, thau,
*came, house-to not he-went. His father out came, it-was-done (i.e. said),*
'tshē gōzhrārē.' Bālī razhau mālē warī, 'kachāk
*'go house-to.' By-the-son it-was-said the-father-of near, 'how-much*
umrīrē thaī khidmat thās; thaī razhākarē mī phēr
*age-for thy service was-done-by-me; thy command-to by-me transgression*
nā thās. Ēshāk zhōbaī bilī mōrē-gā ek chhālē kachāk
*not was-done-by-me. Day-one what became me-to-also one kid even*

nē dā, mūsū-gā parūlōsī nālā khūshī thiam-bilī.
*not was-given-by-you, I-also friends with merriment made-might-have.*

"Zhōkrē," thēõtō, darīchēsī nālā daulat
"*What-for*," *having-made* (i.e. *having-said*)-*on*, *harlots with wealth*

kharchī thē ālō, sēsēi kāryō thō grun
*expenditure having-made he-came, him-of for by-you a-feast*

dā.' Māli razhau, 'push, tū magā mõsī
*was-given-by-you.' By-the-father it-was-said, 'son, thou ever me*

nālā baitō. Zhōg mōī hãk, thēi bil. Shūrā
*with* (*art*-)*seated* (i.e. *livest*). *What mine is, thine became. Rejoicing*

thēōni shūrā bēōnī shā āsilī; "zhōkrē," thēõtō, thō
*to-make rejoicing to-become proper was; "why," having-said-on, your*

biyālō zhā mōālō, kuṭē zhanīlō; nōṭōālō, lādō.'
*younger brother died, again lived; was-lost, was-got.'*

[No. 5.]

# DARDIC SUB-FAMILY. DARD GROUP.

## SHIṆĀ.

(BRŌKPĀ OF DRAS.)

*(R. T. Clarke, Esq., I.C.S., 1899.)*

## SPECIMEN II.

1. Zhun phatthē, Kashirō shīshchē kutēh.
*Snake having-left, a-Kashmīrī's head crush.*

If you have to choose between killing a snake or a Kāshmīrī, kill the Kāshmīrī.

2. Kharthē wās, ōmthē khās.
*Descent come, ascent go-up.*

A hunting proverb. The hunter should go up hill when the game is coming down.

3. Magēlē dādō, bish nē dādō.
*Rope was-burnt, the-strand not was-burnt.*

*A Marriage Song.*

4. Bābṛē Khatījā laī.
*The-father-to Khatījā daughter.*

Baghdūrī rapsaligā shātīs. Bābṛē Khatījā laī.
*Baghdūr in-the-verandah remained. The-father-to Khatījā daughter.*

Karaī ūnō de-shātīs. Bābṛē, etc.
*Basket pillow he-put. The-father-to, etc.*

Sultāṛē wōī dē-shātīs. Bābṛē, etc.
*Sultā-to water remained. The-father-to, etc.*

Ek tikī Baghdūrōjē khīlī. Bābṛē, etc.
*One loaf Baghdūr-by was-eaten. The-father-to, etc.*

Bābṛē ēchhākō safar.
*The-father-to day-one-of journey.*

Khatījā umrō safar.
*Khatījā life-of journey.*

Dizhāṛē umrō safar.
*Daughter-to life-of journey.*

Khatījā sōn tōlam thau.
*(By-)Khatījā gold weighment was-made.*

Bilai Zhāu shētī dau.
*By-the-father-in-law Zhān behind she-was-put.*

Rōpī zhanōlī shātīs.
*Rōpī snake-on she-sat.*
Mā Husainī puṣh Khatījā dī parūlā.
*Mā Husainī's son Khatījā daughter fit-were.*
Bāḅrē, etc.
*The-father-to, etc.*

## FREE TRANSLATION.[1]

The father has Khatījā for his daughter. (*Refrain repeated after each verse.*)
Baghdūr remained in the verandah.
He used a basket for a pillow.
There is water in Sultā (the name of a place).
Baghdūr (the bridegroom) ate a loaf.
The father has to go a journey of but one day.
But Khatījā (the bride) has to go a journey lasting her whole life.
The daughter has to go a journey lasting her whole life.
Khatījā weighed out gold and gave it in presents.
Jān, her father-in-law, took her up behind him on the horse.
She sat upon the snake of Rōpī (the name of the tribe to which her co-wife belongs. The co-wife is the snake).
Mā Husainī's son (*i.e.* Baghdūr) and the damsel Khatījā are a worthy pair.

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[1] No free translation was sent with the original. The song is not free from difficulty, and I may have misinterpreted some passages.

# BRŌKPĀ OF ḌĀH-HANŪ.

Ḍāh and Hanū are in the east of Baltistan, close to the frontier of the province of Ladākh. The inhabitants are Shiṇs, and their language, though much mixed with Western Tibetan, is still Shiṇā in its essence. Full accounts of these Brōkpās will be found in Drew's *Jummoo and Kashmir*, and in Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on Shiṇā.[1] The specimen annexed and the list of words have been provided through the kindness of Mr. R. T. Clarke, I.C.S., Settlement Officer of Baltistan. Every care has been taken to make them correct, but, in recording a new and unwritten form of speech, mistakes and inconsistencies are sure to occur. In editing the specimen, I have altered the spelling here and there to agree with that of Shaw's sketch of the dialect, but in no case has the representation of the essential pronunciation of any word been altered.

The following grammatical sketch is based partly on Shaw's grammatical notes and vocabulary and partly on the Specimens. I believe that I have incorporated all the information given by Shaw :—

**I. Vocabulary.**—Many words are borrowed from Tibetan. Especially common is the so-called Tibetan article *pō*, fem. *mō*. *Pō* is added to any noun, whether of Tibetan origin or not, and does not appear to affect the sense in any way. Thus, *zhap* or *zhap-pō*, property. Sometimes even Tibetan case-suffixes are used as in (List No. 24) *tī-phīā*, of thee ; *mērē-lā*, to compassion.

Adjectives usually follow the nouns they qualify, thus following the Tibetan, and not the Aryan idiom. In such cases, they, and not the nouns they qualify, take the case-suffixes. A good example is *būnī dūrī-ku-rā*, to a far country.

The following is a list of words occurring in the Specimen which I have identified as of Tibetan origin :—

*kapshā*, shoe ཀབ་ཤ་ Borrowed from Prs. كفش

*Konjok*, God དཀོན་མཆོག་

*skal-pō*, share སྐལ་བ

*skit-pō*, happy སྐྱིད་པོ

*khril*, embrace འབྲིལ་བ་

*gullūs*, clothes གོས་ (?)

*grī*, neck མགྲིན་

*grun*, feast མགྲོན་

*chuk*, all ཅོག་

*chhar*, waste འཚར་བ་ to consume.

*chhüng*, to become འབྱུང་བ་

*thub*, is found ཐོབ ཐ་

*that-pā*, pleased འཕད་པ་

*dā*, to དང་ (means *with* in Tib.).

*dugs-mī*, servant, Purik དུགས་མི་

*dun*, feast སྡུན་མོ

*nispā-chan*, sinner ཉེས་པ་ཅན་

*phak*, swine ཕག་

*biü*, son བུ་

*zāsh-kun*, dearth ཟས་དཀོན་

*zhāk*, day ཞག་

*zhi-t*, saw གཟིགས་པ

*yātō*, companion ཡ་དོ་

*yok-po*, servant གཡོག་པོ་

*lā*, to ལ་

*lan*, answer ལན་

*lūlī-mo*, harlot, Purik ཟོལ་ལེ་མོ་

*shumat*, asked ཞུ་བ་ (?)

*sak*, all, Purik སག་

*ōspā*, worthy ཨོས་པ་

[1] Mr. Francke's *Ladakhi Songs*, mentioned among the authorities on Shiṇā, contain several specimens of this dialect, which unfortunately reached me too late to be consulted in the preparation of the present sketch.

**II. PRONUNCIATION.**—As in the Brōkpā of Dras, the vowel scale is very indefinite. A final *ā* seems to be always interchangeable with *ē*. Thus we have *rā* or *rē*, to; *zhā* or *zhē*, on, exactly as in Dras. The vowel *ā* sometimes even becomes *ō* or *u*, as in *chōrr*, for *chār*, four; *rō* (as well as *rā*, *rē*), to; *pũsh*, for *pãch*, five. *Ō* often becomes *ü*, as in *dü*, for *dō*, two; *nü*, for *nō*, nine.

The consonantal system is the same as in Dras. The two special consonants *tshr* and *zhr* occur also here. In addition to the letters already discussed, Shaw mentions a *dh*, pronounced like the *th* in the English 'this.'

There is a strong tendency to harden soft letters, frequently accompanied by dis-aspiration. Examples are *kirmō* (Tibetan *girmō*), a rupee; *tē* (Sanskrit *dhā*), to do (standard Shiṇā *thē*); *gip* (for *jib* or *jibh*), a tongue; *gā* or *kā*, and, also; *zhap* (standard Shiṇā *jāb*), property. In *būt*, a devil, we see Eranian influence.

Initial *j* becomes *g* in *gip*, a tongue (see above), and *gyün* (Sanskrit *jyōtsnā*), moon.

*Ch* and *chh* often become *sh*, as in *pũsh*, for *pãch*, five; *shā*, for *chha*, six. In *tshrēsh* (standard Shiṇā *chēch*), a field, the initial *ch* has become *tshr*. On the other hand, in *azhrt*, for *asht*, eight, *sh* has become *zhr*.

In the word *apsh*, a horse, for *ashp*, the two consonants have been interchanged.

An initial *h* is sometimes dropped, as in *hüa* or *'üā*, he was.

Occasional instances occur of epenthesis, by which a vowel is modified by a succeeding one. Thus we have *tshrigā*, a woman, but *tshrügōyū*, women: *nōrō*, good; feminine *nürī*: *bizhā*, twenty; *dū* (not *dü*) *buzhū dāsh*, fifty: *hū-rā*, in them; *hū-rū-nō*, from among them: *gōlō*, a bullock; *gölē*, bullocks: *ā*, a she-goat; *ōyō*, she-goats.

**III. NOUNS.—The Article.**—As in Dras and Gilgit, the numeral *ēk*, one, is suffixed to nouns to give the force of the indefinite article. It takes various forms. Examples are *būnī dūrī-ku-rā*, to a distant country; *pun abāsh-kūī-nō*, in a riotous way; *mūsh-ēkō-chī-sümā*, with a man; *naukar-ku-rā lan det*, he gave a call to a servant. The first two examples show that when an adjective follows a noun, the article is appended to the adjective.

It is possible that the Tibetan suffix *pō* is sometimes employed as a definite article, but this is by no means always the case.

**Declension.**—The following declensions are based on those given by Shaw:—

*Ēi*, a ewe.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *ēi.* | *ēiā.* |
| Agent I. | *ēi-sā.* | *ēiā-sā.* |
| Agent II. | *ēi-yā.* | *ēian-yā.* |
| Acc. | *ēi-zhā.* | *ēian-zhā.* |
| Abl. | *ēi-zhā-nō.* | *ēian-zhā-nō.* |
| Gen. | *ēiā.* | *ēian.* |
| Dat. | *ēiā-rā.* | *ēian-dā.* |
| Loc. | *ēiā-rā.* | *ēian-dā.* |

*Ā*, a she-goat.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *ā.* | *ōyō.* |
| Agent I. | *ā-sā.* | *ōyō-sā.* |
| Agent II. | *ā-yā.* | *ōyō-yē.* |
| Acc. | *ā-zh̲ā.* | *ōyon-zh̲ā.* |
| Abl. | *ā-zh̲ā-nō.* | *ōyon-zh̲ā-nō.* |
| Gen. | *ōyā* or *ās.* | *ōyon.* |
| Dat. | *ā-rā.* | *ōyon-dā.* |
| Loc. | *ā-rā.* | *ōyon-dā.* |

*Gōt*, a house.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *gōt.* | *gōtī.* |
| Agent I. | *gōt-sā.* | *gōtī-sā.* |
| Agent II. | *gōt-yā.* | *gōtin-yā.* |
| Acc. | *gōtā-zh̲ā.* | *gōtin-zh̲ā.* |
| Abl. | *gōtā-zh̲ā-nō.* | *gōtin-dō-nō.* |
| Gen. | *gōtas.* | *gōtin.* |
| Dat. | *gōtā-rā.* | *gōtin-dā.* |
| Loc. | *gōtā-rā.* | *gōtin-dā.* |

In all the above, in the Specimens, the suffixes ending in *ā* are often written with *ē*. Thus, *yē* for *yā*, *zh̲ē* for *zh̲ā*, *rē* for *rā*. Also instead of *zh̲ē*, we often have *chē* or *chī*.

Shaw gives the following additional examples :—

| Sing. | | | Plur. | |
|---|---|---|---|---|
| Nom. | Gen. | Obl. | Nom. | Gen. & Abl. |
| *gō*, a cow | *gōs* | *gō* | (*gōā*) | (*gōan*) |
| *gōlō*, a bullock | *gōlos* | *gōlō* | *gölē* | *gölen* |
| *biü*, a boy | *biüs* | *biü* | *bē* | *bēn* |
| *tsh̲rigā*, a woman | *tsh̲rügōyā* | *tsh̲rügē* | (*tsh̲rügōyū*) | (*tsh̲rügōyan*) |
| *bō*, a father | (*bōs*) | (*bō*) | *bōdā* | *bōdan* |

In the above, words written in parenthesis are not given by Shaw.

Turning now to the List of words and the Specimens, we find that the declensional forms follow those given by Shaw very closely.

**Gender** is not clearly indicated in the case of nouns. In adjectives we have :—

*mūsh̲ nōrō*, a good man.
*tsh̲rigā nürī*, a good woman.
*tsh̲rügōyū nōrā*, good women.

This seems to show that adjectives ending in *ō* form their feminine in *ī*, with an epenthetic change of the preceding vowel, while the feminine plural ends in *ā* (or *ē*), without any epenthetic change. In past participles of verbs, the plural ends in *ê*, whether masculine or feminine, *vide post*.

**Number.**—The plural is generally formed by adding a vowel, and its oblique cases (including the genitive) usually end in the same vowel shortened and followed by *n*. I have not found any rule on which the selection of the vowel depends. The following instances of the plural appear in the List and in the Specimens. In the case of the word *mūsh*, the plural is given as *mūsh-pō*, men (List 124). This is very doubtful.

| Sing. | Plur. | |
|---|---|---|
| | Nom. | Gen. & Obl. |
| *bō*, father | *bōdā* | *bōdan* |
| *molēi*, a daughter | *molēiā* | *molēian* |
| *mūsh*, a man | (?) *mūsh-pō* | *mūsh-pun* |
| *tshrigā*, a woman | *tshrügōyū* | *tshrügōyan* |
| *apsh*, a horse | *apshī*, *apshā* | (?) *apshin*, *apshan* |
| *raghudmā*, a mare | *raghudmiō* | (?) *raghudmion* |
| *chughlā*, a bull | *chulānī* (sic) | (?) *chulānin* |
| *gōlō*, a bullock | *gölē* | *gölen* |
| *gō*, a cow | *gōā* | (?) *gōan* |
| *shüā*, a dog | *shüēō* | (?) *shüan* |
| *khīmō*, a bitch | *khīmōā* | (?) *khīmōan* |

Regarding the use of *pō* to form the plural (if it does do so), we may note that *zhap-pō*, in the Specimen, is translated 'properties.'

**Case.**—The Agent I ends in *sā* (or *sē*), as in Dras. As elsewhere, it is employed for the subject of transitive verbs which are not in the past tense. It has quite lost the force of the agent, and must be translated as a nominative.

The Agent II is employed before the past tense of transitive verbs. Its suffix is *yā* (or *yē*). Thus, *biü-yā razit*, the son said; *mūsh-pō-yā bō charistā tē*, the man made (*i.e.* sent) him to feed (swine). In the Specimen there are one or two irregularities. In *biüs zhap-pō lut tet*, the son collected the properties, *biüs* is in the form of the genitive instead of being *biü-yā*. If this is not a mistake, *biüs* may be a contracted form of *biü-sā*, the Agent I. In *bō-sā dun chhüng*, we have the Agent I used with the intransitive verb *chhüng*, become. The sentence is literally 'by the father a feast became,' *i.e.* the father made a feast.

The Accusative ends in *zhā* (or *zhē*). Thus, *mī-yā tes biü-zhā kutet*, I have beaten his son (List No. 228) ; *phō-zhā kutē-tō*, after beating him (No. 236).

The typical letter of the Ablative is *ō*, as in Dras. The usual suffix is *nō*. Thus, *chhūdōur-nō*, from the well ; *yārī-nō*, from before, hence, before, as in *mī yārī-nō bō* (List No. 238), walk before me. *Yārī-nō* by itself is used as suffix of the Ablative as in *mūsh nōrō-yārī-nō*, from a good man. Similarly we have *putō-nō*, behind.

Another suffix is *dēō* or *dō* (cf. *dā*, the suffix of the dative). Thus, *bō-deō*, from a father ; *tes molēi-dō*, than his sister (List No. 231) ; *yē rāzī-dō*, from what order ?

Connected with the dative suffix *rā*, we have *rō*, as in *khus-rō*, from eating.

Connected with *zhā* are *chō* and *zhā-nō*, as in *hū-chō*, from this ; *hun-chō*, from here (List No. 222) ; *bōdan-zhā-nō*, from fathers.

Yet another suffix is *yō-nō*, which I have only met with pronouns.

In *pun abāsh-kūī-nō*, in a riotous way, we have an ablative of manner.

The Genitive singular sometimes ends in *ā* (or *ē*) and sometimes in *s*. I have not succeeded in tracing any fixed rule on the subject. The following are examples :— *molēiā*, of a daughter ; *hā bunē mūsh-ēkō-chī-sümā*, with a man of that country ; *bōs*, of a father ; *mūsh nōrōs*, of a good man ; *hā apsh-pōs lō*, the age of this horse ; *miü sōbōs*, of my uncle. The genitive plural is the same as the plural oblique form, as in *bōdan*, of fathers ; *molēian*, of daughters. In No. 125 of the List, 'of good men' is translated by *nōrō mūsh-pōyā*. If this is correct, the termination *pō* is treated as if it were singular.

The usual termination of the Dative is *rā*[1] (or *rē*). Thus, *bō-rā*, to a father ; *Kashirā-rā*, to Kashmir ; *mūsh-ēkō-rā*, to one man ; *būnī dūrī-ku-rā*, to a far country (here the base apparently takes *ī* for the oblique form singular before adding the suffix).

Another termination is *dā* (or *dē*), as *bō-dē ut*, he came to his father. This is probably borrowed from Tibetan.

Yet another is the Tibetan *lā*, as in *mērē-lā tet*, he was made to compassion, he became compassionate.

In the plural, *dā* seems to be preferred. Thus, *bōdan-dā*, to fathers ; *molēian-dā*, to daughters ; *mūsh-pun-dā*, to men ; *lūlī-mōyun-dā*, to harlots.

The Locative takes the termination *rā* (or *rē*) like the dative. Thus, *gōtā-rā* and *gōtā-rē*, in the house ; *bēsā-rē gōs*, he went on a journey. In these two, the oblique form is made by adding *ā*. In *gulliō-rā*, on the finger, the oblique form apparently ends in *ō*.

Another termination of the locative is *zhā* (or *zhē*), sometimes written *chē* or *chī*. Thus, *argō-zhā*, on the back ; *tshrēshē-zhē*, (he sent him) into the field ; *hū wakhspī-chī*, at that time ; *grī-chē khril bet*, on the neck there was embracing.

In *tshrēshūs-kari*, (the elder son was) in the field, we have some kind of compound locative. In cognate dialects *kāryō* or *kārī* means 'for.'

[1] So also in Persian.

I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take *ī* or *ā*.

**Adjectives.**—The only instance of feminine adjectives with which I am acquainted have been given under the head of genders of noun substantives. Adjectives do not change for case so far as I have seen. Thus, *mūsh nōrō*, a good man; *mūsh nōrō-rā*, to a good man; *nōrō mūsh-pō*, good men.

Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in *mūsh nōrō-rā*, above.

Comparison is made as usual, the noun with which comparison is made being put in the Ablative.

## IV. PRONOUNS.

The first two personal pronouns are declined as follows :—

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | I | Thou | We | You |
| Nom. | *mō̃, mī* | *tü, tī* | *bā, beng* | *tsü, tsī* |
| Ag. I. | *mā-sā, mī-sā* | *tü-sā, tī-sā* | *bā-sā, beng-sā* | *tsü-sā, tsī-sā* |
| Ag. II. | *mī-yā* | *tī-yā* | *bā-yā, beng-yā* | *tsī-yā* |
| Acc. | *mō̃-zhā* | *tü-zhā* | *assü-rā* | *tsü-rā* |
| Abl. | *mō̃-yōnō, mō̃-deō* | *tü-yōnō* | *assü-yōnō, assü-deō* | *tsü-yōnō* |
| Gen. | *mī, miü* | *tī, tiü* | *assü* | *tsī, tsü* |
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In the Specimen we have a form not provided for above. It is *mā-gū*, (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,—*sō, phō*, and *hā*. The first two seem to be used indifferently for 'this,' 'that,' or 'he.' *Hā*, in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

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The typical letter of the Ablative is *ō*, as in Dras. The usual suffix is *nō*. Thus, *chhūdōur-nō*, from the well ; *yārī-nō*, from before, hence, before, as in *mī yārī-nō bō* (List No. 238), walk before me. *Yārī-nō* by itself is used as suffix of the Ablative as in *mūsh nōrō-yārī-nō*, from a good man. Similarly we have *putō-nō*, behind.

Another suffix is *dēō* or *dō* (cf. *dā*, the suffix of the dative). Thus, *bō-deō*, from a father ; *tes molēi-dō*, than his sister (List No. 231) ; *yē rāzī-dō*, from what order ?

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Yet another suffix is *yō-nō*, which I have only met with pronouns.

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The Genitive singular sometimes ends in *ā* (or *ē*) and sometimes in *s*. I have not succeeded in tracing any fixed rule on the subject. The following are examples :— *molēiā*, of a daughter ; *hā bunē mūsh-ēkō-chī-sümā*, with a man of that country ; *bōs*, of a father ; *mūsh nōrōs*, of a good man ; *hā apsh-pōs lō*, the age of this horse ; *miü sōbōs*, of my uncle. The genitive plural is the same as the plural oblique form, as in *bōdan*, of fathers ; *molēian*, of daughters. In No. 125 of the List, 'of good men' is translated by *nōrō mūsh-pōyā*. If this is correct, the termination *pō* is treated as if it were singular.

The usual termination of the Dative is *rā*[1] (or *rē*). Thus, *bō-rā*, to a father ; *Kashirā-rā*, to Kashmir ; *mūsh-ēkō-rā*, to one man ; *būnī dūrī-ku-rā*, to a far country (here the base apparently takes *ī* for the oblique form singular before adding the suffix).

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## IV. PRONOUNS.

The first two personal pronouns are declined as follows:—

| | Sing. | | Plur. | |
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| | I | Thou | We | You |
| Nom. | *mõ̃, mī* | *tü, tī* | *bā, beng* | *tsü, tsī* |
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| Acc. | *mõ̃-zhā* | *tü-zhā* | *assü-rā* | *tsü-rā* |
| Abl. | *mõ̃-yōnō, mõ̃-deō* | *tü-yōnō* | *assü-yōnō, assü-deō* | *tsü-yōnō* |
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Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,—*sō, phō*, and *hā*. The first two seem to be used indifferently for 'this,' 'that,' or 'he.' *Hā*, in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

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|---|---|---|---|---|
| | *sō* | *phō* | *sō* | *phō* |
| Nom. | *sō*, fem. *sā* | *phō*, (? fem.) | *tē* | *phē* |
| Ag. I. | *sō-sā* | *phō-sā* | *tē-sā* | *phē-sā* |
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| Acc. | *tē-zhā* | (?) *phō-zhā* | *ten-zhā* | *phēün-zhā* |
| Abl. | *tē-yōnō* | (?) *phō-yōnō* | *ten-yōnō* | *phēün-yōnō* |
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In the Specimen we have *tī* instead of *sō-yā*, in *tī ten-dā dē*, he gave to them.

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*hā-mõ yē bet*, what is this?

*hō mūsh-pō-yā bō phak charistā tē*, that man sent him to feed swine.

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*hā bunē mūsh-ēkō-chī-sümā*, with a man of that country.

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With this pronoun, we may compare *hun-chō*, from here (List No. 222), and *hātuk sar bai*, these many years having gone (I have not disobeyed you).

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**V. VERBS.**—The conjugation of the verb in the Brōkpā of Ḍāh-Hanū is in the main the same as that of Dras, but in some respects it more nearly follows Kāshmīrī.

## A. Auxiliary verbs, and verbs substantive.

Present, 'I am, etc.'

| | Sing. | Plur. |
|---|---|---|
| 1 | *mõ̃ hãs* | *bā hānis* |
| 2 | *tü hãya* | *tsī hānī* |
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The word *bet* can be used, instead, for any person of either number (see below).

Past, 'I was, etc.'

| | Sing. | Plur. |
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| 1 | *mõ̃ hüs* | *bā hũs* |
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The forms *hüā*, *hüī*, and *hün* are employed when the subject of the verb is near, and *āstu* and *āstin* when it is far. The initial *h* of *hüa* is elided on one occasion in the Specimen, so that we have *'üā*.

I have not come across any instances of the feminine of either of these tenses.

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*bō*, become (Imperative).

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**B. Active Verb.**—The conjugation of Transitive verbs differs from that of Intransitive verbs only in the past tenses.

The Brōkpā of Ḍāh-Hanū differs from other Shiṇā dialects in its formation of the Future. In other dialects this tense is the same as the Simple Present. In Ḍāh-Hanū it has two forms, one which does not change for number and person formed with the suffix *kō*, and another which is the same as the Definite (not the Simple) Present.

*Imperative.*—The Imperative singular usually ends either in *ī* or in *ē*. The plural ends in *ā*. Examples are, *kutī*, strike; *yē*, come; *uthē* or *ötē*, rise, stand (with dental *th*); *dē*, give; *bahē*, cultivate; *skyē*, look. In the following there is no final *ī* or *ē*, *bō*, go; *khā*, eat; *bāsh*, sit; *mü*, die; *tabū*, run; *bō*, become, be; *pī*, drink; *sō*, sleep; *lī*, lick; *bō*, weave; *zhī*, see. The following adds *rē*, *chhi-rē*, make (me thy servant), and is possibly a respectful Imperative. Shaw also gives *qun-tē*, hear; and *zbrī-tē*, write.

Examples of the Imperative plural are *naghālēārā* (*? naghālēarā*), bring ye forth; *phanā*, put ye on (clothes); *khantārā*, put ye on (a ring); *unjārā*, put ye on (shoes); *yē* (sic), come ye; *khā*, eat ye; *bō* (sic), become ye. With the termination *rā* compare *rē* in *chhirē*, above.

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*Verbal nouns, etc.*

Infinite.—*Kutistē* (or, as usual, *-stā*), to strike. So *būstē*, to become; *charistā*, to graze; *byāstē*, to go. For the termination *stē* or *stā*, compare the Kāfir dialects.

Past Participle.—*Kutēḏhō*, *kutē*, struck.

Future Participle.—*Kutisu*, about to strike. So Shaw. With this compare *thubūsī*, (that share) which is about to fall (to me); *tīs*, to be made, in *tī biü bet tīs nā bet*, I am not worthy to be made to be thy son.

Conjunctive Participle.—*Kutē*, having struck. So *tē*, having done, having made; *uthē*, having arisen; *yē*, having come; *bai*, having gone. But *khā*, having eaten.

Gerund.—*Kutyũtō*, in striking, whilst striking, on having struck. So Shaw, who also gives *byũtō*, on going. The Specimen substitutes *ē* for *ũ*, so that we have *kutētō*, on having struck (List No. 236); *gē-tō*, on having gone; *yē-tō*, on coming; *bet-tō*, on becoming. Compare *khiyē-tē*, on being eaten (remains over and above).

Simple Present, 'I strike, etc.'

| | Sing. | Plur. |
|---|---|---|
| 1 | *mā-sā kutyü* | *bā-sā kutyũ* |
| 2 | *tü-sā kutyũ* | *tsī-sā kutyenī* |
| 3 | *sō-sā kutyũ* | *tē-sā kutyenī* |

Similarly, we have
'I go, etc.'

| | Sing. | Plur. |
|---|---|---|
| 1 | *mõ̃ byü* | *bā byũ* |
| 2 | *tü byũ* | *tsī byenī* |
| 3 | *sō byũ* | *tē byenī* |

Other examples of this tense are (List No. 239), *yõ̃*, he comes; (No. 233), *bāyũ*, he sits, dwells.

Definite Present and Future,
'I am striking,' 'I shall strike, etc.'

This tense is formed by suffixing the verb substantive to the preceding tense. As in other Shiṇā dialects, it has a feminine form in the singular.

| | Sing. | | Plur. |
|---|---|---|---|
| | Masc. | Fem. | Com. Gen. |
| 1 | *mā-sā kutyũs* | *mā-sā kutīnis* | *bā-sā kutyenis* |
| 2 | *tü-sā kutyũyā* | *tü-sā kutīniā* | *tsī-sā kutyenī* |
| 3 | *sō-sā kutyāḷḷā* | *sā-sā kutīnī* | *tē-sā kutyān* |

Similarly, 'I am going,' 'I shall go, etc.'

| | Sing. | | Plur. |
|---|---|---|---|
| | Masc. | Fem. | Com. Gen. |
| 1 | *mõ̃ byũs* | *mõ̃ bīnis* | *bā byenis* |
| 2 | *tü byũyā* | *tü bīniā* | *tsī byeni* |
| 3 | *sō byāllā* | *sā bīnī* | *iē byān* |

In the Specimen, we have *razũs*, I will say (to my father).

Second Future,
'I shall strike, etc.'

This is *mā-sā kutikō*, I shall strike. *Kutikō* remains unchanged for all persons and both numbers. Similarly, *mõ̃ byükō*, I shall go.

Future Past,
'I was about to strike, etc.'

This is formed by conjugating the past tense of the auxiliary verb with the future participle. Thus, *mā-sā kutisu hüs*, I was about to strike; *tü-sā kutisu hüā*, thou wast about to strike; *tē-sā kutisu hün*, they were about to strike.

Imperfect.—The only example is List No. 192, which has *mī-yā* (probably a mistake for *mā-sā*) *kutyāhüs*, I was striking.

Past 'I struck, etc.'

The conjugation of the past tense closely follows Kāshmīrī principles. In the case of transitive verbs, the tense is the past participle, and is absolutely passive, and the subject is put in the Agent II case. Thus, *mī-yā kutēḏhō* or *kutē*, struck by me. Pronominal suffixes are usually added to the verb, and refer to the direct or to the indirect object. These terminations are—

First person, *is*, I, to me; we, to us.
Second and third person, *t*, thou, to thee; he, to him; you, to you; they, to them.

There are two forms of the past participle, a long one, *kutēḏhō*, which has a feminine *kutēḏhī*, and a plural *kutēḏhẽ̃*, and a short one, *kutē*, unchanged for gender and number. The suffix of the first person is added to the longer form, and that of the other persons to the shorter one.

We thus get the following compound words—

*Kutuḏhös* (for *kutēḏhō-is*), I (masculine) was struck, or a masculine thing was struck for me or for us.
*Kutēḏhīs* (for *kutēḏhī-is*), I (feminine) was struck, or a feminine thing was struck for me or for us.
*Kutēḏhẽ̃s* (for *kutēḏhẽ̃-is*), we (masculine or feminine) were struck, or masculine or feminine things were struck for me, or for us.

*Kutet* (for *kutē-t*), thou wast struck, you were struck, he was struck, or they were struck; or a thing or things were struck for thee, for you, for him, or for them.

Note I.—The long form of the past participle does not always end in *dhō*. For instance, in the case of the root *dē*, give, it is *dētō*, the short form being *dē*.

Note II.—When a verb has both a direct and an indirect object, and these are separate persons, the suffix refers to the first person rather than to the second or third. Thus:

*sō-yā mõ̃ gobā-rā dötös*, he gave me to the head-man, literally by him I to the head-man was-given-I.

*tü-yā tiü apsh mā-rā dötös* (not *det*), thou gavest thy horse to me, literally by thee thy horse to me was-given-to-me (not 'was given-it').

But, *mī-yā miü apsh tāsā-rā det*, I gave my horse to him, lit. by me my horse to him was-given-it (or was-given-to-him).

We may thus, following Shaw, write the conjugation of the past tense of a transitive verb as follows:—

| | | | | | | |
|---|---|---|---|---|---|---|
| Sing. | 1. | *mī-yā* | *mõ̃* {*kutudhös* (masc.), *kutēdhīs* (fem.), | I was struck | | by me. |
| | 2. | *tī-yā* | | | | by thee. |
| | 3. | *sō-yā* | *bā kutēdhẽ̃s*, | we were struck | | by him. |
| Plur. | 1. | *beng-yā* | (the rest) *kutet*, | {thou wast, you were, he was, they were} | struck | by us. |
| | 2. | *tsī-yā* | | | | by you. |
| | 3. | *tẽ̃-yā* | | | | by them. |

In the Specimens the form *kutet* usually appears as *kutit*, or even as *kutat*.

The following examples of this tense of transitive verbs occur in the Specimens:—

A. Without suffixes, *dē*, he gave (the property to them); *tē*, he made (*i.e.* sent) him (to feed swine); *chhar*, (this son who) wasted (thy property).

B. With suffixes, *razit*, he said to him; *det*, he gave to him; *tet*, he did for him, made him; *parit*, he filled it; *zhit*, he saw him; *lathit*, he heard it; *shumat*, he asked him; *shalbat*, he entreated him.

The conjugation of the past tense of a neuter verb is simpler. The singular has masculine and feminine forms, while the plural is of common gender. Pronominal suffixes are added, in this case referring to the subject. We thus get the following:—

'I went, etc.'

| | Sing. | | Plur. |
|---|---|---|---|
| | Masc. | Fem. | Com. Gen. |
| 1 | *mõ̃ gös* | *mõ̃ gyīs* | *bā gyēũs* |
| 2 | *tü gō* | *tü gyēüwā* | *tsī gyē, gyēüī* |
| 3 | *sō gō, gōs* | *sā gyānī* | *tẽ̃ gyēanī, gyēün* |

Other examples are *zazīdüs*, I walked; *baitō*, thou art seated, *i.e.* dwellest; *baitōs*, he sat (dwelt); *ut*, he came; *phat*, he reached, arrived; *nūphat*, he arrived.

The Perfect and Pluperfect.

'I have struck,' 'I had struck, etc.'

This is formed by adding the past tense of the verb substantive to the past participle. Although formed from the past participle, according to Shaw this tense is, in the case of transitive verbs, treated actively, the subject being put in the Agent I case. Thus :—

| | Sing. | Plur. |
|---|---|---|
| | Com. Gen. | Com. Gen. |
| 1 | *mā-sī kutyüs* (for *kutē-'üs*) | *bā-sā kutyũs* |
| 2 | *tü-sā kutē-āstu* | *tsī-sā kutē-āstin* |
| 3 | *sō-sā kutē-āstu* | *tē-sā kutē-āstin* |

Similarly

'I have gone,' 'I had gone, etc.'

| | Sing. | Plur. |
|---|---|---|
| 1 | *mī gyē-'üs* | *bā gyē-'ũs* |
| 2 | *tü gyē-āstu* | *tsī gyē-āstin* |
| 3 | *sō gyē-āstu* | *tē gyē-āstin* |

*Hüā* can be used instead of *āstu*, and *hüī* or *hün* (according to person) for *āstin*. The only other examples are *muñō-hüā*, he had died; *mishō-'üā* or *mishō-hüā*, he had been lost.

*Conditional Mood.*

Shaw gives *mā-sā kutet-tō*, if I strike. *Kutet-tō* does not change for number or person. In the Parable we have *tēzhis*, I might have made (merriment with my friends), which seems to be a sort of conjunctive. Its form reminds one of the Gilgit Shiṇā passive in *īzh*.

*Passive Voice.*

Shaw gives the following :—'I am' or 'have been struck, etc.'

| | Sing. | Plur. |
|---|---|---|
| 1 | *mī kutellas* | *beng kutellãs* |
| 2 | *tü kutellā* | *tsī kutellan* |
| 3 | *sō kutellā* | *tē kutellan* |

No instance of this form occurs in the Specimens. The only possible passive form is *khiyē-tē*, which seems to mean 'on food being eaten (there is enough and to spare),' but the form is very doubtful. There is no instance of the Gilgit Shiṇā passive in *īzh*.

*Kutet* (for *kutē-t*), thou wast struck, you were struck, he was struck, or they were struck; or a thing or things were struck for thee, for you, for him, or for them.

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We may thus, following Shaw, write the conjugation of the past tense of a transitive verb as follows:—

| | | | | | | |
|---|---|---|---|---|---|---|
| Sing. | 1. *mī-yā* | *mõ̃* | *kutudhös* (masc.), *kutēdhīs* (fem.), | I was struck | | by me. |
| | 2. *tī-yā* | | | | | by thee. |
| | 3. *sō-yā* | *bā* | *kutēdhẽ̃s*, | we were struck | | by him. |
| Plur. | 1. *beng-yā* | (the rest) *kutet*, | | thou wast, you were, he was, they were | struck | by us. |
| | 2. *tsī-yā* | | | | | by you. |
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| | Sing. | | Plur. |
|---|---|---|---|
| | Masc. | Fem. | Com. Gen. |
| 1 | *mõ̃ gös* | *mõ̃ gyīs* | *bā gyēũs* |
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Other examples are *zazīdüs*, I walked; *baitō*, thou art seated, *i.e.* dwellest; *baitōs*, he sat (dwelt); *ut*, he came; *phat*, he reached, arrived; *nūphat*, he arrived.

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| | Sing. | Plur. |
|---|---|---|
| | Com. Gen. | Com. Gen. |
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Similarly

'I have gone,' 'I had gone, etc.'

| | Sing. | Plur. |
|---|---|---|
| 1 | *mī gyē-'üs* | *bā gyē-'ũs* |
| 2 | *tü gyē-āstu* | *tsī gyē-āstin* |
| 3 | *sō gyē-āstu* | *tē gyē-āstin* |

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*Irregular Verbs.*

The verb *bō*, go, is altogether irregular. It is conjugated in the preceding pages. The verb *yē*, come, has its past tense *ut*, compare the Gilgit Shiṇā *wátō*.

*Negative.*—The negative particle is *nā*. 'No' is *nēsh* or *nish*.

[ No. 6.]

# DARDIC SUB-FAMILY. DARD GROUP.

## SHIṆĀ.

(BRŌKPĀ OF ḌĀH-HANŪ.)

*(R. T. Clarke, Esq., I.C.S., 1899.)*

(Words in Italics are borrowed from Tibetan.)

Mūsh-ēkō-rā *biü* dü hün. Ũgā hū-rū-nō sō *biü-ɣā*
*Man-one-to son two were. And them-in-from younger son-by*
bō-rā razit, 'wāh bō, *thubūsī* zhap *skal-pō* phat
*father-to was-said-to-him, 'O father, about-to-be-found property share division*
tē mī-rē dē.' Ũgā tī zhap phat tē
*having-made me-to give.' And by-him property division having-made*
ten-*dā* dē. Ũgā hu-rū-nō *zhāk* bēdē nā bet, sō
*them-to was-given. And them-in-from days many not became, younger*
*biüs* zhap-*pō* lūt tet, ũgā būnī dūrī-ku-rā
*son-(?) by properties collected were-made-they, and country distant-a-to*
bēsā-rē gōs, ũgā tāsā zhap-*pō* pun abāsh-kūī-nō phētēwit.
*journey-on went-he, and his properties way riotous-a-by were-wasted-they.*
Ũgā zhap-*pō* *chuk* khus-rō gō, ũgā hā bun-*pō*-rā *zāshkun* bōnō
*And property all eating-from went, and that country-in famine great*
bet, ũgā sō aīkhatatō būstē bū. Ũgā sō gē-tō hā
*became, and he a-beggar to-be became (began). And he going-on that*
bunē mūsh-ēkō-chī-sümā baitōs. Hō mūsh-*pō*-yā bō
*of-country man-a-with sat-(i.e. lived)-he. That man-by he*
tshrēshē-zhē *phak* charistā tē. *Phak*-ɣā khādō
*fields-in swine to-feed was-made (sent). The-swine-by (?) was-eaten*
gãshuks-*pō* aghās-*pō* sō-ɣā khā ūar parit. Hū-gā
*husks grass him-by having-eaten belly was-filled-it. That-even*
kī-gā nā det. Ũgā tāsā-rā samhā yē-tō razit,
*by-any-one not was-given-to-him. And him-to senses coming-on was-said-it,*
'miü bō-rā *dugsmī* bēdē bai-tō, ūar punjū khiyē-tē
*'my father-to servants many being-on, belly full being-eaten-on*
satis-gē bet. Mõ uthē gē-tō bō-rā razũs, "lē
*to-spare-also are. I having-arisen going-on father-to I-will-say, "O*
bō, mõ *Konjok* ũgā tī *nispāchan* būdōs, ũgā thahang mõ tī *biü*
*father, I God and thy sinner became, and now I thy son*

bēt tīs nā bet. Tī *yok-pō* tē mā-gū chhirē."' Ũgā
*am to-be-made not am. Thy servant having-made me make."' And*
uthē tāsā bō-*dē* ut. Sō dūr hüā tāsā bō-yā sō
*having-risen his father-to he-came. He distant was his father-by he*
*zhit.* Bō-yā *biü* *zhit,* mērē-*lā* tet,
*was-seen-he. The-father-by the-son was-seen-he, compassion-to was-made-he,*
tabū ge-tō tes *grī*-chē *khril* bet, mā tet.
*running-going-on his neck-on embracing became, kiss was-made-it.*
*Biü*-yā bō-rā razit, 'wāh bō, tī-kā *Konjok*-rē
*The-son-by the-father-to was-said-to-him, 'O father, thee-also God-to*
*nispāchan* būdōs. Pō tī *biü* tīs *ōspā* nā bet.'
*sinner I-became. Now thy son to-be-made worthy not I-am.'*
Tōtō bō-yā tāsā naukar-*pō*-rā razit, 'gullūs tshālō
*Thereon the-father-by his servants-to il-was-said-to-them, 'robes excellent*
naghālēārā tē-zhā phanā; tē-rā guṭhārī gulliō-rā khantārā, tē-rā
*bring-ye-forth him-on put-ye; him-to ring finger-on put-ye-on, him-to*
*kapshā* unjārā; yē, khā, *thatpā* bō; yē-tet-tō
*shoe put-ye-on; come, eat-ye, merry become; what-doing-on* (i.e. *because*)
miü hā *biü* muñō hüā, ũgā *thubat;* sō mīshō 'üā, pō
*my this son dead was, and is-found-he; he lost was, and*
*thub.'* Pō tē *skit-pō* *chhüng.*
*(is-) found.' And they merry became.*

Hū wakhspī-chī bōnō tshrēshūs-kari. Hū-chō sō yē
*That time-in the-elder field-in (-was). That-from he having-come*
gōtin-dī-nō phat nūtīs-*pō*-gā gūīdīs-*pō* lathit. Tōtō tāsā
*houses-to-from reached dancing-of-also music-of was-heard-it. Thereon his*
naukar-ku-rā *lan* det, tāsā-rā *shumat,* 'hāmō yē bet?'
*servant-one-to call was-given-to-him, him-to was-asked-he, 'this what is?'*
Naukar tē-rā razit, 'tī zhrā yē hã̄,
*(By-) the-servant him-to it-was-said-to-him, 'thy brother having-come is,*
tōtō tī bō-sā *dun* chhüng, sō thālō bō nūphat.' Tē-rē
*thereon thy father-by (?) feast became, he safe going arrived.' Him-to*
zhōzh yē, gōtā-rē nā gō. Tōtō tes bō bēr
*anger having-come, house-in not went. Thereon his father out*
yē sō shalbat. Tōtō tes bō-rā *lan*
*having-come he was-entreated-he. Thereon his father-to answer*
det, 'hātuk sar bai, mī-yā tī yē rāzī-dō
*was-given-to-him, 'these-many years having-gone, me-by thy what order-from*
nā nā-tet, tī-yā mā-rā chhālē ēk-gā nā det, miü
*not not-was-done-it, thee-by me-to kid one-even not was-given-it, my*
*yātō*-chī-sümā *skit-pō* tēzhis. Pō tī hā *biü* ut pō
*friends-with merriment I-might-have-made. And thy this son came and*

tī hā zhap-*pō* *sak* *lūlīmōyun-dā* *chhar*, tī-*ẏā* tē-rā *grun*
*thy* *this* *property* *all* *harlots-to* *was-wasted*, *thee-by* *him-for* *feast*
tet.' 'Wāh *biü*; tī mō-chī-sümā baitō. Miü
*was-made-for-him.*' '*O* *son*, *thou* *me-with* *living* (*-art*). *My*
zhap-*pō* *chuk* tī bet. Hüā bidwā mõ *skit-pō* bet-tō
*property* *all* *thine* *is.* *It-was* *proper* *I* *merry* *becoming-on*
shābō, ẏē-tet-tō tī hā zhrā muñō, ũgā thubat; mishō hüā,
*to-be-glad*, *because* *thy* *this* *brother* *dead*, *and* *is-alive* (*?*); *lost* *was*,
ũgā *thub.*'
*and* (*is-*) *found.*'

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## NORTH-WESTERN SHIṆĀ.

I regret that I am unable to give any information regarding this form of the language.

# STANDARD LIST OF WORDS AND SENTENCES IN THE SHIṆĀ LANGUAGE.

| English. | Shiṇā (Gilgit). | Shiṇā (Chilās). | Brōkpā (Dras). | Brōkpā (Ḍāh-Hanū). |
|---|---|---|---|---|
| ne | Ek | Ik | Ek | Ēk. |
| wo | Dū | Dū | Dū | Dü. |
| hree | Tré, ché | Cheh | Trē, tshrē | Trā. |
| our | Chār | Chār | Chār | Chorr. |
| ive | Push, poĭ | Push | Põsh | Pũsh. |
| ix | Shah | Shah | Shā | Shū. |
| even | Satt, sath | Satt | Sāt | Sāt. |
| ight | Atsh, ath | Ash | Āzhrt | Azhrt̃. |
| ine | Nau, noa | Nau | Nau | Nü. |
| en | Dāī | Daī | Dāïs | Dāsh. |
| wenty | Bī | Bēh | Bī | Bizhā. |
| ifty | Dū bio gá dai | Dū bē gah daī | Dü bio kā dāi | Dū buzhū dāsh. |
| undred | Shal | Shall | Shāl | Shō. |
| | Má | Mãh | Mõ̃ | Mõ̃, mi. |
| f me | Mei | Maī | Miõ̃ | Mī, miü. |
| ine | Mei | Maī | Miānō, miãnō | Mī, miü. |
| e | Béh | Beh | Bē | Bā, beng. |
| f us | Asei | Asaī | Assānō, asō | Assü. |
| ur | Asei | Asaī | Assānō, asō | Assū. |
| hou | Tū | Tūh, tū | Tuĩ̃, tū | Tü, tī. |
| f thee | Tei | Thaī | Thō, tō | Tiü. |
| hine | Te | Thaī | Thānō, tānō | Tiü. |
| ou | Tsoh | Sū | Chhō, tsō (*fem.* tsā) | Tsü, tsī. |
| f you | Tsei | Saī | Chhō, tsō | Tsī, tī phiā (*concerning thee*) |

| English. | Shiṇā (Gilgit). | Shiṇā (Chilās). | Brōkpā (Dras). | Brōkpā (Ḍāh-Hanū). |
|---|---|---|---|---|
| 25. Your | Tsei | Saī | Tsānō, chhānō | Tsī. |
| 26. He | Oh, ō, rō, anō | Asō, ah | Perau, perō, zhō, ō, rō | Sō (*fem.* sā), phō. |
| 27. Of him | Aisei, resei, anei | Ōsaī, āsaī | Resānō | Tes, phos. |
| 28. His | Aisei, resei, anei | Ōsaī, āsaī | Resānō | Tes, phos. |
| 29. They | Ai, re | Aseh, aī | Perā, zhē, rē | Tē, phē. |
| 30. Of them | Ainei, rinei | Asinō, yanō | Ānō | Ten, phēün. |
| 31. Their | Ainei, rinei | Asinō, yanō | Ānō | Ten, phēün. |
| 32. Hand | Hatth | Hatth | Hathī | Hāth. |
| 33. Foot | Pā | Pāh | Pē | Küti. |
| 34. Nose | Nātō | Natō | Noto | Nutō. |
| 35. Eye | Achhī | Ashī (*pl.* ashēyī) | Ātshī, āchī | Atshī. |
| 36. Mouth | Ãĩ | Āzī | Āzī | Uzi. |
| 37. Tooth | Dōn | Dōnī | Dōnī | Dāni. |
| 38. Ear | Kūn, kōn | Kun (*pl.* kōnī) | Konī, kon | Kāni. |
| 39. Hair | Bālī, chamōyẽ (*man's*), jakur (*woman's*). | Bālī | Jath, zhāku | Zhākur, zhaṭ. |
| 40. Head | Shīsh | Shīsh | Shīsh | Shish. |
| 41. Tongue | Jib | Jib | Zhīp | Gip. |
| 42. Belly | Dēr | Ḍēr, ḍērī, ḍērō | Dārē, der | Ūar. |
| 43. Back | Dākī, ḍeikī | Ḍākī, pīṭō, pheyāu | Pāodak | Pūtū. |
| 44. Iron | Chimar | Chimar | Chimēr, chimir | Chiṅgar. |
| 45. Gold | Son | Sōnh | Sōān, sōn | Sīr (*Tibetan*). |
| 46. Silver | Rūp | Rūp | Doāchhat | Armul (*Tib.* hmul). |
| 47. Father | Mālō | Mālō, būbā | Bābō | Bō, bāō. |
| 48. Mother | Mālī, mã̃ | Mã̃, mālī, ājeh | Āzhē, āzē | Āi. |
| 49. Brother | Jrā. zhā | Zhāh | Kākō (*elder*), jā, zhā | Bāyō (*elder*), zhrā (*younger*). |
| 50. Sister | Sáh | Sas | Kākī (*elder*), sā | Kākē. |
| 51. Man | Manujrō, manuzhō ; (*a male human being*) mushā. | Mushā, manōzhō | Manuzhō | Mūsh. |

| English. | Shiṇa (Gilgit). | Shiṇa (Chilas). | [illegible] (Astor). | Brokpa (Dāh-Hanū). |
|---|---|---|---|---|
| Woman . . . | Chei . . . . | Chaī . . . . | Tshaī, chēī . . . | Tshrigā. |
| Wife . . . | Grein, jamāth . . . | Gain . . . . | Tshaī, chēī . . . | Tshrigā. |
| Child . . . | Shūō, shudar . . . | Bāl . . . . | Chuṇē bāl . . . | Sinā. |
| Son . . . | Puch . . . . | Puchh . . . . | Push . . . . | Biü, bē. |
| Daughter . . . | Dhī, dī . . . . | Dhī . . . . | Dī . . . . | Molēi. |
| Slave . . . | Meristā . . . . | Ḍim . . . . | Jādo-baskōchō . . . | Dugsmī. |
| Cultivator . . | Dehqān . . . . | Dehqān . . . | Grēst . . . . | Chhunpā (*Tib.* zhingpā). |
| Shepherd . . . | Peyālō . . . . | Peyālō, lachh-chārō . . | Payālō . . . . | Pazhūlō. |
| God . . . | Khudā, Dābōn . . . | Khudāī, Khudā . . | Khodē, Damōn . . | Konjok (*Tib.*). |
| Devil . . . | Shētān . . . . | Shaitān . . . . | Shaitān . . . . | Būt. |
| Sun . . . | Sūrī . . . . | Sūrī . . . . | Surya, sur . . . | Sürī. |
| Moon . . . | Yūn . . . . | Yūn . . . . | Yūn . . . . | Gyün (*Kāshmīrī*, zūn). |
| Star . . . | Tārū . . . . | Tārō . . . . | Tārē . . . . | Turī. |
| Fire . . . | Agār, hagār . . . | Hagār . . . . | Phu . . . . | Ghur. |
| Water . . . | Wē, weh, wei, wōī . . | Woī . . . . | Wōī, wēī . . . | Üā. |
| House . . . | Gōt . . . . | Gōzh, gōsh, gōṭ . . | Gōsh, gōzhr, lahiti . . | Gōt. |
| Horse . . . | Ashpō, ashpū . . . | Ashpō . . . . | Ãshp . . . . | Apsh. |
| Cow . . . | Gō . . . . | Gāū, gō . . . | Gāō . . . . | Gō. |
| Dog . . . | Shũ . . . . | Shūn . . . . | Shiũ, shũ . . . | Shüā. |
| Cat . . . | Būshī . . . . | Pushī, pushō, bushī . . | Pishu, pushu . . . | Bülū. |
| Cock . . . | Kankōrōchō . . . | Kukõh, kukōh, karkāmush. | Kōkō . . . . | Biāphō (*Bāltī*, biāpō). |
| Duck . . . | Bārush . . . . | Bārush . . . . | Hãzhē . . . . | Chhūshak (*Tib.*). |
| Ass . . . | Zhakūn . . . . | Zhākun . . . | Zhakun . . . . | Khar. |
| Camel . . . | Uṭ . . . . | Ūṭh . . . . | Uṭh . . . . | Ngabong (*Tib.* hngābong). |
| Bird . . . | Bing, bring . . . | Bing, bingĩh . . . | Kalī dēg, jānwar . . | Upyālā (*cf. Kāshmīrī*, wuph, *fly*). |
| Ox . . . . | Bō . . . . | Boh . . . . | Bō . . . . | Bō. |
| Ant . . . . | Ká . . . . | Khāh . . . . | Khē, kē . . . . | Khā. |

5—Shiṇā.

| English. | Shiṇā (Gilgit). | Shiṇā (Chilās). | Brōkpā (Dras). | Brōkpā (Ḍāh-Hanū). |
|---|---|---|---|---|
| 79. Sit | Bé | Baī | Bai | Bāsh. |
| 80. Come | Wá, é | Ih, inwāh, inwas | Ē | Yē. |
| 81. Beat | Shidé | Deh, ḍageh | Kutē | Kutī. |
| 82. Stand | Hun bō | Chokhō boh | Uthē bē | Uthē. |
| 83. Die | Miri | Mīrī, mīrish | Mirīsh, mīrīzh | Mü. |
| 84. Give | Dé | Deh | Dē | Dē. |
| 85. Run | Hai-thé | Halhal-deh, hāī-thē | Darvak-thē | Tabū. |
| 86. Up | Ajáh | Ajih | Azhā | Onār, hunārā. |
| 87. Near | Kach | Elih, kachā | Ailē | Ābōnī. |
| 88. Down | Kirih, khér | Khiṭṭī, khirī | Kharī | Kharā. |
| 89. Far | Dūr | Dūr | Dūr | Dūr. |
| 90. Before | Yar | Mushō | Mushō | Yārī, yārbū. |
| 91. Behind | Phatū | Patō, patū | Patō | Putū, zhakunā. |
| 92. Who | Kō | Kōī | Kōĩ, kē | Kō. |
| 93. What | Jék | Jēk, jēg | Zhōk | Yē. |
| 94. Why | Kéh | Keh | Kēī | Yēra. |
| 95. And | Neh, -gá | -gah | Mutō | Ũgā. |
| 96. But | Ammáh | Lēkin | Phiraī | Ahā. |
| 97. If | Ikhnā | ..... | Madha | Hek betto (*if it be so*). |
| 98. Yes | Awa | Hā, ã̃ | Yāh-yāh | Bet (*it is*). |
| 99. No | Ne, niã̃ | Naĩ | Nush | Nēsh, nish. |
| 100. Alas | Afsōs, hai | Faryād, hāī-hāī | Yōvāyāh | Chhē rē bōã̃. |
| 101. A father | Mālō | Mālō | Bābō | Bō. |
| 102. Of a father | Mālei | Mālaī | Bābai | Bōs. |
| 103. To a father | Mālétē, mālét | Mālaṭ, māleṛ | Bābrē | Bōrā, -rē. |
| 104. From a father | Mālējō | Mālī-jō | Bābēzhō | Bō-deō. |
| 105. Two fathers | Dū mālé | Dū mālī | Dū bābai | Dū bō. |

| | | | | |
|---|---|---|---|---|
| athers . . . | Mālé . . . . | Mālī . . . . | Bābēlā . . . . | Bōdā, -dē. |
| f fathers . . | Mālō . . . . | Mālaī . . . . | Bābēlai . . . . | Bōdan. |
| o fathers . . | Mālōté, mālōt . . . | Mālūṭi, mālōṛī . . . | Bābōrē . . . . | Bōdandā. |
| rom fathers . . | Mālējō . . . . | Mālōjō . . . . | Bābrējātō, bābrē kachō, bābēzhō. | Bōdanzhānō. |
| daughter . . | Dī . . . . | Dhī . . . . | Dī . . . . | Molēi. |
| f a daughter . . | Dījei . . . . | Dhījaī, dhīgaī . . . | Dīzhō, dīzhai . . . | Molēiā. |
| a daughter . . | Dījété, dījét . . . | Dhījaṭ, dhīgaṭ . . . | Dīzhārē . . . . | Molēirā, -rē. |
| om a daughter . | Dījéjō . . . . | Dhījījō, dhīgījō . . | Dīzhā kachō . . . | Molēizhānō. |
| vo daughters . . | Dū dījāré . . . | Dū dhījārī . . . | Dū dīzhārē . . . | Dü molēi. |
| aughters . . | Dījāré . . . . | Dhījārī . . . . | Dīzhārē . . . . | Molē iā. |
| daughters . . | Dījārō . . . . | Dhījārō . . . . | Dīzhārōrē . . . | Molēian. |
| daughters . . | Dījārōté, dījārōt . . | Dhījārūṭī . . . | Dīzhārōrē . . . | Molēiandā. |
| om daughters . | Dījāréjō . . . . | Dhījārōjō . . . | Dīzhārē kachō . . . | Molēianzhānō. |
| good man . . | Ek mishtō manuzhō . . | Ik mishṭō manōzhō . . | Siō manuzhō . . . | Mūsh nōrō. |
| a good man . . | Ek mishtō manuzhei . . | Ik mishṭō manōzhaī . | Siō manuzhō gōsh (*? the good man's house*). | Mūsh nōrōs. |
| a good man . . | Ek mishtō manuzhété . | Ik mishṭō manōzhaṭ . . | Siō manuzhrē . . . | Mūsh nōrōrā, -rē. |
| om a good man . | Ek mishtō manuzhéjō . | Ik mishṭō manōzhējō . | Siō manuzhē kachō . . | Mūsh nōrōyārīnō. |
| vo good men . . | Dū mishté manuzhé . . | Dū mishṭī manōzhī . . | Dū siō manuzhō . . | Nōrō mūsh dü. |
| od men . . | Mishté manuzhé . . | Mishṭī manōzhī . . | Siō zhakōrē . . . | Nōrō mūshpō. |
| good men . . | Mishté manuzhō . . | Mishṭī manōzhūō . . | Siō zhakālī . . . | Nōrō mūshpōyā. |
| good men . . | Mishté manuzhōté . . | Mishṭī manōzhūṭ . . | Siō zhakōrē . . . | Nōrō mūshpundā. |
| om good men . . | Mishté manuzhéjō . . | Mishtī mānōzhōjō . . | Siō zhakōzhātō . | Nōrō mūshpunyārīnō. |
| good woman . . | Ek mishtī chei . . . | Ik mishṭī chaī . . | Sī chēī . . . . | Tshrigā nürī. |
| ad boy . . | Ek kāchō shūō . . . | Ik kuch bāl, ik āsakō bāl . | Kachō bāl . . . | Biü chhūtūlā. |
| od women . . | Mishté cheiyé . . . | Mishṭē chaī . . . | Sī chē . . . . | Tshrügōyū nōrā. |
| ad girl . . | Ek kāchī mōteiek . . | Ik kuch mōlaī, ik āsakī mōlaī. | Kachī mulai . . . | Chhūtū molēi. |
| od . . . | Mishtō . . . . | Mishṭō . . . . | Sī . . . . | Kusungdō, nōrō. |

—Shiṇā.

| English. | Shiṇā (Gilgit). | Shiṇā (Chilās). | Brōkpā (Dras). | Brōkpā (Dāh-Hanū). |
|---|---|---|---|---|
| 133. Better | Bohtō mishtō | ..... | Laig sī | Bēdē-gā (*much-even*) kusungdō. |
| 134. Best | Bohtéjō mishtō | ..... | Lai sī | Hudyō-gā kusungdō. |
| 135. High | Othalō | Ōthalī | Daṅī | Thunbō (*Bāltī*, thunmō). |
| 136. Higher | Bohtō othalō | ..... | Lāgā daṅī | Mā thunbō. |
| 137. Highest | Bohtéjō othalō | ..... | Chhēsā-gā daṅī | Chukdiō (*all-than*) thunbō. |
| 138. A horse | Ashpō | Ashpō | Âshp | Apsh. |
| 139. A mare | Bām | Bāmī, ashpī | Sõ̃tī ăshp | Raghudmā (*Tib.* ghotma). |
| 140. Horses | Ashpé | Ashpē | Âshpī | Apshī, apshā. |
| 141. Mares | Bāmé | Bāmī | Sõ̃tī ashpī | Raghudmiō. |
| 142. A bull | Dōnō | Dōnō | Dōnō | Chughlā, (*an ox*) gōlō. |
| 143. A cow | Gō, gāo | Gō, gāō | Gāō | Gō. |
| 144. Bulls | Dōné | Dōnē | Dōnē | Chulānī, gōlē. |
| 145. Cows | Gāvé | Gavī | Gāvē | Gōā. |
| 146. A dog | Shũ | Shūn | Bīrō shũ | Shūā. |
| 147. A bitch | Sonchī shũ | Shūnwāṭī | Sõ̃tī shũ | Khīmō (*Tib.*). |
| 148. Dogs | Shūī | Shūnien | Shũī | Shüēō. |
| 149. Bitches | Sonché shūī | Shūnwāṭin | Sõ̃tī shũī | Khīmōā. |
| 150. A he goat | Mūgar | Mūgar, thūgar, thūṭ | Chanẽ | Rābō (*Tib.*), mingyar. |
| 151. A female goat | Ai | Āī | Āi | Ā. |
| 152. Goats | Mūgaré | Luch | Āi | Zhātē. |
| 153. A male deer | Bīrō háren | ..... | Bīrō chhurē | ..... |
| 154. A female deer | Sonchī háren | ..... | Sõ̃tī chhurē | ..... |
| 155. Deer | Hárené | ..... | Chhurē | ..... |
| 156. I am | Má hanus (*m.*), má hanis (*f.*). | Mãh hanus | Mõ̃ hānōs, hãs | Mõ̃ hãs, *or* mõ̃ bet. |
| 157. Thou art | Tū hanō (*m.*), tū hané (*f.*) | Tū hanō | Tū hānō, haõ̃ | Tü hãy̆ā, *or* tü bet. |
| 158. He is | Rō hanō, hanū (*m.*), réh hanī (*f.*). | Asō hanō, hõ̃ | Rō hānō, hāõ̃ haũk | Sō hãy̆, *or* sō bet. |
| 159. We are | Béh hanas (*m. & f.*) | Beh hãs | Bē hānis, hãs | Bā hānis, bet. |

| | | | | |
|---|---|---|---|---|
| 106. Fathers | Mālé | Mālī | Bābēlā | Bōdā, -dē. |
| 107. Of fathers | Mālō | Mālaī | Bābēlai | Bōdan. |
| 108. To fathers | Mālōté, mālōt | Mālūṭī, mālōṛī | Bābōrē | Bōdandā. |
| 109. From fathers | Mālējō | Mālōjō | Bābrējātō, bābrē kachō, bābēzhō. | Bōdanzhānō. |
| 110. A daughter | Dī | Dhī | Dī | Molēi. |
| 111. Of a daughter | Dījei | Dhījaī, dhīgaī | Dīzhō, dīzhai | Molēiā. |
| 112. To a daughter | Dījété, dījét | Dhījaṭ, dhīgaṭ | Dīzhārē | Molēirā, -rē. |
| 113. From a daughter | Dījéjō | Dhījījō, dhīgījō | Dīzhā kachō | Molēizhānō. |
| 114. Two daughters | Dū dījāré | Dū dhījārī | Dū dīzhārē | Dü molēi. |
| 115. Daughters | Dījāré | Dhījārī | Dīzhārē | Molē iā. |
| 116. Of daughters | Dījārō | Dhījārō | Dīzhārōrē | Molēian. |
| 117. To daughters | Dījārōté, dījārōt | Dhījārūṭī | Dīzhārōrē | Molēiandā. |
| 118. From daughters | Dījāréjō | Dhījārōjō | Dīzhārē kachō | Molēianzhānō. |
| 119. A good man | Ek mishtō manuzhō | Ik mishṭō manōzhō | Siō manuzhō | Mūsh nōrō. |
| 120. Of a good man | Ek mishtō manuzhei | Ik mishṭō manōzhaī | Siō manuzhō gōsh (*? the good man's house*). | Mūsh nōrōs. |
| 121. To a good man | Ek mishtō manuzhété | Ik mishṭō manōzhaṭ | Siō manuzhrē | Mūsh nōrōrā, -rē. |
| 122. From a good man | Ek mishtō manuzhéjō | Ik mishṭō manōzhējō | Siō manuzhē kachō | Mūsh nōrōyārīnō. |
| 123. Two good men | Dū mishtę manuzhé | Dū mishṭī manōzhī | Dū siō manuzhō | Nōrō mūsh dü. |
| 124. Good men | Mishté manuzhé | Mishṭī manōzhī | Siō zhakōrē | Nōrō mūshpō. |
| 125. Of good men | Mishté manuzhō | Mishṭī manōzhūō | Siō zhakālī | Nōrō mūshpōyā. |
| 126. To good men | Mishté manuzhōté | Mishṭī manōzhūṭ | Siō zhakōrē | Nōrō mūshpundā. |
| 127. From good men | Mishté manuzhéjō | Mishtī mānōzhōjō | Siō zhakōzhātō | Nōrō mūshpunyārīnō. |
| 128. A good woman | Ek mishtī chei | Ik mishṭī chaī | Sī chēī | Tshrigā nürī. |
| 129. A bad boy | Ek kāchō shūō | Ik kuch bāl, ik āsakō bāl | Kachō bāl | Biü chhūtūlā. |
| 130. Good women | Mishté cheiyé | Mishṭē chaī | Sī chē | Tshrügōyū nōrā. |
| 131. A bad girl | Ek kāchī mōteiek | Ik kuch mōlaī, ik āsakī mōlaī. | Kachī mulai | Chhūtū molēi. |
| 132. Good | Mishtō | Mishṭō | Sī | Kusungdō, nōrō. |

| English. | Shiṇā (Gilgit). | Shiṇā (Chilās). | Brōkpā (Dras). | Brōkpā (Dāh-Hanū). |
|---|---|---|---|---|
| 133. Better | Bohtō mishtō | ..... | Laig sī | Bēdē-gā (*much-even*) kusungdō. |
| 134. Best | Bohtéjō mishtō | ..... | Lai sī | Hudyō-gā kusungdō. |
| 135. High | Othalō | Ōthalī | Daṅī | Thunbō (*Bāltī*, thunmō). |
| 136. Higher | Bohtō othalō | ..... | Lāgā daṅī | Mā thunbō. |
| 137. Highest | Bohtéjō othalō | ..... | Chhēsā-gā daṅī | Chukdiō (*all-thaṅ*) thunbō. |
| 138. A horse | Ashpō | Ashpō | Âshp | Apsh. |
| 139. A mare | Bām | Bāmī, ashpī | Sõ̃tī ăshp | Raghudmā (*Tib.* ghotma). |
| 140. Horses | Ashpé | Ashpē | Âshpī | Apshī, apshā. |
| 141. Mares | Bāmé | Bāmī | Sõ̃tī ashpī | Raghudmiō. |
| 142. A bull | Dōnō | Dōnō | Dōnō | Chughlā, (*an ox*) gōlō. |
| 143. A cow | Gō, gāo | Gō, gāō | Gāō | Gō. |
| 144. Bulls | Dōné | Dōnē | Dōnē | Chulānī, gōlē. |
| 145. Cows | Gāvé | Gavī | Gāvē | Gōā. |
| 146. A dog | Shũ̃ | Shūn | Bīrō shũ̃ | Shūā. |
| 147. A bitch | Sonchī shũ̃ | Shūnwāṭī | Sõ̃tī shũ̃ | Khīmō (*Tib.*). |
| 148. Dogs | Shūī | Shūnien | Shũ̃ī | Shüēō. |
| 149. Bitches | Sonché shūī | Shūnwāṭin | Sõ̃tī shũ̃ī | Khīmōā. |
| 150. A he goat | Mūgar | Mūgar, thūgar, thūṭ | Chanẽ̃ | Rābō (*Tib.*), mingyar. |
| 151. A female goat | Ai | Āī | Āi | Ā. |
| 152. Goats | Mūgaré | Luch | Āi | Zhātē. |
| 153. A male deer | Bīrō háren | ..... | Bīrō chhurē | ..... |
| 154. A female deer | Sonchī háren | ..... | Sõ̃tī chhurē | ..... |
| 155. Deer | Hárené | ..... | Chhurē | ..... |
| 156. I am | Má hanus (*m.*), má hanis (*f.*). | Mãh hanus | Mõ̃ hānōs, hãs | Mõ̃ hãs, *or* mõ̃ bet. |
| 157. Thou art | Tū hanō (*m.*), tū hané (*f.*) | Tū hanō | Tū hānō, haõ̃ | Tü hãy̆ā, *or* tü bet. |
| 158. He is | Rō hanō, hanū (*m.*), réh hanī (*f.*). | Asō hanō, hõ̃ | Rō hānō, hāõ̃ haũk | Sō hãy̆, *or* sō bet. |
| 159. We are | Béh hanas (*m. & f.*) | Beh hãs | Bē hānis, hãs | Bā hānis, bet. |

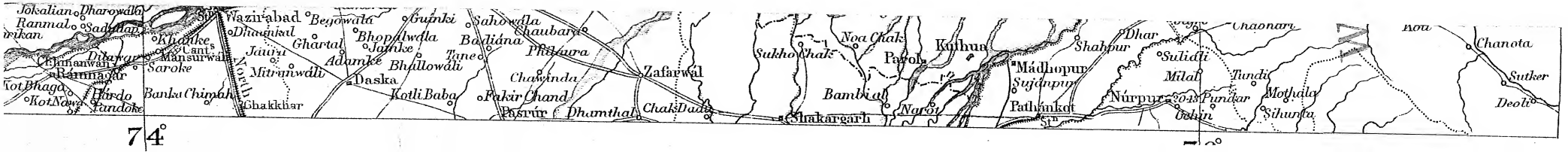
| English. | Shina (Gilgit). | Shina (Chilas). | | |
|---|---|---|---|---|
| . . . | Tsoh hanat . . . | Sū hānit . . . | Tsō hānet, hã̄t . . . | Tsī hānī, bet. |
| e . . . | Réh hané . . . | Āsaī hã̄ . . . | Zhē hã̄, hã̄k . . . | Tē hānī, bet. |
| . . . | Má asus, asulus (*m.*), mā asis, asilis (*f.*). | Mãh āsilōs . . . | Mȭ āsilus, āsilōs . . | Mȭ hüs. |
| ast . . | Tū asō, asulō (*m.*), asé, asilé (*f.*). | Tū āsilō . . . . | Tū āsilō . . . . | Tü hüā, āstu. |
| . . . | Rō asū, asulū (*m.*), réh asī, asilī (*f.*). | Asō āsilō . . . | Rō āsilō . . . . | Sō hüā, āstu. |
| e . . . | Béh asas, asilas (*m.* & *f.*) . | Beh āsilas, āseisis . . | Bē āsiles . . . | Bā hũ̄s. |
| re . . | Tsoh asat, asilat (*m.* & *f.*) . | Sū āsilat, āseisat . . | Tsō āsilet . . . | Tsī hüī, āstin. |
| ere . . | Réh asé, asilé (*m.* & *f.*) . | Āsaī āsilah . . . | Rē āsilē . . . . | Tē hün, āstin. |
| . . . | Bō . . . . . | Bō . . . . . | Bē . . . . . | ..... |
| . . . | Boikī, hanoiki . . . | ..... | Bōnō . . . . | Bīās. |
| . . . | ..... | ..... | ..... | ..... |
| been . . | Bé . . . . . | ..... | ..... | ..... |
| e . . . | Mā bōm . . . . | ..... | ..... | ..... |
| e . . | Mā bōm . . . . | Mã̄ bum . . . . | Mȭ bōm . . . . | ..... |
| be . . | ..... | ..... | Mȭ bōm bil . . | ..... |
| . . . | Shidé . . . . | Ḍeh . . . . | Kutē . . . . | Kutī. |
| . . . | Shidoikī . . . . | Ḍagōnī . . . . | Kutyōnō, kutinō . . | Khutistē. |
| . . . | Shidojé (*on a beating*) . | Ḍagūnī . . . . | Kutiẽstō . . . . | ..... |
| beaten . . | Shidé . . . . | Ḍagē . . . . | Kutē, kutētā, kutētātō . | Kutē. |
| . . . | Másé shidam . . . | Mas ḍagam . . . | Mȭsè kutem . . . | Māsā kutyü. |
| atest . . | Tūsé shidé . . . | Tus ḍāgāin . . . | Tūsē kūtē, kutēsh . . | Tüsā kutyũ. |
| s . . . | Rösé shidei . . . | Ās ḍagain . . . | Rō-sē kutēī . . . | Sōsā kutyũ. |
| . . . | Bésé shidǫn . . . | Bis ḍagūnas . . . | Bēsē kutōn . . . | Bāsā kutyũ. |
| t . . . | Tsosé shidyāt . . . | Sus ḍageyānat . . | Tsōsē kutiāt . . . | Tsüsā kutyenī. |
| at . . | Résé shidén . . . | Ais ḍagēnan . . . | Rē-sē kuten . . . | Tēsā kutyenī. |
| Past Tense) . | Másé shidēgas (*m.*), shidēgis (*f.*). | ..... | Mī kutās . . . . | Mīyā kutet (*obj. 3rd person, and so throughout*). |
| eatest (*Past* | Tūsé shidēga (*m.*), shidēgé (*f.*). | ..... | Tō kutā . . . . | Tīyā kutet. |

ā.

| | | | | |
|---|---|---|---|---|
| 187. He beat (*Past Tense*) . | Rōsé shidēgō (*or* -gū) (*m.*), shidēgī (*f.*). | ..... | Sēsī (*or* perāsī) kutau . | Sōyā kutet. |
| 188. We beat (*Past Tense*) . | Bésé shidēgés (*m.* & *f.*) . | ..... | Assōzhā kutiēs . . | Bāyā kutet. |
| 189. You beat (*Past Tense*) | Tsosé shidēgét (*m.* & *f.*) . | ..... | Tsōzhā kutiēt . . . | Tsīyā kutet. |
| 190. They beat (*Past Tense*) | Résé shidēgé (*m.* & *f.*) . | ..... | Renōzhā (*or* perānō-zhē) kutiē. | Tēyā kutet. |
| 191. I am beating . . | Másé shidamus (*m.*), shidemis (*f.*). | Mas ḍagemus . . . | Mõsē kutēmus. . . | Māsā kutyũs. |
| 192. I was beating . . | Másé shidamasus (*m.*), shidemasis (*f.*). | Mas ḍagamāsus . . | Mõsē kutemālōs . . | (?) Mīyā kutyāhüs. |
| 193. I had beaten . . | Másé shidēgāsus (*m.*), shidēgisis (*f.*). | Mas ḍagāsus . . . | Mī kutālōs . . . | Māsā kutyüs. |
| 194. I may beat . . | Másé shidam . . . | ..... | Mõsē kutemnō . . | ..... |
| 195. I shall beat . . | Másé shidam . . . | Mas ḍagam . . . | Mõsē kutem . . . | Māsā kutyũs, kutiko. |
| 196. Thou wilt beat . . | Tūsé shidé . . . | Tus ḍagāin . . . | Tūsē kutēzh, kutē . | Tüsā kutyũya, kutiko |
| 197. He will beat . . | Rösé shidei . . . | Ās ḍagain . . . | Rōsē kutēī . . . | Sōsā kutyālla, kutiko |
| 198. We shall beat . . | Bésé shidōn . . . | Bis ḍagūnas . . . | Bēsē kutōn . . . | Bāsā kutyenis, kutik |
| 199. You will beat . . | Tsosé shidyát . . . | Sus ḍageyānat . . | Tsōsē kutiāt . . . | Tsüsā kutyeni, kutik |
| 200. They will beat . . | Résé shidén . . . | Ais ḍagēnan . . . | Rēsē kuten . . . | Tēsā kutyān, kutiko. |
| 201. I should beat . . | ..... | ..... | ..... | ..... |
| 202. I am beaten . . | Má shidījamus . . | Mãh ḍagēgan . . . | Mõ kutēnō . . . | ..... |
| 203. I was beaten . . | Má shidīgās . . . | Mãh ḍagējalōsus . | Mõ kutālō . . . | Mī kutellas. |
| 204. I shall be beaten . | Má shidáram . . . | Mãh ḍagējam . . . | Mõ kutei . . . . | ..... |
| 205. I go . . . | Má bojam . . . | Mãh bōjam, bam . . | Mõ bōzhum . . . | Mõ (*or* mī) byü. |
| 206. Thou goest . . | Tū bojé . . . . | Tū bōjan . . . | Tū bōzhē . . . | Tü (tō) byũ. |
| 207. He goes . . . | Rō bojei . . . . | Asō bōjan . . . | Rō bōzhēī . . . | Sō byũ. |
| 208. We go . . . | Béh bojōn . . . | ..... | Bē bōzhōn . . . | Bā byũ. |
| 209. You go . . . | Tsoh bojyāt . . . | ..... | Tsō bōzhāt . . . | Tsī byenī. |
| 210. They go . . . | Réh bojén . . . | ..... | Rē bōzhen . . . | Tē byenī. |
| 211. I went . . . | Má gās . . . . | Mãh gās . . . | Mõ gās . . . . | Mõ gös. |
| 212. Thou wentest . . | Tū gā . . . . | Tū gās . . . . | Tū gā . . . . | Tü gō. |
| 213. He went . . . | Rō gō, gaō . . . | Asō gās . . . . | Rō gau . . . . | Sō gō. |

| | | | | |
|---|---|---|---|---|
| . We went . . . | Béh gés . . . | ..... | Bē gyes . . . . | Bā gyēũs. |
| You went . . | Tsoh gét . . . | ..... | Tsō gyet . . . | Tsī gyē, gyēüi. |
| They went . . | Réh gé . . . . | ..... | Rē gyē . . . . | Tē gyēanī, gyēün. |
| Go . . . . | Bō . . . . | Boh . . . . | Bō . . . . | Bō. |
| Going . . . | ..... | ..... | Bōzhẽstō . . . | ..... |
| Gone . . . | Gō . . . . | Gau . . . . | Gau . . . . | Gō. |
| What is your name ? . | Tei nōm jék hanō ? . . | Thaī nōm jēk hõ ? . . | Thānō nōm zhōk thēnā ? . | Tiü nũ yē bet ? |
| How old is this horse ? | Anō ashpei kachāk umer hanī ? | Ā ashpō kachāk kāō hã̄ ? . | Anō ăshprē kachā barsh bil ? | Hā apshpōs lō (*age, Tib.*) katāk sar billā ? |
| How far is it from here to Kashmir ? | Ānō Kashīrété kachāk dūr hanī ? | Aneō Kashīr kachāk dūr hõ ? | Anyõ Kashir kachāk dūr haĭ ? | Hunchō Kashirārā katāk dūr hã̄ ? |
| How many sons are there in your father's house ? | Tei mālei dāré gōtér kachāk hané ? | Thaī mālaī gōzhārū kachāk pē hã̄ ? | Thō bābō gōzhrzhē bāl kachā hã̄ ? | Tiü bāō gōtārā bē katāk hānī ? |
| I have walked a long way to-day. | Má ash nanapāt zhigāh gānus-paiyūk. | Mas ash lāī pund chinyānus | Mõ ashā lai punṛē yātus . | Āsh dūrā zazīdüs. |
| The son of my uncle is married to his sister. | Mei chunōmālei puchété ō mushai sáié sāti ghartēgén. | Maī pichaī puch tōmaī sas saī hile leō bilō. | Miõ pitshō bābrē perāsē sajusī kachā thī asang. | Miü sōbōs biü-rā tes molēidzē sumā manū-tē. |
| In the house is the saddle of the white horse. | Gōtérō sheiō ashpei tilén hanō. | Gōzhārū shēō ashpaī tilen hanō. | Gōshzhē shō ăshpō palānē haũ. | Gōtā-rē shō apshōs azgā hã̄. |
| Put the saddle upon his back. | Aisei deikī-'jé tilén dé . | Asōsaī dākīzhē tilen deh . | Asō phiājō palōn diā . | Argō-zhā azgā guāi. |
| Have beaten his son with many stripes. | Más aisei puché bohtō mustekāh dēgānus. | Mas asōsaī puchēzhē lāī chūṭē dās. | Asō bāl lāhō tsāȭ diās . | Mīyā tes biü-zhā stalchakyā bēdē kutet. |
| He is grazing cattle on the top of the hill. | Rōsé mál chinché chērū-'jé charei. | Asōs māl khinī shishējō charāin. | Perausē umā shēzhē tiras charēyã̄. | Paī azgã̄gdī hunārā byān. |
| He is sitting on a horse under that tree. | Rōsé oh tomā kirih ashpé-'jé pinēgun. | O ashpēzhē penī ā tūmī kher bēton. | Ō bai-hãȭ tōmī kharī ãshp asō. | Phōyā apsh punē chaghmas gāmin lā. |
| His brother is taller than his sister. | Aisei zhā tomī sáié-jō zhigū hanō. | Asaī zhā tūmī sizījō jigō hõ | Perāsō jā sājō zhoṛaũ haũ . | Tes bāyō tes molēidō zhigīlā. |
| The price of that is two rupees and a half. | Aisei gōch dū rupaié gá trang hanō. | Asaī mūl dū rūpiā-gā hōrī hõ. | Asō mulharī sinhā põsh bāȭ | Hus rinpō (*Tib.*) kirmo (*Tib.* girmō) phidã̄ (*Tib.* phed, *half*) trā. |
| My father lives in that small house. | Mei mālō oh chunō gōté-rō béi-hanō. | Maī bābō asō chunō gōsh bihyōn. | Miõ bābō chunē labitzhē beaũ. | Miü bāō sō gōtārē bāyũ. |
| Give this rupee to him | Anéh rupai aisété dé . | Anī rūpiā āser deh . . | Anī rōpai asērē dō . . | Armulpō tērē dē. |
| Give those rupees from me. | Ai rupaié résé-jō ghiné . | Ā rūpiā asōjō gen . . | Ā (*sing. fem.*) rōpai (*sing.*) asē-zhō aṛē. | Phō armulpō tēzhānō parāi. |
| Set him well and bind him with ropes. | On mishté shidé neh bāli sāti gané. | O mishṭak tah ḍagē bālēgī gaṛiē. | Asē siō-thē kutētātō razgī ganēh. | Phōzhā bēdē kutētō, razhā diã̄ būni. |
| Draw water from the well. | Kulhé-jō wōī nikālé . . | Khūkījō woi naklī . . | Kupēzhō wōī khalē . . | Chhūdōurnō (*Tib.* chūdong) üā nakhālī. |
| Walk before me . | Má mōchōt tihré . . | Majō mushō yās . . | Mushō mõzhē tshē . . | Mī yārīnō bō. |
| Whose boy comes behind you ? | Kaisei shūō tū-jō phatū woyei ? | Kāsaī puch tū patū ein ? . | Kēsō bāl thō patē aũ ? . | Tiü putōnō kisē biü yõ ? |
| To whom did you give that ? | Kaisé-jō anéh gōch ginēgānō ? | Tū ō kāsējō mōlē genāin ? . | Au kēsēzhō mulīgayā ? . | Tīyā kisē-zhānō bichhīt ? |
| I am a shopkeeper of the village. | Kūiei ek dūkāndāré-jō . | Kōlā sūdāgarjō genyās . | Kūiō vanyōjō gayālus . | Būnē hattīpā. |

Shiṇā.


Jokalian
Dharowala
Ranmal
Sadullap
Khanke
Cant.
Mansurwal
Saroke
Chhinanwan
Ramnagar
Kot Bhaga
Kot Nawa
Hardo
Pandoke
Banka Chimah
Ghakkhar
Wazirabad
Begowala
Dhaunkal
Ghartal
Jauri
Mitranwali
Adamke
Daska
Bhopalwala
Jamke
Bhallowali
Kotli Baba
Guinki
Sahowala
Badiana
Tane
Chaubara
Phalaura
Chawinda
Fakir Chand
Pasrur
Dhamthal
Zafarwal
Chak Dada
Sukho Chak
Noa Chak
Parol
Kuthua
Bambial
Narot
Shakargarh
Mádhopur
Sujánpur
Pathánkot
Shahpur
Dhar
Suliali
Milal
Núrpur
Pundar
Tundi
Mothala
Sihunta
Chanota
Sutker
Deoli
74°

# KĀSHMĪRĪ OR KÖSHIRᵘ.

Where spoken.

The Kāshmīrī[1] language is the language of the Valley of Kashmīr. In a dialectic form it has spread south-west into the Valley of Kashṭawār (Kishtwar), and to the south it has flowed over the Pīr Panṯsāl Range into the lower hills lying north of the River Chināb, where it reappears in a number of mixed dialects.

Name of Language.

The word 'Kāshmīrī' (کشمیری) is Persian or Hindī, and is derived from the Sanskrit *Kāśmīrikā*. It is not the name used by the people of Kashmīr itself. There the country is called *Kashīrᵘ*, and the language *Köshirᵘ*. This word itself is an excellent example of the fact that the language belongs to the Dardic sub-family, for in India the change of *śm* to *ś* or *sh* would be impossible.

Linguistic Boundaries.

Kāshmīrī is bounded on the north by the Shiṇā language of the Dard group of the Dardic sub-family. On the west it is bounded by the Chibhālī[2] and Punchī dialects of Lahndā, a language belonging to the North-Western group of the Indo-Aryan vernaculars, but strongly affected by Dardic influence. To its south it has, on the west, the Ḍōgrī dialect of Pañjābī; and, to the east of Ḍōgrī, the Bhadrawāhī dialect of Western Pahāṛī. Ḍōgrī (see Vol. IX, Pt. i, p. 637) is a real dialect of Pañjābī, but Bhadrawāhī is a transitional form of speech between Western Pahāṛī and Kāshmīrī,—leaning more to the former than to the latter,—and therefore classed under the former (see Vol. IX, Part iv, pp. 888ff.). To the south-east of Kāshmīrī we find Pāḍarī, another Western Pahāṛī dialect of a character similar to that of Bhadrawāhī (Vol. IX, Part iv, pp. 903ff.). On the rest of the eastern side of Kāshmīrī, and also a little to its north-east, going northwards on the east of Shiṇā, lie a series of Tibeto-Burman dialects, Purik (Vol. III, Part i, pp. 42ff.), Ladakhī (pp. 51ff.), and Baltī (pp. 32ff.), all separated from the Kashmīr Valley by inhospitable ranges of mountains and in no way affecting its language.

Dialects.

Kāshmīrī has one true dialect,—Kashṭawāṛī, spoken in the Valley of Kashṭawār (commonly known as Kishtwar), lying to the south-east of the Valley of Kashmīr. Kāshmīrī has also overflowed the Pīr Panṯsāl Range into the Jammu Province of the State, and in the valleys between the southern hills of the range, between the water-shed and the valley of the Chināb, there are a number of mixed dialects, such as Pŏgulī, Sirājī of Ḍōḍā, and Rāmbanī. The first two of these represent Kāshmīrī merging into Western Pahāṛī, while the third rather represents Kāshmīrī merging into Ḍōgrī. Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Kāshmīrī and the Chibhālī form of Lahndā. Grammars are given below of Kashṭawāṛī, Pŏgulī, Sirājī, and Rāmbanī; but no materials are available for these Riasi dialects.

[1] According to the system of transliteration followed in this Survey, the word should properly be spelt 'Kāshmīrī,' with a ligature under the '*sh*.' But the word is of such frequent occurrence that I have here dropped the ligature as an unnecessary complication. The '*sh*,' however, is not to be considered as therefore the same as the Sanskrit *sh* (ष). It is rather the same as the Sanskrit *śa* (श) or the Persian *shīn* (ش).

[2] Printed 'Chhibhālī' in the map. See the remarks on p. 505 of Part I of this Volume.

In the standard Kāshmīrī of the Valley, there are minor differences of language, which, however, are not sufficient to entitle us to divide it out into further separate dialects. For instance, the Kāshmīrī spoken by Musalmāns differs from that spoken by Hindūs. Not only is the vocabulary of the former more filled with words borrowed from Persian, but also there are slight differences of pronunciation.[1] Again, there is, as in all countries, the distinction between town and village talk. In villages a few old forms have been preserved that have disappeared in towns, and there are also variations of pronunciation.[2] Finally, there is the language between the language of prose and that of poetry. As in other languages, the latter preserves many forms that have disappeared in the modern prose speech.

Returning to the dialects of the Musalmāns and of the Hindūs, it should be remarked that there are more than nine Musalmāns in the Valley to each Hindū. As already stated, the Musalmān dialect borrows freely from the Persian vocabulary. On the other hand, the Hindūs borrow from Sanskrit, but not to the same extent, and, although the speech of a minority of the population, their dialect is much purer Kāshmīrī than that of their Musalmān brethren.

Number of Speakers.

The figures, based on the Census of 1891, originally returned in the earlier operations of this Survey were incomplete for Kāshmīrī, and I therefore give the population figures for Kāshmīrī spoken in its proper home as recorded in the Census of 1911 :—

| | |
|---|---|
| Standard Kāshmīrī spoken in Kashmīr itself | 1,039,964 |
| Kashṭawāṛī | 7,464 |
| Pŏgulī | 8,158 |
| Sirājī of Ḍōḍā | 14,732 |
| Rāmbanī | 2,174 |
| Mixed Dialect of Riasi | 20,252 |
| Total Number of Speakers of Kāshmīrī at Home | 1,092,744 |

In addition to the above there were recorded 95,013 speakers of Kāshmīrī in the State of Jammu and Kashmīr, who did not reside in that part of the country of which it was the vernacular.

Kāshmīrī is also spoken by emigrants from Kashmīr to other parts of India. The figures are as follows :—

| | |
|---|---|
| N.-W. Frontier Province | 533 |
| Panjab | 6,480 |
| Panjab States | 710 |
| Other Provinces | 422 |
| TOTAL | 8,145 |

[1] The principal is the Musalmān tendency to shorten final vowels. Thus, for 'what' the Musalmāns say *kya* and the Hindūs *kyā* or *kyāh;* for 'I should have struck,' the former say *maraha*, and the latter *mārahŏ*. The Musalmāns also have a Dardic preference for dropping an *r*. Thus, they say *bōnṭh*, before, while the Hindūs say *brōnṭh; gāngal*, distraction, where the Hindūs prefer *grāngal*.

[2] For differences of forms we may quote as an example the village *wanamōw*$^{a}$, instead of the city *wanōw*$^{a}$, we shall tell you. In pronunciation, we may quote the frequent interchange of *ḍ* and *r*, as in *kūḍ*$^{ü}$, for *kūr*$^{ü}$, a girl; *moḍ*$^{u}$, for *mor*$^{u}$, a body. Also, in villages the Dardic confusion between cerebrals and dentals is much more marked. This also occurs in city talk, as in *wŏthun*, to arise, as compared with the Hindī *uṭhnā*, but in villages it is extremely common.

The total number of speakers of Kāshmīrī is therefore as follows :—

| | |
|---|---|
| At Home | 1,092,744 |
| Elsewhere in Jammu and Kashmīr State | 95,013 |
| Elsewhere in India | 8,145 |
| TOTAL | 1,195,902 |

These figures differ from the total given in the Indian census tables (1,180,632), owing to differences of classification of some of the mixed dialects.

Linguistic Relationship.

Kāshmīrī belongs to the Dard group of the Dardic languages. It is most nearly related to Shiṇā. It has, however, for many centuries been subject to Indian influence, and its vocabulary includes a large number of words derived from India. Its speakers hence maintain that it is of Sanskritic origin, but a close examination reveals the fact that, illustrious as was the literary history of Kashmīr, and learned as have been its Sanskrit Paṇḍits, this claim of Sanskrit origin cannot be sustained for the vernacular of the latter.[1] Kāshmīrī is a very old language. Three words in it are quoted by Kalhaṇa (*circ.* 1150 A.D.) in his *Rājataraṅgiṇī*, and these are not very different from the language of the present day.[2]

To the philologist Kāshmīrī is a language of great importance, as it is the only example of an Aryan language in the condition of being converted from an analytic to a synthetic language. The oldest known form of Indian speech is Vedic Sanskrit. This was highly synthetic, with a system of declension of nouns and of conjugation of verbs as complicated as in Latin or Greek. In process of time this, or a kindred and similar language, developed into, say, Western Hindī, a language as analytic as English or French, in which nouns have, at most, only two cases and are declined with the aid of postpositions, while only one or two tenses of the verb have survived, the rest being made up with the help of auxiliary verbs. For instance, in Sanskrit 'a house' is *gṛihaḥ*, and in Latin *mansio*, and 'of a house' is, respectively, '*gṛihasya*' and *mansionis*, in both of which the change of case-meaning is indicated by a change in the form of the word. This is synthetic declension. But in Hindī 'a house' is *ghar* and in French it is *une maison*, and 'of a house' is, respectively, *ghar-kā* and *d'une maison*, in which the change of case-meaning is indicated by suffixing or prefixing a post- or pre-position. The word itself undergoes no change. This is analytic declension. Again, 'he speaks' is in Sanskrit *kathayati*, and 'to speak' was in Mediæval Latin *parabolare* (from the Latin *parabola*, a parable). 'He will speak' is respectively *kathayishyati* and *parabolabit*. Here the change of tense-meaning is indicated by a change in the form of the word, and we have an example of synthetic conjugation. But in Hindī 'he will speak' is *kahē-gā*, literally 'he is gone (*gā*) that he may speak (*kahē*, which is merely a corrupted form of the Sanskrit *kathayati*),' and in French it is *parler-a*, literally, 'he has (*a*) to speak (*parler*, which is a corrupted form of *parabolare* as if we said "*parabolare habet*")' In Hindī and French the change of tense meaning is not indicated by a change in the form of the word, but by the addition of the auxiliaries *gā* and *a*,

[1] This question is dealt with at length in an Appendix to this introduction. See pp. 241ff.

[2] See Sir Aurel Stein's note in his translation of R. T. v. 397. The words are *Raṅgassa Hēlu diṇṇa*, which in modern Kāshmīrī would be *Rangas Hēlu dyun*, (the village of) Hēlu is to be given to Rang.

respectively. Here we have instances of analytic conjugation, as compared with the synthetic conjugations of Sanskrit and Latin.

Now, Kāshmīrī illustrates a further stage in the development of language. The declension of nouns is in the main analytic. There are a few survivals of the ancient synthetic cases, but in the main cases are differentiated by postpositions, as in Hindī. Thus, we have *gara*, a house, and *garuk*$^{u}$ (for *gara-k*$^{u}$), of a house. But note, here, that the *k*$^{u}$ has become attached to the *gara*, and is no longer a separate word like the Hindī *kā*. *Garuk*$^{u}$ is now as much one word, and a word in the genitive case, as the Sanskrit *gṛihasya* or the Latin *mansionis*. In other words the declension is again becoming synthetic, and the process has been 'first analytic (*gara-k*$^{u}$) and then again synthetic (*garuk*$^{u}$). But in other cases the declension remains analytic, as in *gara-manza*, from the house, in which the noun and the postposition are still two entirely distinct words and as yet show no signs of becoming amalgamated into one.[1] Similarly, the conjugation of the Kāshmīrī verb *may* be analytic. The word for the past participle 'said' is *dop*$^{u}$, and for the past tense, 'I said,' we may have (as in the Hindī *maĩ-nē kahā*) *mĕ dop*$^{u}$, literally, 'by-me said.' But we may *also* add a suffix meaning 'by-me' to *dop*$^{u}$, so that the two become one word,—thus, *dopum*, I said. Here we have a synthetic method of conjugation in optional course of formation. We may have *dopum*, I said; *doputh*, thou saidst; *dopun*, he said, and so on, which is just as synthetic as the Latin *dixi*, *dixisti*, *dixit*, with this difference, that in the case of Kāshmīrī, we know exactly how these synthetic forms came into existence.

If, now, we return to India, and take languages of the Outer Circle, like Bengali or Marāṭhī, we find again a state of affairs similar to that of Kāshmīrī, but more advanced. In Kāshmīrī, the synthetic conjugation is optional. We may use either the analytic *mĕ dop*$^{u}$ or the synthetic *dopum*. But Bengali or Marāṭhī have gone a step further. The analytic conjugation has been abandoned and only the synthetic conjugation is now employed. It is no longer optional, but is now compulsory. We have *only* the Bengali *kahilām*, and *only* the Marāṭhī *mhaṇilõ*, for 'I said,' from the past participles *kahilā-* and *mhaṇil-*, respectively. From these examples, we see the importance of Kāshmīrī to the philologist. It is a language caught, so to speak, in the act of changing its nature from analytic to synthetic, and thus shows how the synthetic conjugation of Indian languages of the Outer Circle, such as Bengali and Marāṭhī, has arisen. Hitherto there have been many speculations on the subject, which we now see were all wide of the mark.[2] Kāshmīrī substitutes certainty for speculation. We can now watch Indian speech in its developments from birth to birth. First synthetic; then, as in Hindī, analytic; then, as in Kāshmīrī, agglutinative or semi-synthetic; and then, as in Bengali and Marāṭhī, again synthetic; and so, as in the Indian belief as to the fate of the soul, the chain of *saṁsāra*, or weary round of transmigration, goes on perpetually 'ohne Hast, aber ohne Rast.' In future ages future philologists will, if they have a language like Kāshmīrī to guide them, observe the same series of changes occurring over and over again, synthetic to analytic, analytic to agglutinative, and agglutinative back again to synthetic.

[1] It may be noted that we can see similar instances of the development of analytic declension into synthetic occasionally occurring in Pañjābī. Thus, the Pañjābī for 'in a house' is either the analytic *ghar-vichch* or the synthetic *gharichch*.

[2] The usual, but incorrect explanation is that the terminations of *kahilān*, *mhaṇilõ*, etc., are relics of an old verb substantive.

Literature.

Kāshmīrī has a small, but respectable, list of literary works, about which not much is known. So far as I am aware, the oldest author was a woman named Lallā or Lāl Dĕd. She probably lived in the 14th century A.D. Hundreds of her verses are quoted all over the Valley and are in everyone's mouth, and MS. collections of them have from time to time been made under the Sanskrit title of *Lallāvākyāni*. She is said to have been a holy woman, and to have been accustomed to wander about the country in an almost nude condition, her excuse being that he only was a man who feared God, and that there were very few such men about.[1] Her verses are all religious and are strongly tinged with Śaiva philosophy. The first poem that can be dated is the *Bāṇāsuravadha*, the name of the author of which is unknown to me. It is in the Hindū dialect, and was written in the reign of Sulṭān Zainu'l-'ābidīn (1417-1469 A.D.).[2] Other poems of which the approximate dates are known are the following:—Dēvākara Prakāśa Bhaṭṭa was alive during the eight years of the reign of the Hindū king Sukhajīvana Siṁha, who came to the throne in 1786 A.D. He lived in the Gōjawār (Sanskrit, Gulikāvāṭikā) quarter of Śrīnagar, and wrote a history of Rāma entitled the *Rāmāvatāracharita*, with a sequel entitled the *Lavakuśacharita*. Both of these are highly poetical works in pure Kāshmīrī. They are specially interesting as containing many legends not found in any Indian version of the *Rāmāyaṇa* with which I am acquainted.[3] Paramānanda of Mārtaṇḍa is said to have died in 1822 A.D. at the age of 68 years. He wrote a history of Kṛishṇa entitled the *Kṛishṇāvatāralīlā*, a work which follows the Indian tradition much more closely. These three works are all excellent specimens of the Kāshmīrī language, and, though in the Hindū dialect, are not too highly Sanskritized. With a much fuller Sanskrit vocabulary is a history of the circumstances connected with Śiva's marriage with Pārvatī, entitled the *Śivapariṇaya*, written by Kṛishṇa Rāzdān, or Rājanaka, who was alive as an old man at the end of the last century. He lived at Vanpuh (Sanskrit, Vanapōsha) in the Anatnāg Pargana, and his poem is much admired by Kāshmīrī Paṇḍits. It is full of Śaiva philosophy.[4] The late Professor Bühler, in the *Report* (pp. 1ff.) referred to below in the List of Authorities, mentions the following Hindū works of which he obtained MSS. I have not seen any of them:—

| Name of Author. | Name of Work. |
|---|---|
| Gaṇakapraśasta. | *Saṁsāramāyāmōhajālasukhaduḥkhacharita.* |
| Sāhib Kaul. | *Kṛishṇāvatāra.* |
| Anonymous. | The Sanskrit *Amarakōsha*, with a Kāshmīrī explanation. |
| ,, | *Janmacharita.* |
| ,, | *Nirvāṇadēśaślōkīstava.* |
| ,, | *Rāmāvatāra* (perhaps the work already mentioned). |
| ,, | *Śivalagnavarṇana.* |

Of writers in the Musalmān style the best known is Maḥmūd, or Muḥammad, Gāmī, who died in the year 1855 A.D. He wrote a *Yūsuf Zulaikhā*, a *Lailā wa Majnūn*,

[1] See Hinton Knowles, *Kāshmīrī Proverbs*, p. 20.

[2] Bühler, *Report, etc.*, p. 90.

[3] As a sample, in these poems Sītā, the wife of Rāma, is said to have been the daughter of Mandōdarī, who abandoned her immediately after birth and subsequently married Rāvaṇa.

[4] An edition is in course of publication by the Asiatic Society of Bengal.

and a *Shirīn o Khōsrau*, all on familiar Persian models. An edition of the first-named, with a partial translation, has been prepared by the late K. F. Burkhard, regarding which particulars will be found in the List of Authorities. Other works in the Musalmān dialect mentioned by Bühler, and which I have not seen, are :—

| Name of Author. | Name of Work. |
|---|---|
| Saifu'd-dīn. | *Vāmik-ujra.* |
| Sumty Paṇḍit. | *Nisāb.* |
| Anonymous. | *Amsilla* (a poem). |
| ,, | *Hārūn Rashīd.* |
| ,, | *Maḥmūd-i-Ghaznavī.* |
| ,, | *Shēkh Sannā.* |

The Serampore Missionaries published a version of the New Testament in 1821. This was printed from type in the Śāradā character.[1] Similar editions were issued at Serampore of the Pentateuch (1827) and of Joshua-Kings (1832), but the Bible was not completed. The British and Foreign Bible Society published a version of the New Testament in 1884, and of the Old Testament with a revised version of the New Testament in 1899, all in the Persian character.

In the year 1879 A.D. the late Paṇḍit Īśvara Kaula completed an excellent grammar of Kāshmīrī, in the Sanskrit language and entitled the *Kaśmīraśabdāmṛita*. This has been edited by the present writer, and was published by the Asiatic Society of Bengal in 1898. The same author was engaged on a Kāshmīrī-Sanskrit Dictionary at the date of his death in 1893. The materials collected by him for this purpose were subsequently made over to the present writer, and from them and other sources a Kāshmīrī-English Dictionary is now in course of preparation.

Connected with formal literature, though not a part of it, are the subjects of folktales and proverbs. Kashmīr is a land of proverbs, and common speech is profusely interlarded with them. A valuable collection of Kāshmīrī proverbs has been made by the Rev. J. Hinton Knowles, particulars regarding which will be found in the List of Authorities. This should be in the hands of every student of the language. It is full of information regarding the customs and the character of the people. Kashmīr is also celebrated for its folktales. Not only are some familiar in every home, but there are also professional *rāwīs*, or reciters, who make a living by telling fairy-tales worthy of the Arabian Nights. These men recite with astonishing verbal accuracy stories that have been handed down to them by their predecessors, now and then containing words that have fallen out of use, and with the meaning of which they are now unacquainted. Sir Aurel Stein has made a collection of such tales, as dictated by one of these men, which he has handed over to the present writer for translation and publication. Long after they had been recorded it was found necessary to check the texts, and Sir Aurel found the man again, and had him recite again the doubtful passages. They were given by him in exactly the same words as those recorded some sixteen years previously. An interesting illustration of the way in which they have been handed down is given by their form. Every now and then the narrative is broken by the phrase '*dapān wustād*,' i.e. '(and my) master says (as follows).' An excellent collection of Kāshmīrī folktales

[1] Some years ago, having occasion to print something in this character, I made enquiries in Calcutta regarding this type. I found that it, and the punches, had long disappeared, having been sold as waste metal. It is the only Śāradā type that has been cast.

in English has been collected by the Rev. J. Hinton Knowles, and published under the title of 'Folktales of Kashmir' (second edition, London, 1893).

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# APPENDIX.

## THE LINGUISTIC CLASSIFICATION OF KĀSHMĪRĪ.

In the Kashmīr Census Report for 1911 (p. 179) the following remarks are made regarding the classification of Kāshmīrī :—'Kāshmīrī used to be hitherto treated as of Sanskritic origin. It has this time been grouped with Shiṇā-Khō-wār according to the revised system of classification, but the claim locally urged that it is essentially a Sanskritic language persists, and in view of the historical fact that the Valley of Kashmīr, before its conversion to Islām, was wholly populated by Brāhmaṇs with their *shastric* lore, that claim might merit reconsideration.' As this point has thus been raised in an official publication of the Kashmīr State, it is advisable to discuss the question of the correct classification of the Kāshmīrī language in some detail.

In the first place, questions of sentiment, however much we may sympathize with them, must be put altogether to one side in dealing with a purely scientific question. No one values the contributions of Kashmīr Paṇḍits to Sanskrit literature more highly than the present writer. For upwards of two thousand years Kashmīr has been a home of Sanskrit learning, and from this small valley have issued masterpieces of history, poetry, romance, fable, and philosophy. Kāshmīrīs are proud, and justly proud, of the literary glories of their land. During all these centuries, Kashmīr has been subjected to the civilization of India proper. The Piśācha tribes to its north and north-west remained a hostile and barbarous people, devoid of Indian culture and with no literary history of their own. Kāshmīrīs themselves maintain that their country was formerly inhabited by Piśāchas, who were ultimately overcome by Aryan immigrants from India, and this tradition is borne out by the features presented by their language. That the literary activity of the country and the imported Indian culture should not have reacted on the vernacular speech of the inhabitants is impossible. It has reacted most powerfully, and under that influence the language has become deeply imbued with forms and idioms derived from the languages of India proper. But all the time the basis,—the old speech of the original Piśācha inhabitants,—has, as will be shown in the following pages, remained firmly established, and it is upon this basis that linguistic science demands that classification be founded. It in no way follows from this that the Brāhman inhabitants of Kashmīr are of Piśācha origin. The contrary is almost certainly the case. Tradition, ethnology, and linguistics unite in asserting that they are representatives of an early immigration from India.

It has been previously pointed out that the Dardic or Piśācha languages occupy a position intermediate between the Sanskritic languages of India proper and the Eranian languages farther to their west. They thus possess many features that are common to them and to the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family. It is unnecessary to discuss here those common to them and to Sanskritic languages, but, as regards the others, we shall see that they are also to be found in Kāshmīrī.[1] That

[1] For further details, see *The Piśāca Languages of North-Western India*, by G. A. Grierson, published by the Royal Asiatic Society in 1906.

ge possesses nearly all the features that are peculiar to Dardic, and also those in Dardic agrees with Eranian. We therefore now proceed to examine, from this of view, Kāshmīrī phonetics, accidence, syntax, prosody, and vocabulary.

s many languages will have to be referred to, it will be convenient to use abbrens of their names. These are as follows :—

Ar. = Arabic.
Av. = Avesta (the ancient Eranian language).
Bsh. = Bashgalī Kāfir.
Grw. = Gārwī.
Gwr. = Gawar-bati.
H. = Hindī (as typical Sanskritic language).
Kh. = Khō-wār.
Kl. = Kalāsha.
Ksh. = Kāshmīrī.
My. = Maiyā̃.
Pash. = Pashai.
Pr. = Prakrit.
Prs. = Persian.
Sh. = Shiṇā.
Skr. = Sanskrit.
V. = Veron.
Wai. = Wai-alā.

**Phonetics.**—In none of the modern Dardic languages, except in the case of a few l wed words, are there any sonant aspirates. When such letters originally formed ] of a word, the aspiration is dropped, so that *gh* becomes *g*, *jh* becomes *j* or *z*, *ḍh* b nes *ḍ* or *r*, *dh* becomes *d*, and *bh* becomes *b*. There is nothing like this in India p r, but it is a universal rule in Kāshmīrī. Thus :—

*gh* becomes *g*. Skr. *ghōṭaka-*, a horse, Ksh. *gur*ᵘ. So Wai. *guṛ*, Gwr. *goṛa*, Grw. *gōr*, Pash. *gōṛā ;* but all Indian languages *ghōṛā*, etc.

*jh* becomes *j* or *z*. Skr. *budhyatē*, Pr. *bujjhai*, Ksh. *bōzi*, he will hear; but H. *būjhē*.

*ḍh* becomes *ḍ* or *r*. Skr. *vardhatē*, Pr. *vaḍḍhai*, Ksh. *baḍi*, he will increase ; but H. *baṛhē*.

*dh* becomes *d*. Skr. *dugdha-*, Pr. *duddha-*, Ksh. *dŏd*, milk ; but H. *dūdh*.

*bh* becomes *b*. Skr. *bhrātar-*, Ksh. *bôy*ᵘ, a brother ; so Kl. *bāya*, but H. *bhāī*.

All the modern Dardic languages disaspirate their sonant letters in the same way as Ksh., as indicated in the first example given above.

One of the most typical characteristics of modern Dardic languages is the frequent hardening of original sonant letters, so that *g* becomes *k*, *j* becomes *ch*, *ḍ* becomes *ṭ*, *d* becomes *t*, and *b* or *v* becomes *p*. This was the universal rule in the days when Paiśāchī Prakrit was spoken. In process of time most of the hardened letters have again become softened,—as is the tendency in the growth of all languages,—but, nevertheless, several instances of these hardened letters still survive, and in borrowing from other languages the tendency again comes into play, and sonant letters in borrowed words often become surds. Examples for Kāshmīrī are :—

*g* becomes *k*. Skr. *khaḍga-*, a sword, Ksh. *khaḍak*. Similarly, in other modern Dardic languages, we have Bsh. *kile*, Wai. *kele*, V. *kili*, Pash. *kuli*, all signs of the plural, and the same in origin as the Prs. *gala*. For borrowed words, we may quote Prs. *lagām*, Ksh. *lākam*, a bridle ; Ar. *ʿīdgāh*, Ksh. *yēdʾkāh*, an ʿĪdgāh ; Prs. *kāg̲haz*, Ksh. *kākaz*, paper.

*j* becomes *ch* or *ṯs*. Skr. *kshudyatē*, Pr. *khujjai*, Ksh. *khōṯsi*, he will fear. Similarly, Bsh. has *achu*, a tear, as compared with H. *ãjhū*.

*ḍ* becomes *ṭ*. Skr. *dṛiḍha-*, Ksh. *droṭᵘ*, firm.

*d* becomes *t*. Skr. *śvāpada-*, Ksh. *hāpat-*, a bear. Similarly, Prs. *dāman*, Bsh. *tāman*, the skirt of a garment; Skr. *dugdha-*, Pr. *duddha-*, Sh. *dūt*, milk.

*b* or *v* becomes *p*. Skr. *śava-*, Ksh. *hap-*, a corpse; Prs. *bāz*, Ksh. *pöz*, a falcon. So, Ar. *ṭabīb*, Bsh. *tapīp*, a physician; Skr. *svasār-*, Kh. *ispusār*, a sister.

It will be noticed that, in respect to the hardening of sonant consonants, Kāshmīrī is in entire agreement with the modern Dardic languages.

A noteworthy peculiarity of the Dardic languages is the confusion between cerebral and dental letters. This is universal and extends to Kāshmīrī. Compare the following:—Sh. *gōt* or *gōṭ*, a house; Bsh., V. *osht-*, Wai. *ōsht*, Gwr., Kl. *usht-*, Ksh. *wŏth-*, but H. *uṭh-*, arise; Ksh. *dal* or *ḍal*, a leaf; Grw. *aṭh*, Sh. *ath*, eight; and many other similar cases. A very interesting example is the Kāshmīrī phrase, *krĕhonᵘ kṭa-* (or *kta-*) *kāl hyuhᵘ*, dense black, literally 'black like *kṭa-kāl*' or 'like *kta-kāl*.' *Kṭa-kāl* or *kta-kāl* is a corruption of the Sanskrit *kāla-kūṭa*, the celebrated black poison drunk by the god Śiva.

A marked feature of Kāshmīrī is consonantal epenthesis, *i.e.* the change in a consonant under the influence of a following vowel or semivowel. This also occurs in the modern Dardic languages, but not in India.

Thus, in Ksh. *k* becomes *ch* before palatal letters, as in *thokᵘ*, weary, fem. *thüchᵘ*; *hŏ̈khᵘ*, dry, fem. *hŏ̈chhᵘ*. So from the root *kar*, do, we have Wai. *chā-st*, he does; and the Sh. *mōchō*, before, is connected with the Skr. *mukha-*, a face.

Similarly, *t* and *ṭ* change in Ksh. to *ṯs* and *ch*, respectively, as in *rāt-*, night, plur. *röṯsᵘ*; *püṭᵘ*, a board, plur. *pachĕ*. So, we have Bsh. *ktī*, but V. *kṯseh*, the back; Eranian root *yet*, come, compared with Bsh. *aṯs*, Wai. *aṯsh*; Skr. *putra-*, a son, Grw. *pūch*, Sh. *puch* or *push*; Skr. *strī*, a woman, Sh. *chei* or *ṯshrīga*; Sh. *trak* or *chak*, see; and others.

In Ksh. under such circumstances *ḍ* becomes *j*, and *d* becomes *z*, as in *büḍᵘ* (fem.), great, plur. *bajĕ*; *grand*, a counting, plur. *grünzᵘ*. Similarly, the H. *dhī*, a daughter, is *jū* in Bsh.; and the H. *dō*, two, is represented in Kh. by *jū*, and in Ksh. by *zᵃh*.

In Ksh. *l* under similar circumstances becomes *j*, as in *angujᵘ*, a finger, representing the Skr. *aṅguli-*. So the Pañjābī *gall* (fem.), a word, is represented by *gijjī* in Bsh.

The Kāshmīrī system of epenthetic changes of vowels, though strange to nearly all the languages of India proper, obtains also in the Dardic languages, although too little is known of these to enable us to set out definite rules for them. As examples we may quote the change of *a* to *i* under the influence of a following *i* in the V. *izhī*, Gwr. *iṯsin*, Kl. and Kh. *ech*, an eye, as compared with the original Av. *aśi*. So the Bsh. *dusht*, a hand, has its plural *duisht*, for *dushti*, just as *asⁱ*, we, is pronounced *aⁱsⁱ* in Kāshmīrī. Again, the Skr. *āsya-* (i.e. **āsia-*), a mouth, becomes *ish* in V. and *ös* in Ksh., and the Skr. *sūrya-* (i.e. **sūria-*), the sun, becomes *swir* in My., *sīr* in Grw., and *sirī* in Ksh. As an example of the epenthesis of *u*, we may quote the Kl. *gũṛo*, for *gãṛo* or *gāṇo*, singing, in which the *ā* has become *u* under the influence of the following *o*. Similarly, in

Bsh. *bṛōh*, a brother; Sh. *dōnō*, a bull; Bsh. *kōr*, Kl. *kuṛõ*, Sh. *kōn*, an ear, and many others, *a* or *ā* has become *u* or *o*. Many more examples could be quoted, but the above are sufficient to show that Kāshmīrī shares its tendency to epenthesis with all the Dardic languages.

In Kāshmīrī, when a word ends in one of the letters *k*, *ch*, *ṯs*, *ṭ*, *t*, or *p*, that letter is aspirated, and becomes *kh*, *chh*, *ṯsh*, *ṭh*, *th*, or *ph*, respectively. There is nothing like this in India, but it certainly also occurs in V., and probably in other Dardic languages. Thus, the Ksh. *krak-*, noise, becomes *krakh*, and similarly the V. *masek-*, moon, becomes *masekh*.

In the introduction to the section on Lahndā (pp. 237ff. of Part I of this Volume) it was pointed out that when a Prakrit word contained a double letter, this letter was, in the modern languages of India proper, either retained unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. *bhatta-*, boiled rice, becomes the Pañjābī *bhatt*, and the H. *bhāt*. It was also pointed out that in Ksh., and in Lahndā and Sindhī (two languages much subjected to Dardic influence) the vowel was *not* lengthened, although the double consonant was reduced to a single one. Thus, the same Sanskrit word becomes *bhat"* in Sindhī and *bata* in Ksh. It also, perhaps, reappears in the Bsh. *bita*, meat. There are hundreds of similar examples in Ksh. which it is unnecessary to repeat here. Several will be found in the table given on the pages above referred to. Here we may quote a few from Bsh. to show how typical this is of Dardic generally:—Pr. *uchcha-*, high, H. *ũchā*, but Bsh. *ucha-sth*, to raise; Pr. *chamma-*, skin, H. *chām*, Bsh. *cham;* Pr. *kaṭṭēi*, he cuts, H. *kāṭē*, but Bsh. *katā*, a knife; Pr. *piṭṭhī*, the back, H. *pīṭh*, Bsh. *ptī* (for *pitī*). Similarly for the other Dardic languages.

So far we have dealt with general phonetic rules, but when we consider letters in detail the connexion between Kāshmīrī and Dardic is equally manifest. Thus:—

In the Dard group of Dardic languages an initial *k* sometimes becomes *g*, as in My. *gī*, what? The same occasionally happens in Ksh. *gāsh*, light, as compared with the Skr. *kāśa-*.

In India, when the letter *v* in Sanskrit forms the latter member of a compound consonant, the first member of which is a mute, it is elided in Prakrit, and the first member is doubled. Thus, Skr. *pakva-*, ripe, Pr. *pakka-*, H. *pakkā*. In the Dardic languages, including Ksh., exactly the reverse process is followed. It is the first member that is elided, while the *v* is retained and is hardened to *p*. Thus, the Skr. *pakva-* becomes the Ksh. *pop"*. There is very little like this in the modern Indian languages, but in Dardic we have cases like Bsh. *psūṛ*, a father-in-law (Skr. *śvaśura-*); V. *pseh*, what?, derived from a word akin to Av. *chvant-*. It will be observed that in these the sibilant is preserved as well as the hardened *v*, and the same is the case in the Kh. *ispusār*, a sister, connected with the Skr. *svasār-*. In Indian languages this only occurred in Apabhraṁśa Prakrit, where we find such forms as *paĩ* for Skr. *tvam*, thou, and other cases of the change of *tv* to *pp*, but no other compound, with *v* for the second member, became *p*.

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One of the most persistent consonants in India is the letter *n*. In the modern languages it almost always survives, but in the Dardic languages and in Ksh. it is liable to elision. Thus, Skr. *manusha-*, a man, is Kl. *mōch*, V., Sh. *mush*. In Ksh. we have the corresponding word *mōṭs-*, which is said to be the word for 'man' used by demons, the ordinary word being *manōsh*, which is borrowed direct from Skr. In other words, the original Dard term has been discarded as vulgar in favour of the high-flown borrowed Skr. word. Another important example is the Ksh. word *dyār*, money, which, strange to say, is a corruption of the Latin *denarii*, come to Kashmīr through Greek and Sanskrit, or through Greek direct. The Skr. form of the word is *dīnārāḥ*.

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usually retained, and if any consonant is dropped it is the second one. Thus, corresponding to the Skr. *karṇa-*, an ear, we have Bsh. *kōr*, Kh., Wai. *kār*, Kl. *kuṛõ ;* to the Skr. *gardabha-*, an ass, we have Kl. *gardōk*, Kh. *gurdōg̲h ;* to Skr. *sūrya-*, the sun, we have Kl. *sūri*, Gwr. *suri*, Kh. *sūrī*, My. *swīr*, and Ksh. *sirī ;* and to Skr. *sarva-*, all, Ksh. *sór*$^{u}$.

In India, a sibilant now and then becomes *h*, as in Skr. *ēkasaptati-*, H. *ikhattar*, seventy-one. This change is, however, rare except in Lahndā and Sindhī, which are under strong Dardic influence. On the other hand, in the Dard group, including Ksh., this change is very common, and is subject to the rule that it is mainly confined to an original *ś* or *sh*, *s* being rarely changed. Moreover, the sibilant is retained before certain vowels. A good example of this latter point is the Ksh. *hih*$^{u}$ (pronounced *hyuh*$^{u}$), like, derived from an older **hiśu*. But the feminine of *hih*$^{u}$ is *hish*$^{ü}$, even in the modern language, because a sibilant does not become *h* when followed by *ü-mātrā*. Other examples of this change are :—

Skr. *upaviśati*, he sits down, Ksh. *bĕhi*, and so other Dard languages ; Skr. *viṁśati-*, twenty, Sh. *bēh*, Ksh. *wuh ;* Skr. *daśa-*, ten, Ksh. *dah ;* Skr. *śata-*, a hundred, Ksh. *hat- ;* Av. *kh̲śvaś*, six, Gwr. *shoh*, My., Kl. *shōh*, Ksh. *shĕh ;* Skr. *śiras-*, a head, Ksh. *hīr ;* Skr. *śava-*, a corpse, Ksh. *hap- ;* Skr. *visha-*, poison, Ksh. *vĕh*, and many others. It should be observed that this obtains almost exclusively in the Dard group. For instance, in the Kāfir Dardic dialects we have Bsh. *vit̲si*, twenty ; *dit̲s*, ten ; *shai*, a head ; and *wish*, poison.

The compound consonants *shp* and *śm* of Skr. sometimes become a simple *sh* in Dardic. Thus, Skr. *pushpa-*, a flower, becomes Kl. *pūsh-ik*, Ksh. *pōsh ;* and the Skr. *Kaśmīra-*, Kashmīr, becomes *Kashīr*$^{ü}$ in Ksh. Similarly, *sk* becomes *s* in *bös*$^{i}$ for Skr. *bhāskarī*, a kind of almanac. There is nothing like this in India.

It has been stated that the Dardic languages often show changes peculiar to Eranian, especially East Eranian, languages, and which are not found, or are rare, in India. A few of these may be mentioned here, as they are noticeable in Ksh. :—

In East Eranian the change of *ch* to *t̲s* is common. So also in modern Dardic and Ksh. The same change occurs in the Indian Marāṭhī, but only before certain vowels. Here it occurs before all vowels. Thus, while Kl. and Pash. have *kuch*, the belly, Wai. has *kiut̲s*. Compare H. *chār*, four, with Gwr. *t̲sūr*, Ksh. *t̲sōr ;* H. *pā̃ch*, five, with Gwr. *pant̲s*, Ksh. *pānt̲s ;* Burushaski *chōmar* with Gwr. *t̲simar*, iron ; Skr. *chhāgala-* with Ksh. *t̲shāwul*$^{u}$, a goat.

Another very similar change,—that of *j* to *z*,—is frequent in Eranian. It is very common in Ksh. One example will suffice. Compare Skr. *jīva-*, life, with Gwr. *zien*, alive, Ksh. *zuv*, life. There is a similar change on the Indian Marāṭhī, but not before *i*.

The change of *d* to *l* is regular in East Eranian. It is common in the Dardic Veron, and is also found in other Dardic dialects. An interesting example is the Prs. *mādar*, a mother, which corresponds to the Sh. *mālī*. In Ksh. *l*, but not *d*, becomes *j* before *ü-mātrā*, so that we get *möj*$^{ü}$, a mother. From Sh. *mālī*, a secondary masculine is formed, viz. *mālō*, a he-mother, *i.e.* a father, the Ksh. form of which is *mōi*$^{u}$.

In Eastern Eranian *sht* is frequently changed to *t*. So, in Dardic and Ksh., the Prs. *pusht*, the back, becomes Bsh. *ptī*, Sh. *patō*, Gwr., Ksh. *pata*, behind, and so on in others, just as in the East Eranian Balōchī it becomes *phut*.

In modern Indian languages, the *sh* of the Skr., *shaṭ*, six, becomes *chh*, as in the H. *chha*, Bengali *chhay*, Pañjābī *chhē*. The Dardic languages, including Ksh., follow the Eranian method of changing the initial *khśv* of the Av. *khśvaś*, six, to *sh*, instead of using the Indian *chh*. Thus we have Bsh. *sho*, Wai. *shū*, V. *ushu*, Pash. *shᵃ*, Kl. *shōh*, and so on, which agree with the Ksh. *shĕh*. There is nothing like this in India.

In modern Eranian dialects, an original *ś* sometimes changes to *ch*, as in the Kashānī *chūm* for the standard Prs. *shām*, evening. This, also, is not uncommon in Dardic and in Ksh. Thus, the Av. *aśi-*, an eye, is represented by Bsh., Wai. *achẽ*, Kl. *ĕch*, Ksh. *achhⁱ*. So Skr. *śūnya-*, empty, becomes Ksh. *chhonᵘ*; Skr. root *paś*, see, is represented by the Sh. *pach*; Skr. *aśru-*, a tear, is *oshᵘ* in Ksh., but *achu* in Bsh.; Skr. *śvēta-*, white, Ksh. *chhotᵘ*. In India, the reverse is the case, *chh* often becoming *s*, and the change from *ś* or *sh* to *chh*, as in the H. *chha*, is very rare.

Finally, Ksh. has certain phonetic changes of its own that are quite foreign to India. In India, *dm* becomes *dd*, as in the Bengali *pŏddo*, from Skr. *padma-*, a lotus. In Ksh. this becomes *m*, as in the word *pam-pōsh*, a lotus-flower. Again, in Ksh. *ld* becomes *l* (a thoroughly un-Indian change), as in *gal*, a shout, connected with the vedic Skr. *galda-*, and with the Bsh. *gijjī*, speech. This word is also heard, under the form *gall*, in Pañjābī and Lahndā, which are, as we know, strongly influenced by Dardic. Sanskrit itself in post-vedic times borrowed it from Prakrit in the form *gāli-*, from which there is a series of modern Indian derivatives meaning 'abuse.'

**Accidence.**—Turning now to accidence, in the first place it should be noticed that, like Eranian languages, Kāshmīrī possesses a suffix with the force of the indefinite article, equivalent to the Persian *yā-ĕ waḥdat*. Just as in Persian *ī* (ancient *ē*) is suffixed, so, in Kāshmīrī, *ā* is suffixed. Thus, Prs. *yak-ī*, Ksh. *akh-ā*, a certain one, a. It is hardly necessary to point out that there is nothing like this in India; but the same phenomenon is presented by Bsh., as in *palē-i*, a servant.

The main principles of the declension of nouns is very similar in Indian languages, in Eranian languages, and in Dardic. We may, however, point out that there are some important differences of detail between Ksh. and Indian languages. Thus, in all the languages of northern India, strong masculine nouns, such as *ghōṛā*, a horse, end in the nominative singular in *ā*, and in the nominative plural in *ē* (*ghōṛē*). In Ksh., the corresponding nouns end in *u-mātrā* in the singular, and in *i-mātrā* in the plural, as in *gurᵘ*, a horse, plural *gurⁱ*. Moreover, all masculine nouns have, in Ksh., a dative singular ending in *s* (as in *ṭsūras*, to a thief, *guṛis*, to a horse), and a dative plural in *n* (as in *ṭsūran*, to thieves, *gurĕn*, to horses). In some Indian dialects there are oblique plurals in *n*, but there is nothing like the Kāshmīrī dative singular in *s* till we reach Marāṭhī, far to the south. Further, Ksh. has cases of the agent (as in *gurⁱ*, by a horse) and ablative (as in *guri*, from a horse), to which there is nothing corresponding in India. The *s*-dative is not peculiar to Ksh., but also exists in Kl. and Pash., and also perhaps in Sh., where it has the force of the agent.

To add definiteness to the meaning of the cases, postpositions are employed in Indian and prepositions in Eranian languages. In the Dardic languages both are used, though Ksh. prefers the former. Of the postpositions, one or two only remind one of India, the rest being peculiar to Dardic. The Ksh. postpositions of the genitive, *sond*$^{u}$, *uk*$^{u}$, and *un*$^{u}$, all have parallels in India,—a relative of *sond*$^{u}$ being found in the Mārwāṛī *handō*, of *uk*$^{u}$ in the H. *kā*, and of *un*$^{u}$ in the Gujarātī *nō*. Similarly, it is possible to compare *manz*, in, with the H. *mā̃jh*, but it more nearly resembles the Dardic V. *munj* and the My. *maz*. But the other postpositions are either quite peculiar to Dardic or are borrowed from Persian. As Dardic examples, we may quote *kyut*$^{u}$ (an adjective), for ; *putṣhy*, for ; *pĕṭh*, on ; *kĕth*, in ; and *pĕṭha*, from.

Ordinary adjectives here call for no remarks, but the Ksh. numerals are so decidedly Dardic and so distinct from the forms current in India that some attention must be paid to them. Thus :—

One. This is *ak-*. It may be either Indian, Eranian, or Dardic, but is more like Prs. and Gwr. *yak* than Indian *ēk*.

Two, *z*$^{a}$*h*. In Ksh. *di* becomes *z*, so that the word is connected with the Bsh. *diu* and the Kh. *jū*, rather than with the Indian *dō*.

Three, *trĕh*. This is regular Dardic. Cf. Bsh. Kl. *treh*, Wai. *trē*, Sh. *tré*, Kh. *troi*, and so on. India has *tīn*, and the like.

Four, *ṭsōr*. The *ō* is Dardic, as in Kh., Grw. *chōr*, Gwr. *ṭsūr*, Sh. *chorr*. India has *ā*, as in *chār*.

Five, *pānṭs*. This may be Indian, Eranian, or Dardic.

Six, *shĕh*. This is Dardic, as in Bsh. *sho*, Waī. *shū*, V. *ushu*, Pash. *sh*$^{a}$, Gwr. *shoh*, Kl. *shōh*, Sh. *shah*, and so on.

Seven, *sat-*. This, with the short *a*, is Dardic, as in Pash., Gwr., Kl., Grw. *sat*, Sh. *satt*, and so others. India has *sāt*.

Eight, *öṭh* or *aiṭh*. This may be Indian or Dardic, but the vowel is not Indian.

Nine, *nav*. This may be Indian, Eranian, or Dardic.

Ten, *dah*. This is Dardic, with the typical change of *ś* to *h*.

Twenty, *wuh*. The same remarks apply.

Hundred, *hat-*. The same remarks apply.

From the above we see that all the first ten numerals *may* be of Dardic origin, and that some of them *must* be. Some are distinctly not Indian.

The first two personal pronouns may be shown as follows :—

| | | | |
|---|---|---|---|
| I, | *bŏh* | thou, | *ṭs*$^{a}$*h*. |
| me, | *mĕ* | thee, | *ṭsĕ*. |
| my, | *myón*$^{u}$ | thy, | *chyón*$^{u}$. |
| we, | *as*$^{i}$ | ye, | *tŏh*$^{i}$. |
| us, | *asĕ* | you, | *tŏhĕ*. |
| our, | *són*$^{u}$ | your, | *tuhond*$^{u}$. |

It will at once be seen that not one of these forms agrees with the corresponding Indian pronouns.

Similarly for the demonstrative pronouns we have :—

| | This. | That (near). | That (far). |
|---|---|---|---|
| Sing. Nom. | *yih* | *huh* | *suh.* |
| Dat. (animate) | *yimis* | *humis, amis* | *tamis.* |
| Dat. (inanimate) | *yith* | *huth, ath* | *tath.* |
| Plur. Nom. | *tim* | *hum, am* | *tim.* |
| Dat. | *timan* | *human, aman* | *timan.* |

Again it is not necessary to draw attention to the various points of difference between this and the Indian forms. It may be especially pointed out that India has nothing corresponding to the distinction between the proximate and remote demonstrative pronouns, although it once existed in Sanskrit.

While none of the above forms are Indian, they all have their cognates on other Dardic languages. This has been fully worked out in my *Piśāca Languages of North-Western India*, and need not be repeated here.

The above remarks also apply to the other pronouns, and space need not here be wasted in considering them. Particulars will be found in the work just mentioned.

As regards verbs, the general principles of conjugation are on the whole the same in Indian, in Eranian, and in Dardic, but a few facts stand out. While the present tense of the verb substantive, based on the participial form *chhuh*, he is, is also to be found in India, the past tense, formed from the root *ās*, sit, in *ósⁿ*, he was, is not at all used in that sense in that country.[1] This root *ās* is, however, common in Dardic. Thus, for 'he was' we have My. *ā̃s*, Grw. *āsh*, Kh. *ásistai*, Kl. *āsis*, and so on.

In the conjugation of the ordinary verb, the present participle ends in *ān*, as in *mārān*, striking, a form that does not occur in India, but which has many Dardic relatives, such as Bsh. *vinan*, Gwr. *thlimān*, Kl. *tīman*, all meaning 'striking.'

While the Indian verb has only one past participle, Ksh. has three,—one (*mórⁿ*, struck) indicating past time in the near past, another (*māryōv*) indicating past time indefinitely, and a third (*māryāv*) indicating remote past time. One of these (*māryōv*, for *māryō*) has the same origin as the past tense of India (Braj *māryau*), but the others have had an independent line of growth. Although we do not yet know enough in regard to the other Dardic languages to distinguish between the meanings of the various forms of the past participle in them, it is certain that Wai., Kh., Sh., and My. have at least each two. Thus, Wai. has *vinā* and *vinasta*, Kh. *gani* and *ganista*, Sh. *shidō* and *shidēgō*, and My. *kuṭa* and *kuṭagal*, all meaning 'struck.'

The Ksh. infinitive is built on the same lines as in Indian languages, *i.e.* it ends in *un* (*mārun*), which may be compared with the H. ending in *nā* (*mārnā*). In most Dardic languages, the infinitive ends in *k*, but in V. it ends in *n* to which *k* is added, as in *pesumti-n-ik*, to strike. The termination is therefore not specially Indian.

In the formation of the tenses Ksh. differs widely from Indian languages. The old present, a tense that survives alike in Indian, Persian, and Dardic, in India generally

[1] It is not the same as the root *as*, be, which does occur in several Indian languages.

has the force of the present subjunctive, but in Ksh. it is used as a future. In its conjugation it shows little relationship with Indian languages. Thus, to compare Ksh. with H., we have :—

| | | Ksh. | H. |
|---|---|---|---|
| Sing. | 1. | *māra*, I shall strike | *mārũ̃*, I may strike. |
| | 2. | *mārakh* | *mārē.* |
| | 3. | *māri* | *mārē.* |
| Plur. | 1. | *mārav* | *mārẽ̃.* |
| | 2. | *māriv* | *mārō.* |
| | 3. | *māran* | *mārẽ̃.* |

On the other hand, as shown in the book above referred to, the Ksh. conjugation closely follows that of the other Dardic languages. The same remarks also apply to the imperative.

As regards the participial tenses, they are made in the Dardic languages on the same principles as in India. A present and imperfect are formed from the present participle conjugated with the appropriate tenses of the verb substantive, and a perfect and pluperfect from the past participle conjugated with the same. These call for no remarks.

Ksh. has three past tenses, one corresponding to each of the three past participles. Indian languages, of course, have only one. Some Indian languages form the past tense by adding pronominal suffixes to the past participle, as in the Bengali *mārilā-m*, struck-by-me, *i.e.* I struck. In Ksh. the same procedure is followed, but with the important difference that the suffixes do not form a necessary part of the word. They are removable, and may be used or not as the speaker desires. Thus, he may say either *mórum*, struck-by-me, or *mĕ mór*$^{u}$, by-me struck, for 'I struck.' This affects the whole structure of the language.

**Syntax.**—In the order of words in a sentence, Ksh. differs altogether from Indian languages. In the latter the subject comes first, then the object or predicate, and last of all the verb; but, in ordinary Ksh. the verb precedes the predicate, as in Persian. Thus, in Ksh. they say :—

*suh chhuh gāṭul*$^{u}$ *mahanyuv*$^{u}$,
he is clever man,

while in H. they say :—

*wŏh hōshyār ādmī hai.*
he clever man is.

Now, the order of words used by a man in speaking indicates the order of his thoughts. Hence, the order of thought in Kashmīr is different from the order of thought in India.

**Prosody.**—In prosody, although the whole literary history of Kashmīr is intimately connected with Sanskrit, modern Kāshmīrī has abandoned Indian metres. The metres used are all Eranian, and what may be called the heroic metre of the language, employed even in Hindū epics like the *Rāmāvatāracharita*, is the well-known Persian metre called *Baḥrī Hazaj*.

**Vocabulary.**—Finally we come to the question of vocabulary. It is on this that the claim that Kāshmīrī is a Sanskritic language is most strongly based, and, if languages were classed according to vocabulary, the claim would be difficult to controvert. But it is well known that vocabulary cannot be used as a basis of linguistic classification. If it were, High Urdū would have to be classed with Persian as an Eranian language, for the great majority of its words are borrowed from Persian. So, if vocabulary were the test, the Kāshmīrī spoken by Musalmāns, who form nine-tenths, and more, of the population of the Valley, might be classed as a form of the same language.

As has been stated above, Kashmīr has for at least two thousand years been under Indian literary influence. It is the only one of the Dardic languages that has a written character and that has a literature. For centuries it was the home of great Sanskrit scholars, and at least one great Indian religion, Śaivism, has found some of its most eloquent teachers on the banks of the Vitastā. Some of the greatest Sanskrit poets were born in and wrote in the Valley, and from it has issued in the Sanskrit language a world-famous collection of folklore. Under such circumstances it would be extraordinary if the great bulk of Kāshmīrī vocabulary were not closely connected with the vocabularies of the neighbouring Sanskritic languages, and such, indeed, is the fact.

But, nevertheless, some of the commonest words,—words that are retained longest on any language, however mixed, and that are seldom borrowed, such as the earlier numerals, or the words for 'father,' 'mother,' and the like,—are closely allied to the corresponding Shiṇā words, and are therefore of Dardic origin. The following is a list of some Shiṇā words which have cognate forms in Kāshmīrī. Some of these words also occur in Indian languages, but they are also Dardic, and are examples of the same form appearing in both families of Aryan speech.

| English. | Shiṇā. | Kāshmīrī. |
|---|---|---|
| acid | *churko* | *ts̲ok$^{u}$.* |
| after | *phatū* | *pata.* |
| anger | *rŏsh* | *r$^{a}$sh.* |
| army | *sī̃* | *sīna.* |
| arrow | *kon* | *kān.* |
| aunt (father's sister) | *papī* | *pŏph.* |
| aunt (mother's sister) | *mā* | *māṣ.* |
| autumn | *sharō* | *harud.* |
| bad | *kachō* | *koch$^{u}$.* |
| be | *bo-* | *bŏw-.* |
| bear (the animal) | *īch* | *ichchh* (Sirājī). |
| beard | *daī̃* | *dör$^{ü}$.* |
| between | *majja* | *manz*, in. |
| bite | *chup-* (verb) | *ts̲op$^{u}$* (noun). |
| blow | *phū-* | *phukh-.* |
| blue | *nīlo* | *nīl$^{u}$.* |
| bone | *ati* | *aḍij$^{ü}$.* |
| be born | *jo-* | *zĕ-.* |
| both | *bēye* | *biyĕ*, a second time. |
| bow | *dānū* | *dūñ$^{ü}$.* |
| boy | *shudār* | *shur$^{u}$.* |
| break | *put-* | *phuṭ.* |
| breath | *shā̃* | *shāh.* |
| brown | *gūro* | *guruṭ$^{u}$.* |
| bull | *dōno* | *dānd.* |

| English. | Shiṇā. | Kāshmīrī. |
|---|---|---|
| camel | *ūnt* | *ũṭh.* |
| cold | *shidalo* | *shatīl.* |
| cow | *go* | *gāv.* |
| crooked | *kōlŏ* | *hol$^{u}$.* |
| crow | *kã̄* | *kāv.* |
| dance | *nat-* | *naṯs-.* |
| day | *des* | *dŏh.* |
| death | *māren* | *māra.* |
| die | *mir* | *mar.* |
| dog | *shū* | *hūn$^{u}$* (or, dialectic *shūn$^{u}$*). |
| door | *dar* | *dar.* |
| dry | *shuko* | *hŏkh$^{u}$.* |
| ear | *kon* | *kan.* |
| earthquake | *bũyiāl* | *buñul$^{u}$.* |
| eat | *ko-* | *khĕ-.* |
| eclipse | *grã̄* | *grôn$^{u}$.* |
| elephant | *hasto* | *host$^{u}$.* |
| escape | *much-* | *mŏkal-.* |
| eye | *ăchi* | *achh$^{i}$.* |
| face | *mukh* | *mŏkh.* |
| far | *dūr* | *dūr.* |
| father | *mālo, bābo* | *môl$^{u}$, bāba.* |
| finger | *agūī* | *ong$^{u}$j$^{ü}$.* |
| flour | *ānt* | *ôt$^{u}$.* |
| foot | *pā* | *pād.* |
| forget | *amush-* | *mash-.* |
| fortnight | *pach* | *pach.* |
| fox | *lõy* | *lôh.* |
| give | *di-* | *di-.* |
| gold | *son* | *sŏn.* |
| grape | *jach* | *dachh.* |
| grass | *kach* | *kach.* |
| great | *baddo* | *boḍ$^{u}$.* |
| hand | *hat* | *atha.* |
| handle | *dono* | *dan.* |
| hot | *tāto* | *tot$^{u}$.* |
| industrious | *gresto* | *grīst$^{u}$*, a farmer. |
| kill | *mār-* | *mār-.* |
| knee | *kutū* | *kŏṭh$^{u}$.* |
| language | *bāsh* | *bāshĕ*, child's cry. |
| lay down | *po-* | *pāw-.* |
| lead (metal) | *nāng* | *nāg.* |
| leaf (of tree) | *pāto* | *pat$^{a}$r-.* |
| learn | *sich* | *hĕchh.* |
| lip | *ōnti* | *wuṭh.* |
| little | *chɔn* | *chhon$^{u}$*, empty. |
| man | *manuzho* | *mahanyuv$^{u}$.* |
| meat | *mos* | *māz.* |
| milk | *dut* | *dŏd.* |
| moon | *yūn* | *zūn.* |
| month | *māz* | *mã̄s.* |
| more | *mūṯs* | *matā*, much. |
| mother | *mālī* | *möj$^{ü}$* (for *möl$^{ü}$*). |
| mouth | *aĩ* | *ŏs* (for *ās$^{i}$*). |
| naked | *nanno* | *non$^{u}$.* |
| name | *nām* | *nāñ.* |

| English. | Shiṇā. | Kāshmīrī. |
|---|---|---|
| new | *nowū* | *now$^{u}$.* |
| night | *rāti* | *rāt-.* |
| nose | *nāto* | *nast.* |
| old | *pronõ* | *prôn$^{u}$.* |
| place | *dish* | *dīsh.* |
| plough | *hal* | *ala.* |
| pride | *badyār* | *bajĕr* (for *baḍyĕr*), greatness. |
| ram | *karēlo* | *kaṭ-.* |
| receive | *lay-* | *lab-.* |
| return | *far-* | *phēr.* |
| right (not left) | *dashino* | *dachhin$^{u}$.* |
| rise | *uth-* | *wŏth-.* |
| sand | *sigel* | *sĕk-.* |
| scatter | *shij-* | *chhik-.* |
| seed | *bī* | *byôl$^{u}$.* |
| shoulder | *piow* | *pyuk$^{u}$.* |
| silver | *rūp* | *rŭp.* |
| singing | *gai* | *gĕv-.* |
| sit | *bai-* | *bĕh-.* |
| smoke | *dūm* | *d$^{a}$h.* |
| smooth | *pīchiliko* | *pishul$^{u}$.* |
| snow | *hin* | *shīn.* |
| son | *puch* | *putr-.* |
| soul | *jīl* | *zū.* |
| spade | *bel* | *bēl.* |
| strength | *shat* | *hĕkat-.* |
| sun | *sūri* | *sirī.* |
| sweet | *mōro* | *mŏdur$^{u}$.* |
| take hold | *lam-* | *lam-*, pull. |
| tear (vb.) | *ts̲ēr-* | *ts̲aṭ-.* |
| throat | *shoto* | *hoṭ$^{u}$.* |
| today | *acho* | *az.* |
| tongue | *jip* | *zĕv.* |
| tooth | *dŏn* | *dand.* |
| vein | *nār* | *nör$^{ü}$.* |
| village | *girom* | *gām.* |
| wall | *kut* | *kuṭh$^{u}$*, a room. |
| weep | *ro-* | *riw-.* |
| wife | *gren* | *gariñ*, mistress of a house. |
| window | *darī* | *dör$^{ü}$.* |
| wine | *mo* | *mas.* |
| with | *sāti* | *söt$^{i}$.* |
| woman | *chai* | *trai.* |
| work | *kŏm* | *köm$^{ü}$.* |
| write | *lik-* | *lĕkh-.* |
| yes | *āwā* | *awa.* |

We therefore arrive at the following conclusions. Kāshmīrī is a mixed language, having as its basis a language of the Dard group of the Dardic family allied to Shiṇā. It has been powerfully influenced by Indian culture and literature, and the greater part of its vocabulary is now of Indian origin and is allied to that of the Sanskritic Indo-Aryan languages of Northern India. As, however, its basis,—in other words, its phonetic system, its accidence, its syntax, its prosody,—is Dardic, it must be classed as such, and not as a Sanskritic form of speech.

# SKETCH OF KĀSHMĪRĪ GRAMMAR.

**WRITTEN CHARACTER.**—Three alphabets are in current use in the Kashmīr Valley,—the Persian, the Nāgarī, and the Śāradā. Besides these, the Ṭākarī character is used in writing the Kashṭawāṛī dialect and the mixed dialects of the hills. The last named will be dealt with under the head of Kashṭawāṛī. The Persian character is used by Musalmāns, and by Hindūs who have come under the influence of Musalmān education. It is also the character employed at the present day by Christian Missionaries in writing books designed for natives of the country. Its vowel system is quite inadequate for the representation of the complicated vowel-sounds of the language. The Nāgarī character has a limited use amongst Hindūs, and of late years has been more employed than formerly. The use of these two characters in writing Kāshmīrī is dealt with on pp. 257ff. *post.*

The Śāradā character is the ancient indigenous character of Kashmīr. It is allied to Nāgarī, being built on the same system, and corresponding with it letter for letter, but the forms of the letters differ greatly. It is more closely allied to the Ṭākrī alphabets of the Panjab hills, but, unlike them, is perfectly regular in its use and has a complete array of signs for the different vowels. It is still generally used by Hindūs and is taught in their schools. Each letter is given a separate name, so that, for instance, *a* is named *ādau a ;* initial *i* is named *yayav yē ;* non-initial *i* is named *mīnth$^{a}$r ; kha* is named *khŏni khö ; ksha* is named *kŏl$^{i}$ vĕṭh$^{i}$ ksha ;* and so on for the others.

No types are now available for this character,[1] and hence in the following pages, the Nāgarī character will be used as its substitute. To make up the deficiency a brief account of the Śāradā alphabet is here appended. In the first table I have added the corresponding letters of the alphabet used in Kashṭawār (Kishtwar), which may be looked upon as the connecting link between the Śāradā and the Ṭākrī alphabets of the Northern Pañjāb.

[1] See the footnote on p. 238 *ante.*

## The Śāradā and Kashṭawāṛī Alphabets.

| Roman. | Śāradā. | Kashṭawāṛi. | Roman. | Śāradā. | Kashṭawāṛi. | Roman. | Śāradā. | Kashṭ |
|---|---|---|---|---|---|---|---|---|
| *a* | | | *ka* | | | *da* | | |
| *ā* | | | *kha* | | | *dha* | | |
| *i* | | | *ga* | | | *na* | | |
| *ī* | | | *gha* | | | *pa* | | |
| *u* | | | *ṅa* | | | *pha* | | |
| *ū* | | | *cha* | | | *ba* | | |
| *ṛi* | | | *chha* | | | *bha* | | |
| *ṝi* | | | *ja* | | | *ma* | | |
| *ḷ* | | | *jha* | | | *ya* | | |
| *ḷī* | | | *ña* | | | *ra* | | |
| *ē* | | | *ṭa* | | | *la* | | |
| *ai* | | | *ṭha* | | | *va* | | |
| *ō* | | | *ḍa* | | | *śa* | | |
| *au* | | | *ḍha* | | | *sha* | | |
| *ṁ* | | | *ṇa* | | | *sa* | | |
| ~ | | | *ta* | | | *ha* | | |

When vowels follow consonants they take the following forms. *Virāma*, is, takes the form ੍ . In order to show how they are joined, it and all the vowels are here given as added to the letter ਪ *pa*. Thus:—

ਪ੍ *p*, ਪਾ *pā*, ਪਿ *pi*, ਪੀ *pī*, ਪੁ *pu*, ਪੂ *pū*,

ਪ੍ਰ *pṛi*, ਪ੍ਰ *pṛī*, ਪ੍ਲ *pḷi*, ਪ੍ਲੀ *pḷī*, ਪੇ *pē*,

ਪੈ *pai*, ਪੋ *pō*, ਪੌ *pau*, ਪਂ *paṁ*, ਪਃ *paḥ*

In adding these vowels there are a few irregularities. As shown above, non-initial *ā* is usually indicated by a short blank triangle suspended from the top line, thus ◡ The letters ਙ *ṅa*, ਜ *ja*, ਟ *ṭa* and ਣ *ṇa*, have already a similar stroke on the right, and, with non-initial *ā*, this stroke and the following vowel combine into a kind of semicircle or hollow triangle, thus ◡ , so that we get ਙਾ *ṅā*, ਜਾ *jā*, ਟਾ *ṭā*, ਣਾ *ṇā*.

In the following cases non-initial *u* takes a form more nearly resembling that employed in Nāgarī:—

ਕੁ *ku*, ਗੁ *gu*, ਝੁ *jhu*, ਞੁ *ñu*, ਡੁ *ḍu*,

ਤੁ *tu*, ਭੁ *bhu*, ਰੁ *ru*, ਸੁ *śu*.

Similarly non-initial *ū* takes a varying form in the following:—

ਕੂ *kū*, ਗੂ *gū*, ਝੂ *jhū*, ਞੂ *ñū*, ਡੂ *ḍū*,

ਤੂ *tū*, ਭੂ *bhū*, ਰੂ *rū*, ਸੂ *śū*.

Conjunct consonants as a rule present no difficulty. Here we may mention that when *r* is the first member of a conjunct consonant, it does not change its form, thus, ਰ੍ਕ *rka*. When it is the second member, it takes the form ◟ as in ਕ੍ਰ *kra*.

When *ya* is the second member of a conjunct consonant, it takes the form ◟ as in ਕ੍ਯ *kya*.

For further particulars regarding the Śāradā alphabet reference may be made to an article by the present writer on pp. 677ff of the *Journal of the Royal Asiatic Society* for 1916, entitled 'On the Śāradā Alphabet.'

**PRONUNCIATION.**—In all the Dardic languages, as well as in the closely connected Lahndā and in the various dialects of Central and Western Pahāṛī, epenthesis plays a most important part. As regards the Dardic languages it everywhere makes its presence felt, but the rules under which it acts have been studied only in Kāshmīrī. For the other languages, materials are not yet available. By 'epenthesis' is here meant the change in sound produced in a vowel or consonant by a vowel or semi-vowel following it. There are not a few instances of this in our own English. Thus,—to take vowel changes,—the plural of 'foot' is 'feet.' These words are descended from the Old English *fót* and *fét*, respectively. The word *fét* is derived from the Old Saxon plural *fôti*, and in this the *ô* has been changed to the Old English *é* of *fét*, owing to the influence of the following *i*. Similarly, the Old English *béc*, books, is derived from the Old Saxon *bôci*. Other examples are 'men,' derived from an old form **manni*, 'mouse' and 'mice,' 'goose' and 'geese,' in all of which the change of vowels in the plurals is due to epenthesis. Again,—to take consonantal changes,—the *c* or *k* in the Old English '*benc*,' bench, became *ch* under the influence of the following *i* in the Teutonic *banki*, and under the influence of the following *eo*, the *c* of the Old English *ceorl* became the *ch* of the modern 'churl.'

In Kāshmīrī, epenthesis prevails to a much greater extent than in English, and it is not too much to say that several instances will be found in every line of the specimens here printed. It causes numerous changes in the declension of nouns and in the conjugation of verbs, which present considerable difficulties to the learner unless the rules for the application of epenthesis are known. If they are known, the difficulties vanish.

In Kāshmīrī, as written by natives of Kashmīr, the spelling is most capricious, each writer being a law unto himself. In the present pages one system will be rigidly adhered to, and this must be thoroughly learnt before the grammar of the language can be understood. The system adopted is that followed in the present writer's *Manual of the Kāshmīrī Language*, to which reference should be made for further particulars.

The following are the **consonants** used in Kāshmīrī, written in the order of the English Alphabet :—

| Roman character. | Nāgarī character. | Persian character. |
|---|---|---|
| *b* | ब् | ب |
| *ch* | च् | چ |
| *chh* | छ् | ڇھ |
| *d* | द् | د |
| *ḍ* | ड् | ڈ |
| *f* | फ् | ف |
| *g* | ग् | گ |
| *h* | ह् | ھ |
| *j* | ज | ج |

| Roman character. | Nāgarī character. | Persian character. |
|---|---|---|
| *k* | क् | ک |
| *kh* | ख् | کھ |
| *l* | ल् | ل |
| *m* | म् | م |
| *n* | न् | ن |
| *ñ* | ञ् | ں |
| *p* | प् | پ |
| *ph* | फ् | پھ |
| *r* | र् | ر |
| *s* | स् | س |
| *sh* | श् | ش |
| *t* | त् | ت |
| *th* | थ् | تھ |
| *ṭ* | ट् | ٹ |
| *ṭh* | ठ् | ٹھ |
| *ts* | च् | ڇ |
| *tsh* | छ् | ڇھ |
| *v*, *w* | व् | و |
| *y* | य् | ي |
| *z* | ज़् | ز |

NOTE.—*ch* and *chh* are often written च् and छ्, respectively; and when this is the case, *ts* and *tsh* are often written without the subscript dots,—thus, च् and छ्, respectively. As regards the letter *sh*, strictly speaking, according to the system followed in this Survey, श् should be transliterated *ś* and ش should be transliterated *sh*, with a ligature below the two letters. As, however, there are only two sibilants, *s* and *sh* in Kāshmīrī, the ligature is abandoned, so far as this anguage is concerned, as an unnecessary complication. It should, however, be remembered that this *sh* has nothing whatever to do with the Sanskrit *sha* ष्.

Most of the above are pronounced as in India proper. The letter *f*, though often written, is usually pronounced like an Indian *ph*, and at the beginning of a word is often sounded as *p*. The letter *ñ* is pronounced like *ny*, e.g. *běñě*, a sister, is pronounced 'běnyě.' The sound of *sh* is that of the Indian श् and of the Persian *shīn*. The letter *ts* is pronounced like the 'ts' in the English 'catsup,' and its aspirate *tsh* is sounded like the 'tsh' in 'cat's head,' and not like the 'tsh' in 'cat-shark.' The letter *v* or *w* has a sound between the English sounds of these two letters, tending sometimes more to one and sometimes more to the other. As a rule, it is more like *v* when it precedes *e* or *i*, and more like *w* when it precedes *a*, *o*, or *u*.

The Arabic and Persian letters ث *ṣ*, ح *ḥ*, خ *kh*, ذ *ẕ*, ژ *zh*, ص *ṣ*, ض *ẓ*, ط *ṭ*, ظ *ẕ*, ع ʿ, غ *gh*, and ق *q* occur only in borrowed words, and are sounded as in Hindōstānī.

Kāshmīrī does not possess the sonant aspirates घ *gha*, झ *jha*, ढ *ḍha*, ध *dha*, or भ *bha*. If a word occurs that corresponds to an Indian word containing one of those letters, the aspiration is dropped, as in *gur*$^{u}$, a horse, corresponding to the Indian *ghōṛā*. It will be noted that Kāshmīrī does not possess the cerebral *ṛ*. On the other hand, *ḍ* and the dental *r* are often interchanged, so that, for instance, we have *kūr*$^{ü}$, a girl, in Śrīnagar city, but often *kūḍ*$^{ü}$ in the villages.

As regards **vowels**, it must first be understood that these have three, not two, grades of length. In most Indian languages a vowel is either short or long, but in Kāshmīrī it may be very short, short, or long. The very short vowels are known as 'mātrā-vowels,' and will be called by this name in the following pages. They will be indicated in the Roman character by small letters above the line. They can never commence a word or syllable. The simple vowels in Kāshmīrī are therefore as follows:—

| | | |
|---|---|---|
| $^{a}$ | *a* | *ā* |
| | | *ē* |
| $^{i}$ | *i* | *ī* |
| | | *ō* |
| $^{u}$ | *u* | *ū* |
| | | *ai* |
| | | *au* |

The letters in the first column are mātrā-vowels, and are called by Hindūs *a*-mātrā, *i*-mātrā, and *u*-mātrā, respectively, and by Musalmāns *nīm fatḥa*, *nīm kasra*, and *nīm ẓamma*, respectively. We have something like them in the short neutral *a* occurring in most Indian languages, as in the Bihārī *kah*$^{a}$*lak*, he said; the Hindī *nik*$^{a}$*lā*, he emerged; or the Marāṭhī *kar*$^{a}$*wat*, a saw.

The remaining vowels, in the second and third columns above, are the short and long vowels common in India, and require no explanation, except that *ai* is by most people pronounced something like a prolonged German *ö*, and *au* is sometimes pronounced *ō*, and sometimes *av*. In the following pages, when *au* occurs in the native character, it will be transliterated *av* or *ō* according to its pronunciation.

There are also a short *ĕ* (like the *e* in 'met') and a short *ŏ* (like the *o* in 'hot'), each with its corresponding mātrā-vowel $^{ĕ}$ and $^{ŏ}$, respectively.[1] The letter *ĕ* has the letter *ē* as its corresponding long vowel, but *ŏ* has a special corresponding long *ō* which will be dealt with later. As in India, these short *ĕ* and *ŏ* are usually represented in the Nāgarī character by writing य *ya* and व *wa*, respectively, after the preceding consonant; thus, क्य *kĕ*, क्व *kŏ*; but the consonants ञ, श, and य are always pronounced *ñĕ*, *shĕ*, and *yĕ*, and never *ña*, *sha*, or *ya*, respectively, and hence it is not usual to tack a य *ya* on to them, to show the sound of the vowel *ĕ*. The same is also often the case with च *cha*, छ *chha*, and ज *ja*, which are usually, but not always, pronounced *chĕ*, *chhĕ*, and *jĕ*, respectively. In the Persian character no difference is made in writing between *i* and *ĕ*, or between *u* and *ŏ*, respectively. Thus, کہ *ki* or *kĕ*, کُہ *ku* or *kŏ*.

[1] Musalmāns call *ĕ* '*fatḥa majhūl*,' and *ŏ*, '*ẓamma majhūl*.'

Besides the above simple vowels, Kāshmīrī possesses a number of broken vowels made by epenthesis. There are, first, the set of three:—

$^{ü}$ $\ddot{u}$ $\bar{\ddot{u}}$

and also the following:—

$^{o}$, $o$,
$\underset{\cdot}{a}$, $\underset{\cdot}{\breve{e}}$, $\underset{\cdot}{\breve{o}}$, $\acute{o}$, and $\ddot{o}$.

Of these, $\ddot{u}$ is sounded something like the German $\ddot{u}$, and the $^{ü}$ ($\ddot{u}$-mātrā) is the shortest possible sound of that letter. The letter $\bar{\ddot{u}}$ is something like a much prolonged German $\ddot{u}$, but is very difficult for English mouths to pronounce. It almost approaches a long $\bar{i}$, and is represented by that letter in the Persian character. Thus, $s\bar{\ddot{u}}t^{i}$, with, is written سِيتِ.

The letters $^{o}$ and $o$ make up a triplet with the simple long $\bar{o}$, so that, including all three, we get:—

$^{o}$, $o$, $\bar{o}$.

Of these, $o$ is the first $o$, and $\bar{o}$ the second $o$ in the English word 'promote,' and the $^{o}$ ($o$-mātrā) represents the shortest possible utterance of these sounds.

The vowel $\underset{\cdot}{a}$ is of frequent occurrence in Kāshmīrī. Its correct sound can only be learnt from a native. It strikes different English ears differently. To the present writer, it sounds something between the $u$ in 'hut' and the $o$ in 'hot,' but another careful listener says that it most nearly resembles the $a$ in 'cancelled.'

The letters $\underset{\cdot}{\breve{e}}$ and $\underset{\cdot}{\breve{o}}$ are the results of $\breve{e}$ and $\breve{o}$, respectively, being epenthetically affected by another vowel. The first is sounded something like $\ddot{u}$, and the latter something like $o$. With the latter we may compare the sound of the $o$ in the Irish 'gon' for 'gun.'

The letter $\acute{o}$ is the long sound of $\breve{o}$, and is sounded something like the $a$ in the English 'all,' or like the $o$ in 'glory' pronounced very broadly. We thus get the triplet:—

$^{\breve{o}}$, $\breve{o}$, $\acute{o}$.

The letter $\ddot{o}$ is pronounced something like a German $\ddot{o}$, but more broadly,—tending towards the $a$ in 'all.' Its true sound can only be learnt from a native, and differs in different parts of Kashmīr. Sometimes, I have heard it almost exactly like the German letter, while in other people's mouths it is quite different, and has been described as the $u$ in 'rut' much prolonged. We have already mentioned that $ai$ is usually pronounced like this letter.

We thus get the following complete list of all the Kāshmīrī vowels:—

$^{a}$, $a$, $\bar{a}$,
$^{\breve{e}}$, $\breve{e}$, $\bar{e}$,
$^{i}$, $i$, $\bar{i}$,
$^{o}$, $o$, $\bar{o}$,
$^{\breve{o}}$, $\breve{o}$, $\acute{o}$,
$^{u}$, $u$, $\bar{u}$,
$^{\ddot{u}}$, $\ddot{u}$, $\bar{\ddot{u}}$,
$ai$, $au$, $\underset{\cdot}{a}$, $\underset{\cdot}{\breve{e}}$, $\underset{\cdot}{\breve{o}}$, $\ddot{o}$.

With reference to the above list, it must be observed that many Kāshmīrīs seem to be unable to distinguish *ĕ* from *i*, *ē* from *ī*, *u* from *o* or *ŏ*, or *ū* from *ō*, and that, both in writing and in speaking, one vowel of each of these sets is continually interchanged with another of the same set. The spelling in this Survey is that of the *Kāshmīrī Manual*, but the reader must be prepared to meet in actual use frequent apparent irregularities based on this confusion.

The Imperceptible *h*.

In the Nāgarī and Śāradā characters the letter ह् *h* is often put at the end of a word, its use being exactly the same as the *hā-ĕ mukhtafī* of the Persian character. It is not universally employed. Thus one person will write कथाह् *kathāh*, and another कथा *kathā*, a story. It occurs in some very common words, as in ब्वह् *bŏh*, I; च़्ह् *ts*$^{a}$*h*, thou; छुह् *chhuh*, he is; and दिह् *dih*, give thou. In all these the *h* does not belong to the word and is not pronounced. It is only added to show clearly that the word ends in a vowel. It is at once dropped if any suffix is added, as in ब्वति *bŏ-ti*, I also; च़्ति *ts*$^{a}$*-ti*, thou also; छुम् *chhu-m*, there is to me, I have; दिम् *di-m*, give to me. In these pages I shall call this *h* by its Persian name, the *hā-ĕ mukhtafī*.

The Mātrā-Vowels.

The mātrā-vowels are so short that to most English ears they are almost or quite inaudible.[1] This is especially the case in the City of Śrīnagar and with rapid speakers generally. With careful speakers, however, and in the village speech, they can often be heard distinctly. Under any circumstances, so faint is their sound that they can safely be omitted in any popular account of Kashmīr, but in a grammatical sketch like the present it is absolutely necessary to write them; for, even if inaudible, they almost always epenthetically affect a preceding vowel, and sometimes a preceding consonant.

We shall first examine the method adopted for writing them in the native characters. In the Nāgarī or Śāradā character they are indicated by putting the sign *virāma* under the vowel. Thus, क्क *k*$^{a}$*ka*, क्य्क *k*$^{ĕ}$*ka*, क्ि *k*$^{i}$, कक्ॅ *k*$^{o}$*k*$^{u}$, क्क *k*$^{ŏ}$*ka*, क्ु *k*$^{u}$, क्ू *k*$^{ū}$. There are all, of course, imaginary syllables, the vowels being tacked on to the letter क् *k* for convenience of exhibition, as no mātrā-vowel can commence a syllable or stand by itself. In the Persian character, hardly any attempt is made to distinguish between mātrā-vowels and ordinary short vowels. The only exception is when a mātrā-vowel ends a word. In that case no *hā-ĕ mukhtafī*, or imperceptible *h*, is written, although, as in Persia and India, this *h* is written when the word ends in a full ordinary short vowel. Thus, we have گُرِ *gur*$^{i}$, horses, but گُرِہ *guri*, from a horse.

It has already been stated that none of the mātrā-vowels can begin a syllable. Moreover, *i*-mātrā and *u*-mātrā can only stand at the end of a syllable, as in *wu-chh*$^{u}$, he was seen; *wu-chh*$^{i}$, they were seen. If, in the process of declension or conjugation, either of these ceases to be at the end of a syllable, then it becomes a full short vowel. Thus if we add *n* to *wu-chh*$^{u}$, we get *wu-chhun*, he was seen by him, and, similarly,

[1] We may compare in this respect the final short vowels of Sindhī, described on p. 22 of Part I of this volume. But in Sindhī these vowels exercise no apparent epenthetic effect.

*wuchhin*, they were seen by him. If, however, in further process of declension or conjugation, the vowel again falls at the end of a syllable, the mātrā-vowel returns. Thus, if we add *as* to *wu-chhun*, we get *wu-chh$^{a}$-nas*, meaning 'I was seen by him,' and if we add *akh* to *wu-chhin*, we get *wu-chh'-nakh*, meaning 'they were seen by him.' On the other hand, *ü*-mātrā is often found in the middle of a syllable, and is then pronounced like a very short *ü*. Thus, *wu-chh$^{ü}$*, she was seen, and *wu-chh$^{ü}$n*, she was seen by him.

We have seen that the mātrā-vowels $^{e}$ and $^{o}$ are represented in the Nāgarī character by य् *y$^{a}$* and व् *w$^{a}$*, respectively. In other words, $^{e}$ is only $^{a}$ preceded by *y*, and $^{o}$ is only $^{a}$ preceded by *w*. It thus follows that $^{e}$ and $^{o}$ are only forms taken by $^{a}$ under special circumstances, and that everything that concerns $^{a}$ concerns them also. We need not therefore consider them any further. All that we need remember is that when we speak of $^{a}$ we also include these two other mātrā-vowels.

The effect of these mātrā-vowels may be compared to the effect of the silent *e* in English, although, of course, in English this is not necessarily an instance of epenthesis. In English, if we add a silent *e* to the word 'mat,' we get 'mate,' in which the *a* has an altogether different sound. Similarly, a silent *e* changes 'cot' into 'cote.'

In the Nāgarī character, when a vowel is thus epenthetically changed, the sign ' is generally put over it. Thus, the base *baḍ-*, great, is written बड्. If we add *u*-mātrā, the *a* becomes *o*, and we get *boḍ$^{u}$*, written बॅड़ in Nāgarī. In the Persian character, the fact that the change is epenthetic is not indicated. Simply the new sound is written. Thus بَڈ becomes بُڈ or بٗڈ

We shall now take the mātrā-vowels (omitting $^{e}$ and $^{o}$) one by one, and show how they change preceding vowels.

*a*-mātrā (including *ĕ*-mātrā and *ŏ*-mātrā) :—

changes a preceding *a* to *ą*. Thus, अंदर् *andar*, within, but अँद्र *ąnd$^{a}$ra*, from within.

" " " *ā* to *ö*. Thus, कानुन् *kānun*, to be one-eyed, but काञ्रावुन् *köñ$^{e}$rāwun*, to make one-eyed.

" " " *ĕ* to *ę̆*. Thus, व्यठुन् *vĕthun*, to be fat, but व्यँठ्रुन् *vę̆th$^{a}$run*, to fatten.

" " " *ē* to *ī*. Thus, तेज़ुन् *tēzun*, to be sharp, but तीज़्रावुन् *tīz$^{a}$rāwun*, to sharpen.

" " " *ŏ* to *ǫ̆*. Thus, म्वटुन् *mŏṭun*, to be stout, but म्वँट्रुन् *mǫ̆ṭ$^{a}$run*, to stouten.

" " " *ō* to *ū*. Thus, लोकुन् *lōkun*, to be small, but लूकुरुन् *lūk$^{a}$run*, to make small.

Other vowels preceding *a*-mātrā are not changed. Sometimes *a*-mātrā is employed simply as an aid to the pronunciation of two contiguous consonants. Thus many speakers pronounce *kharch*, expenditure, as *khar$^{a}$ch*. In such a case the *a*-mātrā does not affect the pronunciation of a preceding vowel.

*i*-mātrā does not change a preceding *a*, but the *i*-mātrā is itself sounded immediately after that vowel as well as in its proper place. Thus, ब॑डि *baḍ*$^{i}$, pronounced *ba*$^{i}$*ḍ*$^{i}$, great (nom. plur. masc.). When other vowels precede they are liable to change, but in each case the *i*-mātrā is pronounced immediately after it as well as in its proper place, as in the case of *a*. Thus, a preceding

*ā* is changed to *ö*. Thus, the base माल् *māl-*, a father, has its nom. plur. मा॑लि *möl*$^{i}$, pronounced *mö*$^{i}$*l*$^{i}$.

*ē* „ „ *ī*. „ „ चे़न्- *ts̱ēn-*, a pillar, „ nom. plur. चे़ीनि *ts̱īn*$^{i}$, pronounced *ts̱ī*$^{i}$*n*$^{i}$.

*o* „ „ *ū*. „ „ गोर्- *gōr-*, a cowherd, „ nom. plur. गूरि *gūr*$^{i}$, pronounced *gū*$^{i}$*r*$^{i}$.

*ai* „ „ *ǖ*. „ „ कैत्- *kait-*, how much? „ plur. कू॑ति *kǖt*$^{i}$, how many?, pronounced *kǖ*$^{i}$*t*$^{i}$.

*u*-mātrā changes a following

*a* to *o*. Thus, the base बड्- *baḍ-*, great, has its nominative singular ब॑दु *boḍ*$^{u}$.

*ā* to *ö*. Thus, the base माल्- *māl-*, a father, has its nominative singular मोलु *mölu*.

*ĕ* to *yo*. Thus, the base ट्यठ्- *ṭĕṭh-*, bitter, has its nominative singular masculine ट्य॑ठु *ṭyoṭh*$^{u}$.

*ē* to *yū*. Thus, the base चे़न्- *ts̱ēn-*, a pillar, has its nominative singular च्यूनु *ts̱yūn*$^{u}$.

*i* to *yu*. Thus, the base महनिव्- *mahaniv-*, a man, has its nominative singular महन्युवु *mahanyuv*$^{u}$.

*ī* to *yū*. Thus, the base नील्- *nīl-*, blue, has its nominative singular masculine न्यूलु *nyūl*$^{u}$.

*ŏ* to *ọ̆*. Thus, the base क्क॑ट्- *ts̱hŏṭ-*, small, has its nominative singular masculine क्क॑टु *ts̱họ̆ṭ*$^{u}$.

*ō* to *ū*. Thus, the base गोर्- *gōr-*, a cowherd, has its nominative singular गूरु *gūr*$^{u}$.

*ai* to *ū*. Thus, the base कैत्- *kait-*, how much, has its nominative singular masculine कूतु *kūt*$^{u}$.

Other vowels preceding *u*-mātrā are not changed.

*ü*-mātrā changes a following

*a* to *ü*. Thus, from the base बड्- *baḍ-*, great, has its nominative singular feminine ब॑डू *büḍ*$^{ü}$.

*ā* to *ö*. Thus, the base माज्- *māj-*, a mother, has its nominative singular मा॑जू *möj*$^{ü}$.

*ĕ* to *ẹ̆*. Thus, the base ट्यठ्- *ṭĕṭh-*, bitter, has its nominative singular feminine ट्य॑ठू *ṭẹ̆ṭh*$^{ü}$.

*ē* to *ī*. Thus, the base सेर्- *sēr-*, a brick, has its nominative singular सीरू *sīr*$^{ü}$.

*ŏ* to *ọ̆*. Thus, the base क्छ़ट्- *tshŏṭ-*, small, has its nominative singular feminine क्छ़ट्ऊ *tshọ̆ṭ*$^{ü}$.

In this case the *ọ̆* is sounded almost like *ü*, so that *tshọ̆ṭ*$^{ü}$ sounds like *tshüṭ*.

*ō* to *ū*. Thus, the base कोर्- *kōr-*, a girl, has its nominative singular कूरू *kūr*$^{ü}$.

*ai* to *ǖ*. Thus, the base कैत्- *kait-*, how much, has its nominative singular feminine कूच़ू *kǖts*$^{ü}$.

It should be noted that *a*-mātrā is liable to undergo any of the changes that are undergone by *a*, becoming *o*-mātrā when followed by *u*-mātrā, and becoming *ü*-mātrā when followed by *ü*-mātrā. Thus, from *bal*$^{a}$*run*, to make well, we have बल्रु *bal*$^{o}$*r*$^{u}$, he was made well, and बल्रू *bal*$^{ü}$*r*$^{ü}$, she was made well.

The full vowels *i* and *u* often affect a preceding vowel in the same way as mātrā-vowels. Thus, when *i* follows *ā*, it almost invariably changes the *ā* to *ö*. Thus, the Arabic word حاضر *ḥāẓir*, present, is pronounced हॉज़िर् *hözir* in Kāshmīrī. Similarly we have *ē* changing to *ī* before *i*, as in दिलेर् *dilēr*, brave, but दिलीरी *dilīrī*, bravery; *ō* changing to *u*, is in बूज़िथ् *būzith*, having heard, from बोज़ुन् *bōzun*, to hear; and *ai* changing to *ü*, as in कूतिस्- *kǖtis*, dative singular masculine of the base कैत्- *kait-*, how much?

So before *u*, we have *a* changing to *o*, as in अगुन् *agun* or अगुन् *ogun*, fire; *ā* changing to *ó*, as in ठोकुर् *ṭhókur*, for ठाकुर् *ṭhākur*, an idol; *ē* changing to *yū*, as फ्यूरुस् in *phyūrus*, I was turned, from the root फेर् *phēr*, turn; *ī* changing to *yū*, as in ब्यूमुकु *byūmuk*$^{u}$, the genitive singular of बीम *bīma*, a policy of insurance.

These changes before the full vowels are not universal. As often as not they do not occur, and one person may make them, while another does not.

These vowel changes are all shown in the following table. When a change is put between marks of parenthesis, it indicates that the change is not universal:—

| | *a*-mātrā | *a* | *ā* | *ĕ* | *ē* | *i* | *ī* | *ŏ* | *ō* or *au* | *u* | *ū* | *ǖ* | *ai* |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| When followed by $^{a}$, $^{ĕ}$, or $^{ŏ}$ | ... | *ạ* | *ö* | *ẹ̆* | become *ī* | ... | ... | *ọ̆* | *ū* | .. | ... | ... | ... |
| *i*-mātrā | ... | ... | *ö* | ... | *ī* | ... | ... | ... | *ū* | ... | ... | ... | *ǖ* |
| *u*-mātrā | $^{o}$ | *o* | *ó* | *yo* | *yū* | *yu* | *yū* | *ọ̆* | *ū* | ... | ... | ... | *ū* |
| *ü*-mātrā | $^{ü}$ | *ü* | *ö* | *ẹ̆* | *ī* | ... | ... | *ọ̆* | *ū* | ... | ... | ... | *ǖ* |
| *i* | ... | ... | (*ö*) | ... | *ī* | ... | ... | ... | (*ū*) | ... | ... | ... | (*ǖ*) |
| *u* | ... | (*o*) | (*ó*) | ... | (*yū*) | ... | (*yū*) | ... | ... | ... | ... | ... | ... |

As an aid to memory, it may be noted that:

(1) *i* and *ī* change only before *u*-mātrā.

(2) *ō* becomes *ū* before every mātrā-vowel.

(3) *u*, *ū*, and *ǖ* do not ordinarily change.

As regards the indication of these epenthetic vowels in the native characters, the following rules apply :—

A. *Nāgarī and Śāradā characters.*—As a rule the sign ˈ is put over the vowel of which the pronunciation is altered. Thus :—

| | | | | |
|---|---|---|---|---|
| *ạ* | is represented by | अ॑, | as in | अ॑न्द्॑र *ạnd*ᵃ*ra.* |
| *ẹ̆* | ,, | य॑ | ,, | व्य॑ठ्रुन् *vẹ̆ṭh*ᵃ*run,* व्य॑ठू *ṭẹ̆ṭh*ᵘ. |
| *o* | ,, | अ॑ | ,, | ब॑डु *boḍ*ᵘ. |
| *ọ̆* | ,, | व॑ | ,, | क्व॑टु *tshọ̆ṭ*ᵘ, क्व॑टू *tshọ̆ṭ*ᵘ. |
| *ö* | ,, | आ॑ | ,, | मा॑लि *möl*ⁱ, मा॑जू *möj*ᵘ. |
| *ü* | ,, | अ॑ | ,, | ब॑डू *büḍ*ᵘ. |
| *ǖ* | ,, | ऊ॑ | ,, | कू॑चू *kǖts*ᵘ. |

We have said above that *a* is not affected by *i*-mātrā, but that the *i*-mātrā is heard both before and after the following consonant. Thus, *baḍ*ⁱ is pronounced *ba*ⁱ*ḍ*ⁱ. Natives represent this fact also by the mark ˈ over the *a*. Thus, ब॑डि.

Other epenthetic changes are indicated by an actual change of letter. Thus *ó* is indicated by ओ, as in मोलु *mól*ᵘ, a father. When *ē* is changed to *ī*, the *ī* is written, as in च़ीनि *tsīn*ⁱ, from च़ेन्- *tsēn*-. When *ai* or *ō* is changed to *ū*, it is written ऊ *ū*, as in कूतु *kūt*ᵘ, from कैत्- *kait*-, and गूरु *gūr*ᵘ, from गोर्- *gōr*-. So, when *ai* is changed to *ǖ*, the *ǖ* is written ऊ॑, as in कू॑ति *kǖt*ⁱ, from कैत्- *kait*-. The changes of *ĕ* to *yo*, of *ē* and *ī* to *yū*, and of *i* to *yu* are indicated by य॑, यू, and यु, respectively, as in य्य॑ठु *tyoṭh*ᵘ, from य्यठ- *ṭẹ̆ṭh*-; च़्यूनु *tsyūn*ᵘ, from च़ेन्- *tsēn*-; न्यूलु *nyūl*ᵘ, from नील- *nīl*-; and महन्युवु *mahanyuv*ᵘ, from महनिव्- *mahaniv*-: but native scribes are by no means uniform in regard to this, and many write मा॑लु instead of मोलु, च़ेनि instead of चीनि, and so on.

B. *Persian character.*—The only attempt in this character to indicate epenthetic changes is the representation of the sound of *ö* by آ, as in مآج *möj*ᵘ. In other cases the nearest vowel sound available is employed, and mātrā-vowels, especially *ü*-mātrā, are often omitted. Thus, the above words written in Nāgarī are represented in the Persian character as follows :—

| | | |
|---|---|---|
| अ॑न्द्र | by | اندْرہ |
| व्य॑ठ्रुन् | ,, | وِٹھُرن |
| य्य॑ठू | ,, | ٹِٹھہ |
| ब॑डु | ,, | بُڈ |
| क्व॑टु | ,, | چھُٹ |

क्हुट् by چُھٹ

मा्लि ,, مالِ

मा्ज् ,, مآج

वड् ,, بَڈ

कूच् ,, کیچ or کیّچ

मोल् ,, مولُ

च़ीनि ,, چِینِ

कूत् ,, کُوتَ

कूति ,, کُوتِ, کیتِ or کیّتِ

च्यठ् ,, ثُیُٹھ

च्यून् ,, چیُرن

न्यल् ,, نیُولُ

मह्न्युव् ,, مہنیُو

**Consonant Changes.**—The influence of these mātrā-vowels is not confined to a preceding vowel. A preceding consonant is also liable to change when it is followed by *ü*-mātrā, *y*, or *i*. It must be remembered that *ĕ* is really *ya*, so that when we say that a consonant can be affected by *y*, this includes the letter *ĕ*. The consonants liable to be so affected are the three gutturals *k*, *kh*, and *g*; the three cerebrals *ṭ*, *ṭh*, and *ḍ*; the four dentals *t*, *th*, *d*, and *n*; and the letters *l* and *h*. These changes take place subject to the following rules:—

Before *ü*-mātrā or *y* (including *ĕ*), the gutturals *k*, *kh*, and *g* become *ch*, *chh*, and *j*, respectively, and before the same letters *l* becomes *j*. Thus:—

थक्हु *thok*ᵘ, weary; fem. थच्हु *thüch*ᵘ; थच्योव् *thachyōv*, he was weary; थच्य *thachĕ*, they (fem.) were weary; but थक्कि *thak*ⁱ, they (masc.) were weary, because the *k* is not followed by *ü*-mātrā or by *y* or *ĕ*.

लेख्युन् *lēkhun*, to write; लीछ्हु *līchh*ᵘ, she was written; लेच्योव् *lēchhyōv*, he was written; लेच्य *lēchhĕ*, they (fem.) were written.

दगुन् *dagun*, to pound; दज्हु *düj*ᵘ, she was pounded; दज्योव् *dajyōv*, he was pounded; दज्य *dajĕ*, they (fem.) were pounded.

स्रुग् *srŏg*ᵘ, cheap; fem. sing. स्रुज् *srŏj*ᵘ; स्रुज्यर् *srŏjĕr*, cheapness.

च़लुन् *ṯsalun*, to flee; च़ज् *ṯsüj*ᵘ, she fled; च़ज्योव् *ṯsajyōv*, he fled; च़ज्य *ṯsajĕ*, they (fem.) fled.

Before *i* or *y* (including *ĕ*) the cerebral letters *ṭ*, *ṭh*, and *ḍ* become *ch*, *chh*, and *j*, respectively. They are not changed before *ü*-mātrā. Thus :—

पॅटु *püṭ*ü, a tablet ; पटि *pachi*, by a tablet ; पट्य *pachĕ*, tablets ; पट्यौ *pachyau*, by tablets.

कॉठु *kōṭh*ü, a stalk ; काछि *kāchhi*, by a stalk ; काछ्य *kāchhĕ*, stalks ; काछ्यौ *kāchhyau*, by stalks.

बॅडु *büḍ*ü, great (fem.) ; agent sing. बजि *baji* ; nom. plur. बज्य *bajĕ* ; ag. plur. बज्यौ *bajyau*.

Before *ü*-mātrā, the dental letters *t*, *th*, *d*, and *n*, become *ts*, *tsh*, *z*, and *ñ*, respectively. Thus, from the base रात् *rāt-*, night, we have the dative singular रॉचु *röts*ü ; from व्वॅथु *wŏth*ü, arisen, we have the feminine व्वॅछ *wŏtsh*ü ; from लॅदु *lod*ü, built, we have the feminine लॅज़ु *lüz*ü ; and from यीरन् *yīran*, an anvil, we have the dative singular यीरञ्ञु *yīrüñ*ü. A similar change occurs before *y* (including *ĕ*), but in this case the *y* is also dropped, and the *ĕ* (except after *n*) becomes *a*. Thus,

With *y* following, we have :—

कत् + योव् *kat* + *yōv* becomes कच़ोव् *kats*ōv, spun.

व्वथ + योव् *wŏth* + *yōv* becomes व्वोक़्व् *wŏtsh*ōv, arisen.

लद् + योव् *lad* + *yōv* becomes लज़ोव् *laz*ōv, built.

रन् + योव् *ran* + *yōv* becomes रञोव् *rañōv*.

With *ĕ* following, we have :—

तत + यर् *tat* + *ĕr* becomes तच़र् *tats*ar, heat.

वथ + यर् *wath* + *ĕr* becomes वक़र् *wats*har, openness.

थद् + यर् *thad* + *ĕr* becomes थज़र् *thaz*ar, tallness.

तन् + यर् *tan* + *ĕr* becomes तञर् *tañĕr*, thinness.

Before *ü*-mātrā, or *y* (including *ĕ*), *h* almost always becomes *sh*. Thus, the word काह् *kāh*, the eleventh lunar day, has its dative singular कॉशु *kösh*ü ; and सॅहु *soh*ü, endured, has its feminine सॅशु *süsh*ü, and another derived form (the second past participle) सश्योव् *sashyōv*.

The uncompounded hard consonants *k*, *p*, *t*, *ṭ*, and *ts*[1] cannot end a word. In such a position, they are always aspirated, becoming *kh*, *ph*, *th*, *ṭh* and *tsh*, respectively. This aspiration is always written in the Nāgarī or in the Śāradā character, but is not indicated in the Persian character or in books written in the Roman character,

[1] I know of no word or root ending in uncompounded *ch*, *khar*ch, expenditure, is properly *kharch*.

whose system of writing is based on Kāshmīrī written in the Persian character. Thus :—

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| *ak*, one, becomes | *akh*, | written | अख् | in the Nāgarī character, | and | اک | in the Persian character. |
| *tāp*, heat, | „ | *tāph*, | „ | ताफ् | „ | „ | تاپ | „ |
| *rāt*, night, | „ | *rāth*, | „ | राथ् | „ | „ | رات | „ |
| *kaṭ*, a ram, | „ | *kaṭh* | „ | कठ् | „ | „ | کٹھ | „ |
| *kāṯs*, glass, | „ | *kāṯsh* | „ | काछ् | „ | „ | کاچھ | „ |

There are exceptions to all the above rules. Most of these will be found in detail in the *Kāshmīrī Manual*. It is beyond the scope of this Survey to give them here. The principal exception is that none of the rules for the changes of consonants apply to the conjugation of verbs of the third conjugation.

**THE ARTICLE.**—As in Indian languages and in Persian, there is no definite article. When required, the idea of definiteness is conveyed by the use of one or other of the demonstrative pronouns. Corresponding to the Persian *yā-ĕ tankīr* (as in *mard-ī*, a man), *ā* or *āh* can be added to the nominative of a Kāshmīrī noun. Thus, *kath*, a story ; *kath-ā* or *kath-āh*, any story, a certain story. The *h* of *āh* is the *hā-ĕ mukhtafī* (see p. 261).

Emphasis is very commonly made by suffixing *y* to a word, before which *hā-ĕ mukhtafī* disappears. Thus, *suh*, he ; *su-y*, even he. If the word ends in a vowel, the *y* is simply added direct, but if the vowel is *i*-mātrā or *u*-mātrā it (*vide* p. 261) becomes a full one. Thus, *Khŏdā*, God, *Khŏdā-y*, God alone ; *pozu*, true, *pozu-y*, nothing but the truth ; *tami-y dŏha*, on that very day. If the word ends in a consonant that is not *hā-ĕ mukhtafī*, *ü*-mātrā is inserted before the *y*, as in *nīzīkh*, near, *nīzīkh-ü-y*, quite near. Some words always take this suffix. Thus, *sŏru*, all, always appears under the form *sŏruy*, even all, and the *y* is added throughout the declension, so that, *e.g.*, the dative plural is *sārĕnü-y*.

**DECLENSION. Gender.**—There are two genders, masculine and feminine. Animate nouns follow the natural gender. As regards inanimate nouns, all those ending in *u*-mātrā are masculine, and nearly all those ending in *i*-mātrā, in *ü*-mātrā, in *ñ*, or in *y* are feminine. The feminine termination corresponding to *u*-mātrā is *ü*-mātrā. Thus, *boḍu* (masc.), great ; fem. *büḍü*. The few masculine nouns ending in *i*-mātrā refer to male animate beings, e.g., *qözi*, a judge, a Qāzī ; *likhŏri*, a scribe ; and *munshi*, a clerk. There are a few masculine nouns in *ü*-mātrā, such as *bŏṯsü*, the people of a house ; *dönü* (with exceptional dental *n*), a pomegranate ; *hönzü*, a boatman ; *künü*, the foundation of a house (again note the dental *n*) ; and *ünzü*, a goose. The only important masculine noun in *y* is *rŏpay*, a rupee, and some people, now and then, under the influence of the analogy of other nouns in *y*, treat it as a feminine, but this is wrong.

In the formation of feminine nouns in *ü*-mātrā, the rules for vowel changes and for consonantal changes come into full play. I first give a few examples of nouns in which (if any) only vowel changes occur :—

| Masculine. | Feminine. |
|---|---|
| *dọ̆b*$^{u}$, a washerman, | *dọ̆b*$^{ü}$, a washerwoman. |
| *gor*$^{u}$, hard, | *gür*$^{ü}$. |
| *gur*$^{u}$, a horse, | *gur*$^{ü}$, a mare. |
| *gūr*$^{u}$, a cowherd, | *gūr*$^{ü}$, a cowherdess. |
| *mọ̆ṭ*$^{u}$, fat, | *mọ̆ṭ*$^{ü}$. |
| *poṭ*$^{u}$, a board, | *püṭ*$^{ü}$, a tablet. |

Words of three or more syllables ending in *ur*$^{u}$ or *ul*$^{u}$, change the penultimate *u* also to *ü*-mātrā in the feminine. Moreover, under the rules for consonantal changes, before *ü*-mātrā *l* becomes *j*. Thus :—

| Masculine. | Feminine. |
|---|---|
| *gagur*$^{u}$, a rat, | *gag*$^{ü}$*r*$^{ü}$. |
| *katur*$^{u}$, a large potsherd, | *kat*$^{ü}$*r*$^{ü}$, a small potsherd. |
| *wōwur*$^{u}$, a weaver, | *wōw*$^{ü}$*r*$^{ü}$, a female weaver. |
| *gŏgul*$^{u}$, a large turnip, | *gŏg*$^{ü}$*j*$^{ü}$, a small turnip. |
| *gāṭul*$^{u}$, clever, | *gāṭ*$^{ü}$*j*$^{ü}$. |
| *phuṭul*$^{u}$, a large bundle, | *phuṭ*$^{ü}$*j*$^{ü}$, a small bundle. |
| *t̲sakul*$^{u}$, circular, | *t̲sak*$^{ü}$*j*$^{ü}$. |

So, other words in *l*$^{u}$ form their feminines in *j*$^{ü}$, such as :—

| | |
|---|---|
| *gūl*$^{u}$, a kernel, | *gūj*$^{ü}$, a small kernel. |
| *môl*$^{u}$, a father, | *möj*$^{ü}$, a mother. |
| *wôl*$^{u}$, a large ring, | *wöj*$^{ü}$, a small ring. |

The following are examples of consonantal changes :—

| | |
|---|---|
| *batuk*$^{u}$, a drake, | *bat*$^{ü}$*ch*$^{ü}$, a duck. |

(This word, being a trisyllable, and having *u* in the penultimate, follows the example of words in *ur*$^{u}$ and *ul*$^{u}$, in changing the penultimate *u* to *ü*-mātrā.)

| | |
|---|---|
| *họ̆kh*$^{u}$, dry, | *họ̆chh*$^{ü}$. |
| *ḍyū̃g*$^{u}$ (for *ḍī̃g*$^{u}$), a ball of string, | *ḍī̃j*$^{ü}$, a small ditto. |
| *mot*$^{u}$, mad, | *müt̲s̲*$^{ü}$. |
| *kọ̆th*$^{u}$, a sack, | *kọ̆t̲s̲h*$^{ü}$, a bag. |
| *wŏrud*$^{u}$, a second husband, | *wŏr*$^{ü}$*z*$^{ü}$, a second wife. |

(Here, again, the penultimate *u* of a trisyllable has become *ü*-mātrā.)

| | |
|---|---|
| *hūn*$^{u}$, a dog, | *hūñ*$^{ü}$, a bitch. |
| *chhān*, a carpenter, | *chhöñ*$^{ü}$, a carpentress. |

Nouns of agency ending in *wun*$^{u}$, such as *karawun*$^{u}$, a doer, change *wun*$^{u}$ to *wüñ*$^{ü}$ in the feminine, as in *karawüñ*$^{ü}$.

Some nouns form their feminines by adding $^{a}$*r*, as :—

| | |
|---|---|
| *mọ̆nḍ*$^{u}$, a log, | *mọ̆nḍ*$^{a}$*r*, a small log. |
| *phọ̆t*$^{u}$, a basket, | *phọ̆t*$^{a}$*r*, a small basket. |
| *wot̲s̲h*$^{u}$, a male calf, | *wat̲s̲h*$^{a}$*r*, a female calf. |

Many words signifying names of animals form their feminines in *iñ*. Thus :—

| | |
|---|---|
| *host*$^{u}$, an elephant, | *hastiñ*, a she-elephant. |
| *kāv*, a crow, | *kāviñ*, a hen-crow. |
| *wũṭh*, a camel, | *wũṭhiñ*, a she-camel. |

So also words such as :—

| | |
|---|---|
| *bŏṭa*, a Tibetan, | *bŏṭiñ*, a Tibetan woman. |
| *bugiy*, a master, | *bugiñ*, a mistress. |
| and others. | |

All nouns having the termination *wŏl*$^{u}$ (=the Hindī *wālā*) change the *wŏl*$^{u}$ to *wājĕñ* in the feminine. Thus :—

| | |
|---|---|
| *karanwŏl*$^{u}$, a doer, | *karanwājĕñ*. |
| *dyārawŏl*$^{u}$, a rich man, | *dyārawājĕñ*, a rich woman. |

So also all nouns having the terminations *dār* and *lad* change the *dār* to *dārĕñ* and *lad* to *ladiñ* in the feminine. Thus, *alākadār*, the owner of an estate, has its feminine *alākadārĕñ ; dokhalad*, an unhappy man ; *dŏkhaladiñ*, an unhappy woman.

Words signifying castes or professions generally form the feminine in *añ*. Thus :—

| | |
|---|---|
| *baṭa*, a Brāhman, | *baṭañ*. |
| *musalmān*, a Musalmān, | *musalmānañ*. |
| *hākagrākh*, a greengrocer, | *hāgagrākañ*. |
| (So also all other nouns in *grākh*.) | |
| *wŏñ*$^{u}$, a shopkeeper, | *wāñañ*. |

Masculine substantives ending in $^{a}r$ form the feminines by adding *ĕñ*: Thus :—

| | |
|---|---|
| *sāl*$^{a}r$, a wedding guest, | *sāl*$^{a}rĕñ$. |
| *rang*$^{a}r$, a dyer, | *rang*$^{a}rĕñ$. |
| *sŏn*$^{a}r$, or *sŏnur*, a goldsmith, | *sŏn*$^{a}rĕñ$. |
| *kãd*$^{a}r$, a baker, | *kãd*$^{a}rĕñ$. |

Similarly :—

| | |
|---|---|
| *sŏñ*$^{u}$, a co-father-in-law, | *sŏñĕñ*. |
| *mahārāza*, a bridegroom, | *mahārĕñ*, a bride. |
| *rāza*, a king, | *rājarĕñ*, a queen. |

Two nouns form the feminine in *öñ*$^{u}$, viz. :—

| | |
|---|---|
| *panḍith*, a paṇḍit, | *panḍ*$^{i}$*töñ*$^{u}$. |
| *gujur*$^{u}$, a Gujar, | *gujaröñ*$^{u}$. |

The above rules refer principally to substantives. The only adjectives that change for gender are those ending in $^{u}$, such as *gor*$^{u}$, heavy.

**Number.**—Kāshmīrī has two numbers,—Singular and Plural. The rules for the formation of the plural must be gathered from the paradigms. Here it must suffice to say that masculine nouns in *a*-mātrā form the nominative plural in *i*-mātrā, and that other masculine nouns take no termination in the nominative plural. Thus, *gur*$^{u}$, a horse, nominative plural *gur*$^{i}$ ; *ts̲ūr*, a thief, nom. plur. *ts̲ūr*. Similarly, all feminine nouns in *i*-mātrā or *ü*-mātrā form the nominative plural in *ĕ*. Thus, *achh*$^{i}$, an eye, nominative plural *achhĕ ; gur*$^{ü}$, a mare, nominative plural *gurĕ*.

**Case.**—The Kāshmīrī noun has four cases, *viz.* Nominative, Dative, Agent, and Ablative. The Accusative may be represented either by the Nominative or by the Dative, as in Hindī. The Ablative is used, much as in Latin, in a variety of senses. Other case relations are indicated by postpositions, some of which govern the Dative, while others govern the Ablative. Thus, *manz*, in; *nish* (=Hindī *pās*); govern the Dative: and *manza* (=Hindī *mẽ̃ sē*), from in; *nishĕ* (=Hindī *pās sē*), from near; and *pĕṭha*, from on (*par sē*); govern the Ablative.

Some postpositions govern both cases. Thus, *sūt*$^{i}$ means 'together with' when it governs the Dative, but 'with,' 'by means of' when it governs the Ablative. In the case of animate masculine nouns any postposition that governs the Ablative may also govern the Dative.

There are several ways of forming the genitive, and as all genitives are adjectives, these will be described under that head. So also, one form of the Dative is adjectival, and will be there described.

**Declension.**—There are four declensions of nouns,—two masculine, and two feminine. The second declension includes all masculine nouns in *u*-mātrā, and the third declension includes all feminine nouns in *i*-mātrā and in *ü*-mātrā. The first declension includes all other masculine nouns, and the fourth declension all other feminine nouns. Thus:—

| | | |
|---|---|---|
| First Declension | Masculine | all nouns except those in *u*-mātrā. |
| Second Declension | | all nouns in *u*-mātrā. |
| Third Declension | Feminine | all nouns in *i*-mātrā and *ü*-mātrā. |
| Fourth Declension | | all others. |

Note that throughout:—

*a*. In the plural, the Agent and Ablative cases are always the same.

*b*. In the feminine, the singular Agent and Ablative are also always the same.

*c*. The Dative plural always ends in *n*.

*d*. The Masculine Dative singular always ends in *s*.

The following are examples of each of the four declensions in their simplest forms:—

| | First Declension. Base *ts̲ūr-*, a thief. | Second Declension. Base *gur-*, a horse. | Third Declension. Base *gur-*, a mare. | Fourth Declension. Base *māl*, a garland. |
|---|---|---|---|---|
| Sing. | | | | |
| Nominative | *ts̲ūr* | *gur*$^{u}$ | *gur*$^{ü}$ | *māl*. |
| Dative | *ts̲ūras* | *guris* | *gurĕ* | *mālı*. |
| Agent | *ts̲ūran* | *gur*$^{i}$ | *guri* | *māli*. |
| Ablative | *ts̲ūra* | *guri* | | |
| Plur. | | | | |
| Nominative | *ts̲ūr* | *gur*$^{i}$ | *gurĕ* | *māla*. |
| Dative | *ts̲ūran* | *gurĕn* | *gurĕn* | *mālan*. |
| Agent and Ablative | *ts̲ūrau* or *ts̲ūrav* | *guryau* or *gurĕv* | *guryau* or *gurĕv* | *mālau* or *mālav*. |

*First Declension.*—Most nouns follow *ts̲ūr* exactly, but in some, old forms of the Agent and Ablative singular in *i*-mātrā and *i* respectively have survived. Thus, (Agent) *kan*$^{i}$ (base *kan-*) *tal*$^{i}$, under the ear; (Ablative) *gari* (base *gara-*), at home.

Nouns ending in *a*, like *gara*, a house, drop this *a* in all cases except the nominatives singular and plural. Thus, sing. dat. *garas*, ag. *garan*, abl. *gara* or (see above) *gari*; plur. nom. *gara*, dat. *garan*, ag.-abl. *garau*, *garav*.

Nouns of two or more syllables, and ending in a consonant, usually insert a *u* before the final consonant of the nominative singular, but not in the nominative plural or other cases of the singular or plural. In some of the following examples it will be seen that the rule about the aspiration of a final surd consonant is followed (see p. 267).

Examples are :—

Base *gŏgal-*, a turnip; sing. nom. *gŏgul*, but dat. *gŏgalas*, plur. nom. *gŏgal*. So, base *wātal-*, a sweeper; sing. nom. *wātul*, and many others in *al-*.

Base *batak-*, a drake; sing. nom. *batukh*, but dat. *batakas*, plur. nom. *batakh*. So, base *pŏstak-*, a book, sing. nom. *pŏstukh*.

Base *karan-*, the act of doing; sing. nom. *karun*, but dat. *karanas*, plur. nom. *karan*. This is an important example, as all infinitives end, like *karun*, in *un*, and hence follow this rule. Note that all infinitives use both forms of the ablative singular,—that in *a* and the old one in *i*. Ablatives in *a* are most used in forming the passive voice, as in *karana yun*$^{u}$, to be done (see p. 309), while the ablative in *i* is used in making infinitives of purpose, as in *karani gōv*, he went to do (so and so), and in some inceptive compounds (see p. 311).

Base *wãdar-*, a monkey; sing. nom. *wãdur*, but dat. *wãdaras*, plur. nom. *wãdar*. So many others, including several indicating professions, as base *sŏnar-*, sing. nom. *sŏnur*, a goldsmith.

Base *bandat-*, relationship; sing. nom. *banduth*, but dat. *bandatas*, plur. nom. *bandath*, and so numerous other abstract nouns in *-at-* (nom. *-uth*).

Of the few masculine nouns in *ü*-mātrā, some retain the *ü*-mātrā throughout, as base *dān-*, a pomegranate; sing. nom. *dön*$^{ü}$, dat. *dön*$^{ü}$*s*, and so on, the ag.-abl. plur. being *dön*$^{ü}$*v*. Others optionally drop the *ü*-mātrā in all cases except the nominative. Thus, base *hānz-*, a boatman; sing. nom. *hönz*$^{ü}$, dat. *hönz*$^{ü}$*s* or *hānzas*.

Most nouns ending in *ā* insert an *h* before the terminations. Thus, *sazā*, punishment, sing. dat. *sazāhas*. But *daryā*, a river, has sing. dat. *daryāwas*, and *Khŏdā*, God, has *Khŏdāyĕs*.

Words ending in *sh* or *y* naturally change a following *a* to *ĕ* (see p. 259), as in *dūsh*, a fault, sing. dat. *dūshĕs*; *rŏpay*, a rupee; sing. dat. *rŏpayĕs*.

For other irregularities, see the *Kāshmīrī Manual*.

*Second Declension.*—In this declension, owing to the presence of *u*-mātrā, *i*-mātrā and *y* (including *ĕ*) in the terminations, epenthesis is common. Moreover, in the Dative singular, the full *i* of the termination *is* exercises the same epenthetic effect as *i*-mātrā. In fact, some native writers write this termination *'s*. Thus :—

Base *kar-*, a bracelet; sing. nom. *kor*$^{u}$, but dat. *karis*, and so on, the *a* not being affected by a following *i*-mātrā, *i*, or *y* (*ĕ*).

Base *māl-*, a father; sing. nom. *mól$^{u}$*, dat. *mölis*, ag. *möl$^{i}$*, but abl. *māli*; plur. nom. *möl$^{i}$*, but dat. *mālĕn*, ag.-abl. *mālyau* or *mālĕv*.

Base *mahaniv-*, a man; sg. nom. *mahanyuv$^{u}$*, but dat. *mahanivis*, and so on.

Base *ts̲ēn-*, a pillar; sg. nom. *ts̲yūn$^{u}$*, dat. *ts̲īnis*, ag. *ts̲īn$^{i}$*, but abl. *ts̲ēni*; pl. nom. *ts̲īn$^{i}$*, but dat. *ts̲ēnĕn*, ag.-abl. *ts̲ēnyau*, *ts̲ēnĕv*.

Base *nīl-*, blue; sg. nom. *nyūl$^{u}$*, dat. *nīlis*, and so on.

Base *gōr-*, a cowherd; sg. nom. *gūr$^{u}$*, dat. *gūris*, ag. *gūr$^{i}$*, abl. *gūri*; pl. nom. *gūr$^{i}$*, but dat. *gōrĕn*, ag.-abl. *gōryau*, *gōrĕv*.

Bases of two or more syllables, and ending in a consonant preceded by *a*, generally change the *a* to *u* in the nominative singular. Some writers, however, employ the more regular *o*. These words also change the *a* to *a*-mātrā, if followed by *i*-mātrā. Thus, base *gāṭal-*, clever (masc.); sg. nom. *gāṭul$^{u}$* (or, according to some, *gāṭol$^{u}$*), dat. *gāṭalis*, ag. *gāṭ$^{a}$l$^{i}$*, abl. *gāṭali*, pl. nom. *gāṭ$^{a}$l$^{i}$*, dat. *gāṭalĕn*, ag.-abl. *gāṭalyau*, *gāṭalĕv*.

*Third Declension.*—For this declension, the example given was that of a noun in *ü*-mātrā. Nouns in *i*-mātrā are declined in an exactly similar way. In fact many nouns, especially those whose bases end in *j*, may end in either one or other. Thus, instead of *gāṭ$^{ü}$j$^{ü}$*, a clever woman, we may have *gāṭ$^{a}$j$^{i}$*.

In this declension epenthesis plays as prominent a part as in the second. Thus:—

Base *gar-*, a clock; sg. nom. *gür$^{ü}$*, but dat. *garĕ*, and so on.

Base *māj-*, a mother; sg. nom. *möj$^{ü}$*, but dat. *mājĕ*, and so on.

Base *sēr-*, a brick; sg. nom. *sīr$^{ü}$*, dat. *sērĕ*, and so on.

Base *kōr-*, a girl; sg. nom. *kūr$^{ü}$*, dat. *kōrĕ*, and so on.

Base *pōth-*, a book; sg. nom. *pūth$^{i}$*, dat. *pōthĕ*, and so on.

It will be observed that, in this declension, it is only in the nominative case singular that the vowel is epenthetically affected.

Bases ending in *ts̲*, *tsh̲*, or *z̲*, change the *ĕ* of the termination to *a* in the plural, but retain it in the singular. Thus, base *mats̲-*, a mad woman; sing. nom. *müts̲$^{ü}$*, dat. *mats̲ĕ*, abl. *mats̲i*; but plur. nom. *mats̲a* (not *mats̲ĕ*), dat. *mats̲an*, ag.-abl. *mats̲au*, *mats̲av*.

There are also in this declension epenthetic changes of consonants. If a base ends in *ṭ*, *ṭh*, or *ḍ*, these letters are changed, respectively, to *ch*, *chh*, and *j*, in all the cases except the sing. nom. Thus:—

Base, *paṭ-*, a tablet; sg. nom. *püṭ$^{ü}$*, dat. *pachĕ*, ag.-abl. *pachi*; pl. nom. *pachĕ*, dat. *pachĕn*, ag.-abl. *pachyau*, *pachĕv*.

Base *kāṭh-*, a stalk; sg. nom. *köṭh$^{ü}$*, dat. *kāchhĕ*, and so on.

Base *baḍ-*, great; fem. sg. nom. *büḍ$^{ü}$*, dat. *bajĕ*, and so on.

*Fourth Declension.*—For most nouns this declension calls for no remarks. If a noun ends in *y*, the terminations *ĕ* and *i* are often interchanged, and, of course, after *y*, *a* becomes *ĕ*. Thus:—

Base *bāy-*, a wife; sg. nom. *bāy*, dat. *bāyĕ*, or *bāyi*, ag.-abl. *bāyi* or *bāyĕ*; pl. nom. *bāyĕ*, dat. *bāyĕn*, ag.-abl. *bāyau*, *bāyĕv*.

Some nouns of this declension add *ü*-mātrā in all cases except the nominative singular. Thus:—

Base *yĕḍ-*, the belly; sg. nom. *yĕḍ*, dat. and ag.-abl. *yĕḍ$^{ü}$*; pl. nom. *yĕḍ$^{ü}$*, dat. *yĕḍ$^{ü}$n*, ag.-abl. *yĕḍ$^{ü}$v*. Similarly other words, such as *khār*, a certain measure,

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*Third Declension.*—For this declension, the example given was that of a noun in *ü*-mātrā. Nouns in *i*-mātrā are declined in an exactly similar way. In fact many nouns, especially those whose bases end in *j*, may end in either one or other. Thus, instead of *gāṭ$^{ü}$j$^{ü}$*, a clever woman, we may have *gāṭ$^{a}$j$^{i}$*.

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Base *sēr-*, a brick; sg. nom. *sīr$^{ü}$*, dat. *sērĕ*, and so on.

Base *kōr-*, a girl; sg. nom. *kūr$^{ü}$*, dat. *kōrĕ*, and so on.

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It will be observed that, in this declension, it is only in the nominative case singular that the vowel is epenthetically affected.

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There are also in this declension epenthetic changes of consonants. If a base ends in *ṭ*, *ṭh*, or *ḍ*, these letters are changed, respectively, to *ch*, *chh*, and *j*, in all the cases except the sing. nom. Thus:—

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Base *kāṭh-*, a stalk; sg. nom. *köṭh$^{ü}$*, dat. *kāchhĕ*, and so on.

Base *baḍ-*, great; fem. sg. nom. *büḍ$^{ü}$*, dat. *bajĕ*, and so on.

*Fourth Declension.*—For most nouns this declension calls for no remarks. If a noun ends in *y*, the terminations *ĕ* and *i* are often interchanged, and, of course, after *y*, *a* becomes *ĕ*. Thus:—

Base *bāy-*, a wife; sg. nom. *bāy*, dat. *bāyĕ*, or *bāyi*, ag.-abl. *bāyi* or *bāyĕ*; pl. nom. *bāyĕ*, dat. *bāyĕn*, ag.-abl. *bāyau*, *bāyĕv*.

Some nouns of this declension add *ü*-mātrā in all cases except the nominative singular. Thus:—

Base *yĕḍ-*, the belly; sg. nom. *yĕḍ*, dat. and ag.-abl. *yĕḍ$^{ü}$*; pl. nom. *yĕḍ$^{ü}$*, dat. *yĕḍ$^{ü}$n*, ag.-abl. *yĕḍ$^{ü}$v*. Similarly other words, such as *khār*, a certain measure,

sg. dat. *khör$^{ü}$ ; thar*, the back, sg. dat. *thür$^{ü}$*. Irregular are *zām*, a sister-in-law, and *gāv*, a cow, which make their datives singular *zōm$^{ü}$* and *gōv$^{ü}$*, respectively, and so on through the remaining cases.

If, among these nouns, the base ends in *t*, *th*, *d*, or *n*, these are, under the usual rule, changed, before *ü*-mātrā, to *ṯs*, *ṯsh*, *z*, and *ñ*, respectively. Thus :—

Base *rāt-*, night ; sg. nom. *rāth*, dat. and ag.-abl. *röṯs$^{ü}$*, and so on.

Base *kŏth-*, a hank ; sg. nom. *kŏth*, dat. and ag.-abl. *kŏṯsh$^{ü}$*, and so on.

Base *grand-*, enumeration ; sg. nom. *grand*, dat. and ag.-abl. *grünz$^{ü}$*, and so on.

Base *yīran-*, an anvil ; sg. nom. *yīran*, dat. and ag.-abl. *yīrüñ$^{ü}$*, and so on.

Similarly, before *ü*-mātrā, a final *h* becomes *sh*, and a final *l* becomes *j*. Thus :—

Base *kāh-*, the eleventh lunar day ; sg. nom. *kāh*, dat. and ag.-abl. *kösh$^{ü}$*, and so on.

Base *zāl*, a net ; sg. nom. *zāl*, dat. and ag.-abl. *zöj$^{ü}$*, and so on.

Not all bases ending in these letters take *ü*-mātrā, although most do. Several, however, follow the regular declension like *māl*. Thus :—

Base *wat-*, a road ; sg. nom. *wath*, dat. *wati*, and so on.

Base *kath-*, a story ; sg. nom. *kath*, dat. *kathi*, and so on.

Base *hand-*, chicory ; sg. nom. *hand*, dat. *handi*, and so on.

In all four declensions, there are many exceptions to the above rules, and many variations, besides those mentioned, due to epenthesis. The principal of these will be found in the *Kāshmīrī Manual*.

**Adjectives.**—Adjectives ending in *u*-mātrā agree with the qualified noun in gender, number, and case. Other adjectives do not change when in agreement with a substantive, although, when used themselves as substantives, they are declined like any other substantive. Thus, *garīb mahanyuv$^{u}$*, a poor man ; *garīb mahanivĕn*, to poor men ; *garīb zanāna*, a poor woman. Some adjectives not ending in *u*-mātrā have feminine forms, but these are used only as substantives. Thus, *dŏkhalad*, afflicted. As an adjective this is not inflected. We have *dŏkhalad mahanyuv$^{u}$*, an afflicted man ; *dŏkhalad mahanivĕn*, to afflicted men ; *dŏkhalad zanāna*, an afflicted woman. But, used as substantives, we have *dŏkhalad*, an afflicted man, and *dŏkhaladĕñ*, an afflicted woman, each of which is declined as a substantive, the former in the first, and the latter in the fourth declension.

On the other hand, attributive adjectives ending in *u*-mātrā, are declined throughout. Thus :—

| | Masculine. A great man. | Feminine. A great woman. |
|---|---|---|
| Sing. | | |
| Nom. | *boḍ$^{u}$ mahanyuv$^{u}$* | *büḍ$^{ü}$ zanāna.* |
| Dat. | *baḍis mahanivis* | *bajĕ zanāni.* |
| Ag. | *baḍ$^{i}$ mahaniv$^{i}$* | *baji zanāni.* |
| Abl. | *baḍi mahanivi* | |
| Plur. | | |
| Nom. | *baḍ$^{i}$ mahaniv$^{i}$* | *bajĕ zanāna.* |
| Dat. | *baḍĕn mahanivĕn* | *bajĕn zanānan.* |
| Ag.-Abl. | *baḍyau mahanivyau, baḍĕv mahanivĕv* | *bajyau zanānau, bajĕv zanānav.* |

*Genitive.*—All genitives are adjectives. There are three usual postpositions of the genitive, viz. *hond*$^{u}$, *uk*$^{u}$, and *un*$^{u}$. Of these *hond*$^{u}$ governs the dative case and *uk*$^{u}$ and *un*$^{u}$ the ablative.

*Hond*$^{u}$ is used :—

*a*. with all masculine singular animate nouns that are not proper names,

*b*. with feminine nouns of every kind, and in both numbers,

*c*. and with all masculine plural nouns whether animate or inanimate.

From the above it will be observed that all plural nouns of every kind, whether masculine or feminine, take *hond*$^{u}$. The only limitation to its use is in the masculine singular.

As already stated, *hond*$^{u}$ governs the dative. As pointed out on p. 271, the dative singular of all masculine nouns ends in *s*. Thus, first declension, *ts̲ūras*, to a thief; second declension, *guris*, to a horse. After this *s*, the *h* of *hond*$^{u}$ is dropped, so that *ts̲ūras-hond*$^{u}$ becomes *ts̲ūras-'ond*$^{u}$, and *guris-hond*$^{u}$ becomes *guris-'ond*$^{u}$. These are usually written *ts̲ūra-sond*$^{u}$ and *gur*$^{i}$*-sond*$^{u}$ (with *i*-mātrā), respectively, so that the genitive singular of masculine singular animate nouns apparently ends in *sond*$^{u}$, although the *s* is really the last letter of the dative singular governed by (*h*)*ond*$^{u}$. As the datives of plural nouns and of feminines singular do not end in *s*, this change does not occur in their case. We thus get the following examples of the genitives of :—

*a*. Masculine animate nouns singular :—

*ts̲ūra-sond*$^{u}$, of the thief.

*gur*$^{i}$*-sond*$^{u}$, of the horse.

*b*. Feminine nouns :—

*gurĕ-hond*$^{u}$, of the mare.

*sērĕ-hond*$^{u}$, of the brick.

*gurĕn-hond*$^{u}$, of the mares.

*sērĕn-hond*$^{u}$, of the bricks.

*c*. Masculine nouns plural, whether animate or inanimate :—

*ts̲ūran-hond*$^{u}$, of the thieves } animate.
*gurĕn-hond*$^{u}$, of the horses }

*garan-hond*$^{u}$, of the houses } inanimate.
*karĕn-hond*$^{u}$, of the bracelets }

These are declined regularly as adjectives, agreeing with the thing possessed in gender, number and case. The feminine of *sond*$^{u}$ is (quite regularly) *sünz*$^{ü}$, and of *hond*$^{u}$, *hünz*$^{ü}$. Thus, to take *ts̲ūra-sond*$^{u}$ *gara*, the house of the thief, and *ts̲ūra-sünz*$^{ü}$ *gur*$^{ü}$, the mare of the thief, as examples, we have :—

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| Nom. | *ts̲ūra-sond*$^{u}$ *gara*, the house of the thief. | *ts̲ūra-sünz*$^{ü}$ *gur*$^{ü}$, the mare of the thief. |
| Dat. | *ts̲ūra-sandis garas*, to the house of the thief. | *ts̲ūra-sanzĕ gurĕ*, to the mare of the thief. |
| Ag. | *ts̲ūra-sand*$^{i}$ *garan*, by the house of the thief. | *ts̲ūra-sanzi gūri* by the mare of the thief. |
| Abl. | *ts̲ūra-sandi gara*, from the house of the thief. | *ts̲ūra-sanzi gūri* from the mare of the thief. |

| | Masculine. | Feminine. |
|---|---|---|
| Plur. | | |
| Nom. | *ts̲ūra-sandⁱ gara*, the houses of the thief. | *ts̲ūra-sanza gurĕ*, the mares of the thief. |
| Dat. | *ts̲ūra-sandĕn garan*, to the houses of the thief. | *ts̲ūra-sanzan gurĕn*, to the mares of the thief. |
| Ag. Abl. | *ts̲ūra-sandyau garau*, etc. — by the houses of the thief; from the houses of the thief. | *ts̲ūra-sanzau guryau*, etc. — by the mares of the thief; from the mares of the thief. |

Genitives in *hondᵘ* are treated in exactly the same way. Thus, *ts̲ūran-hondᵘ gara*, the house of the thieves; *ts̲ūran-hünzᵘ gurᵘ*, the mare of the thieves, and so on, substituting *h* for *s*, throughout.

The genitive termination ***ukᵘ***, as we have said, governs the ablative. It is used to form the genitive singular of masculine inanimate nouns. The plurals, as we have just seen, take *hondᵘ*. All masculine nouns belong either to the first declension or to the second. The ablative singular of the first declension generally ends in *a*. Thus, the base *sŏn-*, gold, has its ablative singular *sŏna*. The final *a* is elided before adding the *ukᵘ*, so that the genitive singular is *sŏnukᵘ*, of gold.[1] The few nouns of the first declension that end in ü-mātrā, such as *dönᵘ*, a pomegranate, make the genitive singular like *dönᵘkᵘ*.

The ablative singular of the second declension always ends in *i*, as in base *kar-*, a bracelet; sg. nom. *korᵘ*, abl. *kari*. Before *ukᵘ* this *i* becomes *y*, as in *karyukᵘ*, of a bracelet. The feminine of these genitives is regularly formed by changing *kᵘ* to *chᵘ*, so that we get the following declensions:—

Genitive of First Declension.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| Nom. | *sŏnukᵘ* | *sŏnüchᵘ*. |
| Dat. | *sŏnakis* | *sŏnachĕ*. |
| Ag. Abl. | *sŏnakⁱ*, *sŏnaki* | *sŏnachi*. |
| Plur. | | |
| Nom. | *sŏnakⁱ* | *sŏnachĕ*. |
| Dat. | *sŏnakĕn* | *sŏnachĕn*. |
| Ag.-Abl. | *sŏnakyau*, *sŏnakĕv* | *sŏnachyau*, *sŏnachĕv*. |

Genitive of Second Declension.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| Nom. | *karyukᵘ* | *karichᵘ*. |
| Dat. | *karikis* | *karichĕ*. |
| Ag. Abl. | *karikⁱ*, *kariki* | *karichi*. |

[1] The termination is really *kᵘ*, and *sŏna*+*kᵘ* should regularly become *sŏnokᵘ*; but in this very common case the *o* of the *okᵘ* is pronounced *u*, so that we get *sŏnukᵘ*. See the remarks on p. 261 regarding the interchange of *o* and *u*, and those about bases of two or more syllables in the second declension on p. 273.

| | Masculine. | Feminine. |
|---|---|---|
| Plur. | | |
| Nom. | *karik$^{i}$* | *karichĕ.* |
| Dat. | *karikĕn* | *karichĕn.* |
| Ag.-Abl. | *karikyau, karikĕv* | *karichyau, karichĕv.* |

These are declined in agreement with nouns on exactly the same principles as *ts̲ūra-sond$^{u}$*. Thus, *karyuk$^{u}$ ts̲ūr*, the thief of the bracelet; *karikis ts̲ūras*, to the thief of the bracelet; *karich$^{ü}$ grand* (4th decl.), the counting of the bracelet; *karichĕ grünz$^{ü}$*, to the counting of the bracelet, and so on.

The termination *un$^{u}$* (also governing the ablative), the use of which is closely parallel to that of *uk$^{u}$*, is employed only with masculine proper names in the singular. Its feminine is *üñ$^{ü}$*. Thus, from the base *Rām-*, a proper name, we have the genitive singular masculine *Rāmun$^{u}$*,[1] fem. *Rāmüñ$^{ü}$*, which is thus declined :—

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| Nom. | *Rāmun$^{u}$* | *Rāmüñ$^{ü}$.* |
| Dat. | *Rāmanis* | *Rāmañĕ.* |
| Ag. | *Rāman$^{i}$* | *Rāmañi.* |
| Abl. | *Rāmani* | |
| Plur. | | |
| Nom. | *Rāman$^{i}$* | *Rāmañĕ.* |
| Dat. | *Rāmanĕn* | *Rāmañĕn.* |
| Ag.-Abl. | *Rāmanyau, Rāmanĕv* | *Rāmañau, Rāmañĕv.* |

If two or more genitives are coupled together, the termination *hond$^{u}$*, *sond$^{u}$*, *uk$^{u}$*, or *un$^{u}$* is added only to the last, and the other genitives are each put in the case which its particular genitive termination governs. Thus, *wāwa ta traṭan-hond$^{u}$ wakth*, a time of wind and thunderings. Here *traṭan* takes *hond$^{u}$* because it is plural, and as the termination is *hond$^{u}$*, it is in the *dative* plural. *Wāv*, wind, is an inanimate masculine singular noun, and hence its genitive would be *wāwuk$^{u}$*, i.e. the ablative *wāwa* + *uk$^{u}$*. Hence we have *wāwa* in the above phrase, which, written fully, would be *wāwuk$^{u}$ ta traṭan-hond$^{u}$ wakth.*

An adjective agreeing with a genitive is naturally put into the case to which the genitive suffix is added. Thus, we have *baḍis* (dat. sing. masc.) *ts̲ūra-sond$^{u}$*, of the great thief, because *hond$^{u}$* governs the dative, but *baḍi karyuk$^{u}$*, of the great bracelet, as *uk$^{u}$* governs the ablative.

*Datives* with *kyut$^{u}$*.—In addition to the regular dative given in the paradigms, another dative may be formed by adding *kyut$^{u}$*, which itself governs the dative, and means 'for.' Thus, *ts̲ūras-kyut$^{u}$*, for the thief; *guris-kyut$^{u}$*, for the horse; *gurĕ-kyut$^{u}$*, for the mare; *māli-kyut$^{u}$*, for the garland. *Kyut$^{u}$* is an adjective, and its feminine is, quite regularly, *kit̲s$^{ü}$*. It is thus declined :—

[1] As in the case of *uk$^{u}$*, the true termination is *n$^{u}$* and, according to rule, the genitive should be *Rāmon$^{u}$*. See the footnote on the preceding page.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| Nom. | *kyut*$^{u}$ | *kits*$^{ü}$. |
| Dat. | *kitis* | *kitsĕ*. |
| Ag. | *kit*$^{i}$ | *kitsi*. |
| Abl. | *kiti* | |
| Plur. | | |
| Nom. | *kit*$^{i}$ | *kitsa*. |
| Dat. | *kitĕn* | *kitsan*. |
| Ag.-Abl. | *kityau, kitĕv* | *kitsau, kitsav*. |

These datives agree in gender, number, and case with the governing noun. Thus, *tsūras-kyut*$^{u}$ *gara*, a house for the thief; *tsūras-kits*$^{ü}$ *gur*$^{ü}$, a mare for the thief; *tsūras-kitis garas*, to the house for the thief; *tsūras-kit*$^{i}$ *gur*$^{i}$, horses for the thief; *tsūras-kitsa gurĕ*, mares for the thief, and so on.

*Comparison* is made with the help of the postposition *khŏta* or *khŏtan*, than. Or *nishĕ* or *nishin*, from, may be used. All these govern either the ablative or the ablative masculine of the genitive. Thus, from *küñ*$^{ü}$, a stone (3rd decl.), we have *kañi* (or *kañi-handi*) *khŏta trakur*$^{u}$, harder than a stone. The superlative is, as in India, made with *sŏruy*, all, as in *sārĕv*$^{ü}$*y khŏta trakur*$^{u}$, harder than all, *i.e.* hardest. It will be remembered that *sŏr*$^{u}$, all, always takes emphatic *y* (see p. 268).

*Numerals.*—The earlier of these are given in the List of Words and Sentences on pp. 488ff. Musalmāns, in counting, use the word *barkath*, or 'blessing' (spelt برکت in the Persian character), instead of 'one.'

The first ordinals are:—

*akyum*$^{u}$ or *gŏḍañuk*$^{u}$, first.
*dŏyum*$^{u}$, second.
*trĕyum*$^{u}$, third.
*tsūryum*$^{u}$, fourth.
*pūntsyum*$^{u}$, fifth.
*shĕyum*$^{u}$, sixth.
*satyum*$^{u}$, seventh.
*aiṭhyum*$^{u}$, eighth.
*navyum*$^{u}$, ninth.
*dahyum*$^{u}$, tenth.

For further particulars, see the *Kāshmīrī Manual*.

**PRONOUNS.**—The first two **Personal Pronouns** are thus declined:—

| | I. | Thou. |
|---|---|---|
| Sing. | | |
| Nom. | *bŏh* | *ts*$^{a}$*h*. |
| Dat., Ag. and Abl. | *mĕ* | *tsĕ*. |
| Plur. | | |
| Nom. | *as*$^{i}$ | *tŏh*$^{i}$. |
| Dat., Ag. and Abl. | *asĕ* | *tŏhĕ*. |

Instead of the genitives, the possessive pronouns *myŏn*$^{u}$, my; *sŏn*$^{u}$, our; *chyŏn*$^{u}$, thy; and *tuhond*$^{u}$, your, are employed. These are adjectives, and are regularly declined,

the feminines being *myöñ*$^{ü}$, *söñ*$^{ü}$, *chyöñ*$^{ü}$, and *tuhünz*$^{ü}$, respectively. The final *h* of *böh* and *ts*$^{ə}$*h* is the *hā-ĕ mukhtafī*, or 'imperceptible *h*' (see p. 261), and is dropped when any suffixes are added. Thus, *böh* + *y* becomes *böy*, even I; and *ts*$^{ə}$*h* + *ti* becomes *ts*$^{ə}$*ti*, thou also.

The **Demonstrative, Relative, Interrogative,** and **Indefinite** pronouns have, in the singular, three sets of forms, *viz.* Animate Masculine (*e.g.* 'this man'), Animate Feminine (*e.g.* 'this woman'), and Inanimate (without distinction of gender) (*e.g.* 'this thing'). In the plural, the distinction between animate and inanimate disappears, and gender is observed only in the nominative, there being in this case, and in this case of the plural only, a masculine form agreeing with any masculine plural noun, and a feminine form agreeing with any feminine plural noun. The other cases of the plural are of common gender.

In the singular, the only cases that distinguish animate gender are the nominative and the agent. The other animate singular cases are of common gender. As the genitives are often irregular, they are also given in the paradigms.

There are three grades of the **Demonstrative Pronouns,**—not two, as in English or Hindī. The first corresponds to the English 'this,' but refers only to things within sight, or just mentioned. The second corresponds to the English 'that,' but also refers only to things within sight or just mentioned. The third also corresponds to the English 'that,' but refers only to things not within sight, or to things referred to some time ago.

The following are the tables of the declension of these pronouns. There are two forms each of the two first grades of Demonstrative Pronouns for 'this (within sight)' and 'that (within sight).' As in India, the Demonstrative Pronouns are all also used as pronouns of the third person, meaning 'he,' 'she,' and 'it.'

## ANIMATE FORMS.

| | This (within sight) I. | | This (within sight) II. | | That (within sight) I. | | That (within sight) II. | | That (not within sight). | | Who. | | Who? | | Anyone, someone. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. |
| Sing. | | | | | | | | | | | | | | | | |
| Nom. | *yih* | | ... | *nŏh* | *huh* | *hŏh* | ... | ... | *suh* | *sŏh* or *sa.* | *yus* | *yŏssa* | *kus* | *kŏssa* | *kũ̄h, kã̄h, kũ̄t̲shāh,* or *kã̄t̲shāh.* | *kã̄h, kāt̲shāh.* |
| Dat. | *yimis* | | *nŏmis* | | *humis* | | *amis* | | *tamis* or *tas* | | *yĕmis* or *yĕs* | | *kamis* or *kas* | | *kaĩsi.* | |
| Ag. | *yimⁱ* | *yimi* | *nŏmⁱ* | *nŏmi* | *humⁱ* | *humi* | *amⁱ* | *ami* | *tamⁱ* | *tami* | *yĕmⁱ* | *yĕmi* | *kamⁱ* | *kami* | *kaĩsi.* | |
| Abl. | *yimi* or *yiwa* | | *nŏmi* or *nŏwa* | | *humi* or *huwa* | | *ami* or *awa* | | *tami* or *tawa* | | *yĕmi* or *yĕwa* | | *kami* or *kawa* | | *kaĩsi.* | |
| Gen. | *yimⁱ-sondᵘ* or *yisondᵘ.* | | *nŏmⁱ-sondᵘ* or *nŏsondᵘ.* | | *humⁱ-sondᵘ* or *husondᵘ.* | | *amⁱ-sondᵘ* or *asondᵘ.* | | *tamⁱ-sondᵘ, tasondᵘ,* or *tas.* | | *yĕmⁱ-sondᵘ, yĕsondᵘ,* or *yĕs.* | | *kamⁱ-sondᵘ, kasondᵘ,* or *kas.* | | *kaĩsi-hondᵘ.* | |
| Plur. | | | | | | | | | | | | | | | | |
| Nom. | *yim* | *yima* | *nŏm* | *nŏma* | *hum* | *huma* | *am* | *ama* | *tim* | *tima* | *yim* | *yima* | *kam* | *kama* | *kẽ̄h, kẽ̄t̲shāh.* | |
| Dat. | *yiman* | | *nŏman* | | *human* | | *aman* | | *timan* | | *yiman* | | *kaman* | | *kẽ̄t̲san.* | |
| Ag.-Abl. | *yimau* | | *nŏmau* | | *humau* | | *amau* | | *timau* | | *yimau* | | *kamau* | | *kẽ̄t̲sau.* | |
| Gen. | *yiman-hondᵘ* or *yihondᵘ.* | | *nŏman-hondᵘ* or *nŏhondᵘ.* | | *human-hondᵘ* or *huhondᵘ.* | | *aman-hondᵘ* or *ahondᵘ.* | | *timan-hondᵘ* or *tihondᵘ.* | | *yiman-hondᵘ* or *yihondᵘ.* | | *kaman-hondᵘ* or *kahondᵘ.* | | *kẽ̄t̲san-hondᵘ.* | |



## INANIMATE FORMS, SINGULAR.

| | This (within sight) I. | This (within sight) II. | That (within sight) I. | That (within sight) II. | That (not within sight). | Which. | Which? What? | Anything, something. |
|---|---|---|---|---|---|---|---|---|
| Sing. | | | | | | | | |
| Nom. . . . | *yih* | ..... | *huh* | ..... | *tih* | *yih* | *kyāh* | *kẽ̄h, kẽ̄t̲shāh.* |
| Dat. . . . | *yith* | *nŏth* | *huth* | *ath* | *tath* | *yĕth* | *kath* | *kũ̄ni.* |
| Ag. . . . | *yimⁱ* | *nŏmⁱ* | *humⁱ* | *amⁱ* | *tamⁱ* | *yĕmⁱ* | *kamⁱ* | *kuni.* |
| Abl. . . . | *yimi* or *yiwa* | *nŏmi* or *nŏwa* | *humi* or *huwa* | *ami* or *awa* | *tami* or *tawa* | *yĕmi* or *yĕwa* | *kami* or *kawa* | *kuni.* |
| Gen. . . . | *yimyukᵘ* | *nŏmyukᵘ* | *humyukᵘ* | *amyukᵘ* | *tamyukᵘ* | *yĕmyukᵘ* | *kamyukᵘ* | *kunyukᵘ* |

The plural is the same as in the case of the animate pronouns, and need not be repeated. There are several variations in the pronunciation of these pronouns. Especially *kyāh*, what? is often spelt *kyah*; *kã̄h*, anyone, is often spelt *kã̄h*; and *kẽ̄h*, anything, is often spelt *kẽ̄h*. In villages, we often hear *nĕmis*, etc., in place of *nŏmis*, etc. The final *h* of all these pronouns is the *hā-ĕ mukhtafī* (see p. 261), and is dropped before suffixes. Thus *yi-ti*, this also; *hu-ti*, that also.

The above may all be used either as substantives or as adjectives. The genitives, of course, can be used only as substantives. As in the case of other adjectives, when agreeing, as an adjective, with a noun in the genitive, a pronoun is put into the dative or the ablative according to circumstances.

The **Reflexive Pronoun** is *pāna*, self (equivalent to the Hindī *āp*). It is declined like a noun of the first declension, except that its genitive is *panunˣ* (=Hindī *apnā*), own. Note that, as is the case in *apnā*, the *a* of *panunˣ* is short. *Pāna*, self, must be distinguished from *pān* (genitive *pānukˣ*), the human body, as in *panunˣ pān*, one's own body.

**Pronominal Adjectives of quality** are:—

*yuthˣ* (fem. *yitsʰˣ*), of this kind (=Hindī *aisā*).
*tyuthˣ* (fem. *titsʰˣ*), of that kind (*taisā*).
*yuthˣ* (fem. *yitsʰˣ*), of what kind (*jaisā*).
*kyuthˣ* (fem. *kitsʰˣ*), of what kind? (*kaisā*).

**Pronominal Adjectives of quantity** are:—

*yūtˣ* (fem. *yītsˣ* or *yūtsˣ*), this much (=Hindī *itnā*).
*tyūtˣ* (fem. *tītsˣ* or *tūtsˣ*), that much (*titnā*).
*yūtˣ* (fem. *yītsˣ* or *yūtsˣ*), how much (*jitnā*).
*kūtˣ* (fem. *kītsˣ* or *kūtsˣ*), how much? (*kitnā*).

The bases of these are *yīt-*, *tīt-*, *yīt-*, and *kūt-*, respectively, and the datives singular masculine are *yītis* or *yūtis*, *tītis* or *tūtis*, *yītis* or *yūtis*, and *kītis* or *kūtis*, respectively, and so on for the other cases.

**Pronominal Suffixes.**—Just as occurs in Lahndā and Sindhī, Kāshmīrī uses pronominal suffixes very freely, but only with verbs. It does not use them with nouns. They will therefore be dealt with after the paragraphs referring to verbs.

**CONJUGATION.**—A. **Auxiliary Verbs and Verbs Substantive.**—The Verb Substantive is declined as follows: The present is formed from the base *chhuh*, he is, but the other tenses are formed from the root *ās*, be. Only those tenses of *ās* are here given that are used as auxiliary verbs. The rest are quite regular, and can be formed on the analogy of the conjugation of a verb of the second conjugation, given later on. Several of the persons of the present tense end in the letter *h*. This *h* is the *hā-ĕ mukhtafī* (see p. 261), and is dropped before suffixes. Thus, *chhuh* means 'he is,' and if we add the negative *na*, we get *chhu-na*, not *chhuh-na*, he is not. It will be observed that this tense and also the Past are participial in their conjugation, *i.e.* they have each both masculine and feminine forms:—

Present, 'I am, etc.'

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *chhus* | *chhĕs* | *chhih* | *chhĕh* |
| 2 | *chhukh* | *chhĕkh* | *chhiwa* | *chhĕwa* |
| 3 | *chhuh* | *chhĕh* | *chhih* | *chhĕh* |

## Past, 'I was, etc.'

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *ôsus* | *ös$^{u}$s* | *ös$^{i}$* | *āsa* |
| 2 | *ôsukh* | *ös$^{u}$kh* | *ös$^{i}$wa* | *āsawa* |
| 3 | *ōs$^{u}$* | *ös$^{u}$* | *ös$^{i}$* | *āsa* |

## Future, 'I shall be, etc.'

| | Singular (common gender). | Plural (common gender). |
|---|---|---|
| 1 | *āsa* | *āsaw* |
| 2 | *āsakh* | *āsiw* |
| 3 | *āsi* | *āsan* |

## Imperative, 'be thou, etc.'

| | Singular (common gender). | Plural (common gender). |
|---|---|---|
| 2 | *ās* | *ösiw* |
| 3 | *ösin* | *ösin* |

## Past Conditional, '(if) I had been,' 'I should have been (if).'

| | Singular (common gender). | Plural (common gender). |
|---|---|---|
| 1 | *āsahö* or *āsaha* | *āsahöw* or *āsahaw* |
| 2 | *āsahökh* or *āsahakh* | *ös$^{i}$hīw* |
| 3 | *āsihē* or *āsiha* | *āsahön* or *āsahan* |

As with other verbs, various suffixes are added to the verb substantive, giving interrogative, negative, and other forces. These suffixes, and also pronominal suffixes, will be discussed later on (p. 314). Here it will suffice to give the present tense of the verb substantive with these suffixes. Thus:—

The suffixes *a*, *ā*, and *ay* give an interrogative force. The suffix *ay* is used only when a woman is addressed. Thus:—

Present, 'am I?, etc.'

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *chhusa* or *chhusā* | *chhĕsa* or *chhĕsay* | *chhyā* | *chhyā* or *chhĕy* |
| 2 | *chhukha* or *chhukhā* | *chhĕkha* or *chhĕkhay* | *chhiwa* or *chhiwā* | *chhĕwa* or *chhĕway* |
| 3 | *chhwā* | *chhyā* or *chhĕy* | *chhyā* | *chhyā* or *chhĕy* |

If *na* is suffixed, it gives a negative force. This presents no difficulty. The only change in the verb is that the *hā-ĕ mukhtafī* is dropped before this, as before all suffixes. Thus, *chhusna*, I am not; *chhuna*, he is not.

If *nā* or *nay* is added, it gives the force of an interrogative negative. *Nay*, like *ay*, is used only in addressing a woman. Examples are *chhusnā*, am I not?; *chhunā*, is he not?

If *ti* is suffixed, it signifies 'also' or 'indeed.' Thus, *chhusti*, I also am, or I am indeed; *chhuti*, he also is, or he is indeed.

To this *ti* the interrogative suffix *ā* or *ay* may be added, as in the case of *na*. A question is then asked with emphasis, as in *chhustyā*, am I indeed?; *chhutyā*, is he indeed?

If the suffix *āsana* is added, it asks a question with doubt, as in *chhwāsana* (for *chhuh* + *āsana*), is he really?

B. **The Active Verb.**—There are several impersonal verbs in Kāshmīrī, which are construed impersonally in the tenses formed from the past participles. Thus, the verb *asun*, to laugh, is impersonal, and its third person singular past is *osun*, he laughed, or, literally, 'it was laughed by him.'

There are three conjugations of verbs, *viz.*:—

The first conjugation includes all transitive and all impersonal verbs.

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The third conjugation includes all other intransitive verbs, except those that are impersonal.

The following is a list of the verbs of the second conjugation :—

*āsun*, to be.
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*bāsun*, to become manifest.
*bĕhun*, to sit down.
*bŏḍun*, to dive.
*bŏẘun*, to become.
*busun*, to become yellow.
*ḍalun*, to pass over.
*dazun*, to be burnt.
*ḍōlun*, to be derelict.
*dŏshun*, to trickle.
*galun*, to melt.
*gat̲shun*, to be proper. *Gat̲shun*, to go, belongs to the third conjugation.
*hŏkhun*, to become dry.
*hôt̲sun*, to decay.
*k$^{a}$t̲sun*, to be wet.
*kharun*, to be disliked.
*khasun*, to ascend.
*khōt̲sun*, to fear.
*lagun*, to begin.
*lasun*, to live long.
*layun*, to be of full value.
*lōsun*, to be weary.
*marun*, to die.
*mashun*, to forget.
*mēlun*, to be met.
*nashun*, to disappear.
*pakun*, to go.
*palaṭun*, to melt.
*pālazun*, to be useful.
*pat̲sun*, to trust.
*phalun*, to bear fruit.
*pharun*, to be a cause of loss.
*phasun*, to be entangled.
*phaṭun*, to be split.
*phērun*, to go round.
*phŏlun*, to bloom.
*phōrun*, to quiver.
*phuṭun*, to be broken.
*pōshun*, to be victorious.
*prārun*, to wait.
*prayun*, to be pleased.
*punun*, to be fulfilled.
*rāẘun*, to be lost.
*rōshun*, to be angry.
*rōṭun*, to be stopped.
*rōt̲sun*, to be preferred.
*rōzun*, to remain.
*samakhun*, to become visible.
*sapadun*, *sapanun*, or *sapazun*, to become.
*shŏngun*, to go to sleep.
*shrapun*, to be soaked up.
*sōrun*, to be expended.
*tagun*, to be possible.
*tarun*, to be crossed.
*thakun*, to be weary.
*tōshun*, to be satisfied.
*t̲salun*, to flee.
*t̲shĕnun*, to be torn.
*vĕt̲sun*, to pervade.
*ẘasun*, to descend.
*wātun*, to arrive.
*ẘayun*, to agree with.
*wŏbazun*, to increase.
*wŏpazun*, to be born.
*wŏthun*, to arise.
*ẘupun*, to burn inwardly.

The above list is that given by native grammarians, with a few additions gathered from my own reading. It is probably not quite complete. Sometimes individual

As with other verbs, various suffixes are added to the verb substantive, giving interrogative, negative, and other forces. These suffixes, and also pronominal suffixes, will be discussed later on (p. 314). Here it will suffice to give the present tense of the verb substantive with these suffixes. Thus :—

The suffixes *a*, *ā*, and *ay* give an interrogative force. The suffix *ay* is used only when a woman is addressed. Thus :—

Present, 'am I ?, etc.'

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *chhusa* or *chhusā* | *chhĕsa* or *chhĕsay* | *chhyā* | *chhyā* or *chhĕy* |
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*khasun*, to ascend.
*khōt͟sun*, to fear.
*lagun*, to begin.
*lasun*, to live long.
*layun*, to be of full value.
*lōsun*, to be weary.
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*mashun*, to forget.
*mēlun*, to be met.
*nashun*, to disappear.
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*vĕt͟sun*, to pervade.
*wasun*, to descend.
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*wayun*, to agree with.
*wŏbazun*, to increase.
*wŏpazun*, to be born.
*wŏthun*, to arise.
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The above list is that given by native grammarians, with a few additions gathered from my own reading. It is probably not quite complete. Sometimes individual

writers or speakers differ, one putting a verb in the second, and another in the third, conjugation.

The conjugation of the Kāshmīrī verb is comparatively simple. The only serious difficulty is that presented by epenthetic changes, and provided the rules given on pp. 262ff. are strictly followed, the rest is easy. Epenthetic changes of vowels occur in all the three conjugations, but the changes of consonants before mātrā-vowels and before *y* and *ĕ* occur only in the first and second conjugations, and do not occur in the third. It will be remembered that the only vowels that do not change under the influence of epenthesis are *u*, *ū*, and *ū̄*. In order to simplify the conjugation in the following paradigms, verbs have therefore been selected of which the radical vowel is *u*, and of which the final consonants are not liable to change. Such verbs are comparatively few in number. Those selected are :—

First conjugation,—*wuchhun*, to see.

Second conjugation,—*wupun*, to burn inwardly.

Third conjugation,—*wuphun*, to fly.

The three conjugations differ only in the tenses derived from the past participles. The other tenses are conjugated in the same way in all three.

The **Root** of a verb is most easily obtained by dropping the final *i* of the third person singular of the future. Thus, *wuchhi*, he will see. Dropping the final *i*, we get the root *wuchh*.

The **Infinitive** is formed by adding *un* to the root. Thus, *wuchh-un*, to see; *wup-un*, to burn inwardly; *wuph-un*, to fly. The termination is often spelt *unˣ* or *onˣ* so that we find words like *wuchh-unˣ* and *wuchh-onˣ*, but, whatever the spelling, the word is pronounced as if it were written *wuchhun*. This is really a verbal noun, and means, properly, the act of seeing. It is declined in the first declension. As explained on p. 272, the *u* of the termination *un* is changed to *a* in all cases except the nominative. Thus, sg. dat. *wuchhanas*, abl. *wuchhana*. We have seen on p. 272 that the ablative singular in the first declension sometimes ends in *i*. This is common in the case of the infinitive, and, with this termination, the word has especially the force of an infinitive of purpose. Thus, *wuchhani*, instead of *wuchhana*, in order to see, as in '(he went) to see.' If a verb be transitive, and its object happen to be feminine, then the infinitive is put into the feminine, and ends in *üñˣ*. Thus, the word *wath*, a road, is feminine, and 'to see a road' is *wath wuchhüñˣ*, not *wath wuchhun*.

The **Present Participle** is formed by adding *ān* to the root. Thus, *wuchh-ān*, seeing; *wup-ān*, burning inwardly; *wuph-ān*, flying. In poetry the termination is often *an* instead of *ān*. Thus, *wuchhan*. This participle does not change for gender, number, or case.

The **Future Passive Participle** is formed by adding *unˣ* to the root. Thus, *wuchhunˣ*, meet to be seen; *wupunˣ*, meet to be burnt inwardly; *wuphunˣ*, meet to be flown. The termination is often written *un* or *onˣ*, so that we also have *wuchhun*, *wuchhonˣ*, etc. It is declined like a noun of the second declension. Its feminine is *wuchhüñˣ* belonging to the third declension.

An **Impersonal Future Passive Participle** is formed by adding the termination *anī* to the root. Thus, *wuchh-anī*, it is to be seen.

The **Conjunctive Participle** is formed by adding *ith* to the root. Thus, *wuchh-ith*, having seen; *wup-ith*, having burnt inwardly; *wuph-ith*, having flown. In the Persian character, and in many books in the Roman character, this termination is written *it*. Thus, *wuchh-it*, etc. It should be noted that the *i* of this termination has all the effect of a mātrā-vowel, and, if possible, affects the preceding root-vowel. Thus, the conjunctive participle of *mārun*, to kill, is *mörith*, having killed.

A **Negative Conjunctive Participle** is formed by adding *anay* to the root. Thus, *wuchh-anay*, not having seen; *wup-anay*, not having burnt inwardly; *wuph-anay*, not having flown.

The **Frequentative Participle** is formed by adding *i*-mātrā to the root, which is then repeated, as in *wuchhⁱ wuchhⁱ*, seeing repeatedly, as (he) kept seeing.

An **Adverbial Participle** is formed by adding *i*-mātrā to the Present Participle, with the consequent epenthetic change of the preceding *ā*. Thus, *wuchhān*, seeing, from which is formed the Adverbial Participle *wuchhönⁱ*, while seeing.

There are several forms of the **Noun of Agency.** The two commonest are formed by adding *awunᵘ* (fem. *awüñᵘ*) and *anwólᵘ* (fem. *anwājĕñ*), respectively, to the root. Thus, *wuchhawunᵘ*, fem. *wuchhawüñᵘ*, and *wuchhanwólᵘ*, fem. *wuchhanwājĕñ*, one who sees, a seer. The form in *awunᵘ* is often used adverbially, to signify immediately on the action of the verb occurring. Thus, *wuchhawunᵘ* means also 'immediately on seeing' like the Hindī *dēkhtē-hī*.

There remain the **Past Participles.** In Kāshmīrī three different kinds of past time are provided for in the conjugation of the verb. Just as there are three demonstrative pronouns, one meaning 'this within sight,' another 'that within sight,' and the third 'that not within sight,' so there are three past participles, one, a proximate past, indicating something that has lately occurred; another, an indefinite past, indicating something that has occurred, but without reference to whether it has occurred lately or not; and a third, a remote past, indicating something that has occurred a long time ago. The third past participle is therefore the proper past to be used in historical narration, although the second past participle can also be used for this purpose. These remarks apply only to the first and second conjugations. The third conjugation has no first past participle, but has a fourth, which is wanting in the first and second conjugations. It thus has its three participles, the second, the third, and the fourth, and, so to speak, moves each of their meanings a stage up, giving the second past participle the force of a proximate past, to the third the force of an indefinite past, and to the fourth, the meaning of a remote past. Thus :—

| | 1st and 2nd conjugations. | 3rd conjugation. |
|---|---|---|
| Proximate Past. | I. Past Participle. | II. Past Participle. |
| Indefinite Past. | II. Past Participle. | III. Past Participle. |
| Remote Past. | III. Past Participle. | IV. Past Participle. |

There are thus four Past Participles to be considered, *viz.* :—

The First Past Participle, which occurs only in the first and second conjugations, is formed by adding *u*-mātrā to the root, as in *wuchh*$^{u}$, (lately) seen ; *wup*$^{u}$, (lately) burnt inwardly. The feminine is made by changing *u*-mātrā to *ü*-mātrā. Thus, *wuchh*$^{ü}$, *wup*$^{ü}$. The masculine and feminine belong to the second and third declensions, respectively.

The second Past Participle, which occurs in all three conjugations, is formed by adding *yōv* to the root. Thus, *wuchhyōv*, seen ; *wupyōv*, burnt inwardly ; *wuphyōv*, (lately) flown. The masculine plural of this is made by changing *yōv* to *yēy*, and the feminine, both singular and plural, by changing it to *yēyĕ*. Thus, singular masculine *wuchhyōv*, feminine *wuchhyēyĕ* ; plural masculine *wuchhyēy*, feminine *wuchhyēyĕ*.

The Third Past Participle, which also occurs in all three conjugations, is formed by adding *yāv* to the root. The feminine is the same as the feminine of the Second Past Participle, but the masculine plural differs. In the first conjugation this ends in *yēyēy*, and in the second and third conjugations in *āy*. Thus, *wuchhyāv*, seen (a long time ago), feminine *wuchhyēyĕ* ; plural masculine *wuchhyēyēy*, feminine *wuchhyēyĕ* ; *wupyāv*, burnt inwardly (a long time ago), feminine *wupyēyĕ* ; plural masculine *wupyāy*, feminine *wupyēyĕ* ; *wuphyāv*, flown, feminine *wuphyēyĕ* ; plural masculine *wuphyāy*, feminine *wuphyēyĕ*.

The Fourth Past Participle, which occurs only in the third conjugation, is formed from the Third Past Participle by inserting *i* before the *yāv*. It is declined on the same principle as the Third Past Participle of the third conjugation. Thus, *wuphiyāv*, flown (a long time ago), feminine *wuphiyēyĕ* ; plural masculine *wuphiyāy*, feminine *wuphiyēyĕ*.

It will be observed that in the Second, Third, and Fourth Past Participles, the masculine singular ends in *v*, and the masculine plural ends in *y*. This *v* and this *y* are added only to assist the pronunciation, and, like the *hā-ĕ mukhtafī*, are dropped before any suffix added at the end of the word. Thus, if to *wuchhyōv*, he (was) seen, we add the suffix *n*, meaning ' by him,' we get *wuchhyōn*, not *wuchhyōvn*, he (was) seen by him. Similarly, from *wuchhyēy*, they (were) seen, we get *wuchhyēn*, they (were) seen by him. This does not apply to the feminine, which always ends in *yĕ*. This *yĕ* is always preserved, as in *wuchhyēyĕn*, she (was) seen by him.

These four participles, although adjectives in form, are never used as adjectives. They are used only in the formation of the three corresponding past tenses,—the Proximate Past, the Indefinite Past, and the Remote Past. When they are used as adjectives, the word *mot*$^{u}$ (feminine *müts*$^{ü}$) must be added to them. They are then called Perfect Participles, and are thus declined :—

I. Perfect Participle, '(lately) seen, etc.'

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| Nom. | *wuchhᵘ-motᵘ* | *wuchhᵘ̈-mütsᵘ̈* | *wuchhⁱ-matⁱ* | *wuchhĕ-matsa* |
| Dat. | *wuchhⁱ-matis* | *wuchhĕ-matsĕ* | *wuchhⁱ-matĕn* | *wuchhĕ-matsan* |
| Ag. | *wuchhⁱ-matⁱ* | *wuchhĕ-matsi* | *wuchhⁱ-matyau* | *wuchhĕ-matsau* |
| Abl. | *wuchhⁱ-mati* | | | |

II. Perfect Participle, '(lately) flown, etc.'

| | | | | |
|---|---|---|---|---|
| Nom. | *wuphyō-motᵘ* | *wuphyē-mütsᵘ̈* | *wuphyē-matⁱ* | *wuphyē-matsa* |
| Dat. | *wuphyē-matis* | *wuphyē-matsĕ* | *wuphyē-matĕn* | *wuphyē-matsan* |
| Ag. | *wuphyē-matⁱ* | *wuphyē-matsi* | *wuphyē-matyau* | *wuphyē-matsau* |
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The above are examples of the declension of the First Perfect Participle (for the first and second conjugations) and of the Second Perfect Participle (for the third conjugation). The other possible Perfect Participles are hardly, if ever, used.

**Radical and Participial tenses.**—Like all Indo-Aryan and Eranian languages, and more especially like the languages of the North-Western Group of the former, some tenses of the Kāshmīrī verb are formed from the Root, while others are formed from Participles. The radical tenses are the Future Indicative (also used as a Present Indicative and as a Present Subjunctive); the four tenses of the Imperative, *viz.* the Present, the Polite Present, the Future, and the Past; the Benedictive, which is very rare; and the Past Conditional.

The Participial tenses fall into two groups, *viz.*:—

(*a*) those formed from the Present Participle, *viz.*:—the Present Indicative; the Imperfect Indicative; the Durative Future Indicative; the Durative Imperative; and the Durative Past Conditional;

(*b*) those formed from the Past and Perfect Participles, *viz.*:—the Proximate Past; the Indefinite Past; and the Remote Past. These are, respectively, formed from the corresponding Past Participles. Formed from the Perfect Participles are the Perfect, the Pluperfect, and the Future Perfect (also used as a Perfect Conditional).

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| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| Nom. | *wuchh$^{u}$-mot$^{u}$* | *wuchh$^{ü}$-müts$^{ü}$* | *wuchh$^{i}$-mat$^{i}$* | *wuchhĕ-matsa* |
| Dat. | *wuchh$^{i}$-matis* | *wuchhĕ-matsĕ* | *wuchh$^{i}$-matĕn* | *wuchhĕ-matsan* |
| Ag. | *wuchh$^{i}$-mat$^{i}$* | *wuchhĕ-matsi* | *wuchh$^{i}$-matyau* | *wuchhĕ-matsau* |
| Abl. | *wuchh$^{i}$-mati* | | | |

II. Perfect Participle, '(lately) flown, etc.'

| | | | | |
|---|---|---|---|---|
| Nom. | *wuphyō-mot$^{u}$* | *wuphyē-müts$^{ü}$* | *wuphyē-mat$^{i}$* | *wuphyē-matsa* |
| Dat. | *wuphyē-matis* | *wuphyē-matsĕ* | *wuphyē-matĕn* | *wuphyē-matsan* |
| Ag. | *wuphyē-mat$^{i}$* | *wuphyē-matsi* | *wuphyē-matyau* | *wuphyē-matsau* |
| Abl. | *wuphyē-mati* | | | |

The above are examples of the declension of the First Perfect Participle (for the first and second conjugations) and of the Second Perfect Participle (for the third conjugation). The other possible Perfect Participles are hardly, if ever, used.

**Radical and Participial tenses.**—Like all Indo-Aryan and Eranian languages, and more especially like the languages of the North-Western Group of the former, some tenses of the Kāshmīrī verb are formed from the Root, while others are formed from Participles. The radical tenses are the Future Indicative (also used as a Present Indicative and as a Present Subjunctive); the four tenses of the Imperative, *viz.* the Present, the Polite Present, the Future, and the Past; the Benedictive, which is very rare; and the Past Conditional.

The Participial tenses fall into two groups, *viz.*:—

(*a*) those formed from the Present Participle, *viz.*:—the Present Indicative; the Imperfect Indicative; the Durative Future Indicative; the Durative Imperative; and the Durative Past Conditional;

(*b*) those formed from the Past and Perfect Participles, *viz.*:—the Proximate Past; the Indefinite Past; and the Remote Past. These are, respectively, formed from the corresponding Past Participles. Formed from the Perfect Participles are the Perfect, the Pluperfect, and the Future Perfect (also used as a Perfect Conditional).

So far as the Radical Tenses are concerned, person and number are indicated by the various terminations, just as is the case with other connected languages. We know, *e.g.*, that *wuchha* means 'I shall see' and that *wuchhakh* means 'thou wilt see' by the terminations *a* and *akh*, respectively. Also, in the case of the tenses formed from the Present Participle the number and person are sufficiently indicated by the auxiliary verb which accompanies the participle. But in the cases of those tenses that are formed from the Past Participles, we have not got either of these resources, and the person of the subject must be indicated by the subject itself, either a noun or a pronoun. Just as in Hindōstānī, when we say '*dēkhā*,' the word only means 'seen,' and, if we wish to say who it was that saw, we must add a pronoun, as in '*maĩ-nē dēkhā*,' 'I saw,' '*us-nē dēkhā*,' 'he saw,' so, in Kāshmīrī, *wuchh*$^{u}$ means 'seen,' and for 'I saw' or 'you saw' we must add the appropriate pronoun.

Again, as in Hindōstānī, the Past and Perfect Participles of Intransitive Verbs, *i.e.* of all verbs of the second and third conjugations, are active in signification, and the subject is in the nominative case; while the Past and Perfect Participles of Transitive and of Impersonal Verbs, *i.e.* of all verbs of the first conjugation, are passive in signification, and the subject must be put in the Agent case, the participle agreeing with the object in gender and number, if the latter is in the form of the nominative, but remaining in the masculine[1] singular if the object is in the form of the dative. Here, we see, that the construction is exactly the same as that usual in Hindōstānī. In the method of employing the pronouns that indicate the subject in these participial tenses, Kāshmīrī closely agrees with the Indo-Aryan languages of North-Western India,—Sindhī and Lahndā,—and, in this respect, parts company with Hindōstānī. The subject may be written in full, as in *mĕ wuchh*$^{u}$, 'by-me seen,' or it may be indicated by a pronominal suffix, as in *wuchhu-m*, 'seen-by-me,' or both methods may be used at the same time, as in *mĕ wuchhu-m*, 'by-me seen-by-me.' All these three methods may be used with either the first or third person, but the second person can be indicated only by the second or third methods, as it is a rule in Kāshmīrī that whenever the second person occurs in a sentence, its presence must be indicated by a pronominal suffix attached to the verb.

Before, therefore, proceeding with the conjugation of the verb, it is necessary to state those pronominal suffixes that are required for our immediate purposes. These are the suffixes of the nominative and of the agent cases. A full account of all the suffixes will be found on a later page. These particular suffixes are as follows :—

| | First person. | Second person. | Third person. |
|---|---|---|---|
| Nominative Singular | *s* | *kh* | None. |
| Agent Singular | *m* | *th* (*y*) | *n*. |
| Nom. and Agent Plural | None | *wa* | *kh*. |

When the suffix of the Agent Singular of the second person is added to an auxiliary verb, it is *y*, not *th*. If there is an Auxiliary Verb with a Perfect Participle, the suffixes are added to the Auxiliary Verb, but in the case of those tenses that are formed from the Past (and not from the Perfect) Participles, they are added to the Participle.

[1] A few Kāshmīrī verbs are conjugated only in the feminine, and in the case of these the Past Participle is necessarily put in the feminine, even when the object is masculine and in the form of the dative.

The suffixes of the Nominative are added in the case of intransitive verbs, and those of the Agent in the case of transitive verbs. Finally, it may be observed that, if a suffix is available, it *must* be used if the verb is intransitive. Thus, 'flew' is *wuphyōv* and 'I flew' is always *wuphyō-s* or *bŏh wuphyō-s*, and never *bŏh wuphyōv*. It will be remembered that when a Past Participle ends in *v* or *y*, that letter is elided before any suffix.

We shall now proceed to consider the manner in which the various tenses are formed. Of the **Radical Tenses,** the **Future Indicative** corresponds to what I have called the 'Old Present' in the Indo-Aryan languages. It is derived from what was originally a present tense, but, as also has happened in the Indo-Aryan languages, it has in the course of time changed its function. In them it has usually become a Present Subjunctive, as in the Hindī *maĩ dēkhũ̃*, I may see, but in the eastern languages it still retains its present force, as in the Bengali *āmi dēkhi*, I see. In Kāshmīrī it generally has the force of a future, as in *bŏh wuchha*, I shall see, but sometimes it retains the force of the present, as in *gatṣhi*, it is proper (3rd person singular); *kuwa zāna*, how do I know? It is also used, as in the Indo-Aryan languages, as a present subjunctive, so that *bŏh wuchha* may also mean 'I may know' or '(if) I know.' This tense is formed by adding the old personal terminations directly to the root.

The **Present Imperative,** as in the Indo-Aryan languages, is also formed by adding the personal terminations directly to the root. It is used only in the second and third persons. If a first person is required, the first person of the future indicative is used in its place. The second person singular takes no termination, thus, *wuchh*, see thou, but if the root ends in a hard consonant, this, according to the general rule, is aspirated (see p. 267). Thus, from *gupun*, to protect, the root is *gup*, and the second person singular imperative is *guph*, protect thou.

The **Polite Present Imperative** is formed by adding *ta* to the simple Present Imperative. This *ta*, which closely corresponds to the Hindī *tō*, is inserted between the root and the termination, when there is a termination. Thus, *wuchh-ta*, please see thou (cf. the Hindī *dēkh tō*); *wuchh-ʲta-n*, please let him see.

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The **Benedictive** tense occurs only in the case of a few verbs, and is then based on the Future Indicative. It is not used in the case of the verb *wuchhun*. As an example, we may quote the verb *lasun*, to live long, of which the second person singular Benedictive is *lashĕkh*, mayst thou live long. Note, how in this verb the *s* has become *sh* before the *ĕ*.

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The **Future Imperative** is formed by adding *ʲzi* to the second person singular of the simple present Imperative, as in *wuchh-ʲzi*, thou shouldst see, thou must see (at some future time). From its meaning this tense is commonly used in giving instructions as to future conduct. It does not change in conjugation, being the same in form for all persons and for both numbers.

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The **Benedictive** tense occurs only in the case of a few verbs, and is then based on the Future Indicative. It is not used in the case of the verb *wuchhun*. As an example, we may quote the verb *lasun*, to live long, of which the second person singular Benedictive is *lashĕkh*, mayst thou live long. Note, how in this verb the *s* has become *sh* before the *ĕ*.

The **Past Conditional** is said to be formed by adding *hŏ* or *ha* to the Future Indicative, but there are several irregularities in the method of adding, which will be seen in

the paradigm. Thus, *wuchhahö* or *wuchhaha*, (if) I had seen. This tense, in its formation, closely corresponds to the Lahndā Past Conditional *mã̃ vēkhã̃hã̃*, (if) I had seen.

As regards the Participial Tenses formed from the Present Participle, the **Present Indicative** is formed by conjugating the Present Participle with the Present Tense of the Verb Substantive. The Participle remains unchanged throughout. Thus, *bŏh chhus wuchhān*, I (masc.) am seeing; *bŏh chhĕs wuchhān*, I (fem.) am seeing. The Auxiliary may either precede or follow the Participle, but most usually it precedes it. As regards meaning, this tense may be a Definite Present, or an Indefinite Present, or a Habitual Present. So that *bŏh chhus wuchhān* means 'I am seeing,' or 'I see,' or 'I am in the habit of seeing.'

The **Imperfect Indicative** is formed by conjugating the Present Participle with the Past Tense of the Verb Substantive. Thus, *bŏh ôsus wuchhān*, I (masc.) was seeing; *bŏh ös$^{u}$s wuchhān*, I (fem.) was seeing. The Participle remains unchanged throughout.

The **Durative Future Indicative** is formed by conjugating the Present Participle with the Future of the Verb Substantive, the participle remaining unchanged throughout. Thus, *bŏh āsa wuchhān*, I shall be seeing, or I may be seeing.

The **Durative Imperative** is formed by conjugating the Present Participle with the Present Imperative of the Verb Substantive. Thus, *ās wuchhān*, keep thou seeing, make thou a practice of seeing.

The **Durative Past Conditional** is formed by conjugating the Present Participle with the Past Conditional of the Verb Substantive. Thus, *bŏh āsahö wuchhān*, (if) I had been seeing, or 'I should have been seeing, (if).'

As regards the Participial Tenses formed from the Past Participles, these are the **Proximate Past**, the **Indefinite Past**, and the **Remote Past**. Here we must consider the three conjugations separately.

In the first conjugation, the verb is either transitive or impersonal, and the subject must be put into the Agent case. As stated above, the subject may be indicated independently of the verb, as in *tam$^{i}$ wuchh$^{u}$*, by-him he-was-seen; *tam$^{i}$ wuchh$^{ü}$*, by-him she-was-seen; *tam$^{i}$ wuchh$^{i}$*, by-him they(masc.)-were-seen; *tam$^{i}$ wuchhĕ*, by-him they(fem.)-were-seen; or (impersonal) *tam$^{i}$ os$^{u}$*, by-him it-was-laughed, *i.e.* he laughed. Or the subject may be indicated by a pronominal suffix, as in *wuchhu-n*, he-was-seen-by-him; *wuchh$^{ü}$-n*, she-was-seen-by-him; *wuchhi-n*, they(masc.)-were-seen-by-him; *wuchhĕ-n*, they(fem.)-were-seen-by-him; or (impersonal) *osu-n*, it-was-laughed-by-him, *i.e.* he laughed. Or both methods may be used at the same time, as in *tam$^{i}$ wuchhu-n*, by-him it-was-seen-by-him, and similarly *tam$^{i}$ wuchh$^{ü}$-n*, *tam$^{i}$ wuchhi-n*, *tam$^{i}$ wuchhĕ-n*, *tam$^{i}$ osu-n*. As there is no suffix for the first person plural, the first method can alone be employed in this case.

The process is exactly similar for the Indefinite Past and for the Remote Past. Thus, taking the masculine singular only, we have (Indefinite Past) *tam$^{i}$ wuchhyōv*, *wuchhyō-n*, or *tam$^{i}$ wuchhyō-n*, and (Remote Past) *tam$^{i}$ wuchhyāv*, *wuchhyā-n*, or *tam$^{i}$ wuchhyā-n*. Again we remind the reader that the first method cannot be used when the subject is in the second person. In that case a pronominal suffix *must* be used.

In the second and third conjugations, also, only the second and third of the above methods can be used for the first and second persons. The pronominal suffix represents here the nominative case, not the agent, and a reference to the table given above will show that there are no suffixes of the nominative case in the third person. Hence, in the case of the third person only the first method can be used. So also, for the same reason, the first person plural. The conjugation of the past tenses of intransitive verbs is therefore a mixture of the first and second methods, or of the first and third. Thus, from *wupun* (second conjugation), we have in the masculine singular of the Proximate Past, *wupu-s* or *bŏh wupu-s*, I burnt inwardly, *wupu-kh* or *ts$^{a}$h wupu-kh*, thou burntest inwardly, but *suh wup$^{u}$*, he burnt inwardly. So, for the third conjugation, from *wuphun*, to fly, we have for the masculine singular of the Proximate Past (1) *wuphyō-s* or *bŏh wuphyō-s*, (2) *wuphyō-kh* or *ts$^{a}$h wuphyō-kh*, (3) *suh wuphyōv*. So also for the Indefinite Past and for the Remote Past.

As for the tenses formed from the Perfect Participle, they closely follow the analogy of Hindī. Pronominal suffixes are added, not to the Participle, but to the verb substantive that always accompanies it. The methods of expressing the subject are the same as in the tenses formed from the Past Participles, the only difference being that when added to a verb substantive, the suffix of the agent case of the second person singular is *y*, not *th*. The verb substantive may either precede or follow the participle, but usually precedes it.

The **Perfect Indicative** is formed by conjugating the Perfect Participle with the Present Tense of the Verb Substantive. Thus, *mĕ chhuh wuchh$^{u}$-mot$^{u}$*, *chhu-m wuchh$^{u}$-mot$^{u}$*, or *mĕ chhu-m wuchh$^{u}$-mot$^{u}$*, I have seen him; *bŏh chhu-s wup$^{u}$-mot$^{u}$*, I (masc.) have burnt inwardly; *bŏh chhu-s wuphyō-mot$^{u}$*, I (masc.) have flown.

Similarly, the **Pluperfect** is made with the Past Tense of the Verb Substantive. Thus, *mĕ ŏs$^{u}$ wuchh$^{u}$-mot$^{u}$*, or *ŏsu-m wuchh$^{u}$-mot$^{u}$* or *mĕ ŏsu-m wuchh$^{u}$-mot$^{u}$*, I had seen him; *bŏh ŏsu-s wup$^{u}$-mot$^{u}$*, I had burnt inwardly; *bŏh ŏsu-s wuphyō-mot$^{u}$*, I had flown.

The **Future Perfect**, which is also used as a Perfect Conditional, is similarly made with the Future Tense of the Verb Substantive. In this tense, the final *i* of *āsi* becomes *ĕ* before most suffixes. We thus get the following examples of the first conjugation:—*mĕ āsi wuchh$^{u}$-mot$^{u}$*, or *āsĕ-m wuchh$^{u}$-mot$^{u}$*, or *mĕ āsĕ-m wuchh$^{u}$-mot$^{u}$*, I shall have seen him, or I may have seen him, (if) I have seen him, or I shall have seen him (if). As for Intransitive Verbs, the subject is already indicated by the person of the tense of the Verb Substantive, so that Pronominal suffixes of the nominative are not required. Thus, *bŏh āsa wup$^{u}$-mot$^{u}$*, I shall have burnt inwardly, etc.; *bŏh āsa wuphyō-mot$^{u}$*, I shall have flown, etc.

We shall now proceed to conjugate throughout the verb *wuchhun*, to see, which belongs to the first conjugation. We shall then conjugate, in the tenses formed only from the Past and Perfect Participles, the verb *wupun*, to burn inwardly, of the second conjugation, and the verb *wuphun*, to fly, of the third conjugation.

## PARADIGM OF THE FIRST CONJUGATION.

Root, *wuchh*, see.

Infinitive, masc. *wuchhun*, *wuchhun*$^{u}$, or *wuchhon*$^{u}$; fem. *wuchhüñ*$^{ü}$; the act of seeing, to see.

Present Participle, *wuchhān*, seeing (common gender).

Future Passive Participle, masc. sing. *wuchhun*$^{u}$, plur. *wuchhan*$^{i}$; fem. sing. *wuchhüñ*$^{ü}$, plur. *wuchhañĕ*; meet to be seen.

Impersonal Future Participle, *wuchhanī*, it is to be seen.

Conjunctive Participle, *wuchhith*, having seen.

Negative Conjunctive Participle, *wuchhanay*, not having seen.

Frequentative Participle, *wuchh*$^{i}$ *wuchh*$^{i}$, seeing repeatedly, or continually.

Adverbial Participle, *wuchhön*$^{i}$, while seeing.

Nouns of Agency, a seer, one who sees :—

| | I. | II. |
|---|---|---|
| Masc. sing. | *wuchhawun*$^{u}$, | *wuchhanwŏl*$^{u}$. |
| „ plur. | *wuchhawan*$^{i}$, | *wuchhanwöl*$^{i}$. |
| Fem. sing. | *wuchhawüñ*$^{ü}$, | *wuchhanwājĕñ*. |
| „ plur. | *wuchhawañĕ*, | *wuchhanwājĕñĕ*. |

| | Masc. | | Fem. | | |
|---|---|---|---|---|---|
| | Sing. | Plur. | Sing. | Plur. | |
| I. Past Participle, | *wuchh*$^{u}$ | *wuchh*$^{i}$ | *wuchh*$^{ü}$ | *wuchhĕ*, | seen (lately). |
| II. Past Participle, | *wuchhyōv* | *wuchhyēy* | *wuchhyēyĕ*, | | seen. |
| III. Past Participle, | *wuchhyāv* | *wuchhyēyēy* | *wuchhyēyĕ*, | | seen (a long time ago). |

| Perfect Participle, | Seen. | |
|---|---|---|
| | Masculine. | Feminine. |
| Singular, | *wuchh*$^{u}$*-mot*$^{u}$ | *wuchh*$^{i}$*-mat*$^{i}$. |
| Plural, | *wuchh*$^{ü}$*-müts*$^{ü}$ | *wuchhĕ-matsa*. |

## RADICAL TENSES.

Future, I shall see, I see, I may see, (if) I see, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *wuchha* | *wuchhaw* |
| 2. | *wuchhakh* | *wuchhiw* |
| 3. | *wuchhi* | *wuchhan* |

Imperative, see thou, etc.

| | | |
|---|---|---|
| 2. | *wuchh* | *wuchhiw* |
| 3. | *wuchhin* | *wuchhin* |

Polite Imperative, please see, etc.

| | | |
|---|---|---|
| 2. | *wuchhta* | *wuchh*$^{i}$*taw* |
| 3. | *wuchh*$^{i}$*tan* | *wuchh*$^{i}$*tan* |

Future Imperative, thou shouldst see, thou must see, etc.

*wuchh*$^{i}$*zi*, for all persons of both numbers.

Past Imperative, thou shouldst have seen, thou oughtest to have seen, etc.

*wuchh*$^{i}$*zihē*, for all persons of both numbers.

Benedictive, mayst thou live long, etc.[1]

| | Singular. | Plural. |
|---|---|---|
| 2. | *lashĕkh* | *lashiw* |
| 3. | *lashĕn* | *lashĕn* |

Past Conditional, (if) I had seen, I should have seen (if), etc.

| | | |
|---|---|---|
| 1. | *wuchhahö, wuchhaha* | *wuchhahöw, wuchhahaw* |
| 2. | *wuchhahökh, wuchhahakh* | *wuchhʰhīw* |
| 3. | *wuchhihē, wuchhiha* | *wuchhahön, wuchhahan* |

## PARTICIPIAL TENSES.

*Tenses formed from the Present Participle.*

Present, I am seeing, I see, I see habitually, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *chhus wuchhān* | *chhĕs wuchhān* | *chhih wuchhān* | *chhĕh wuchhān* |
| 2 | *chhukh wuchhān* | *chhĕkh wuchhān* | *chhiwa wuchhān* | *chhĕwa wuchhān* |
| 3 | *chhuh wuchhān* | *chhĕh wuchhān* | *chhih wuchhān* | *chhĕh wuchhān* |

Imperfect, I was seeing, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | Masculine. | Feminine. | Masculine. | Feminine. |
| 1 | *ôsus wuchhān* | *ös$^{ü}$s wuchhān* | *ös$^{i}$ wuchhān* | *āsa wuchhān* |
| 2 | *ôsukh wuchhān* | *ös$^{ü}$kh wuchhān* | *ös$^{i}$wa wuchhān* | *āsawa wuchhān* |
| 3 | *ōs$^{u}$ wuchhān* | *ös$^{ü}$ wuchhān* | *ös$^{i}$ wuchhān* | *āsa wuchhān* |

Durative Future, I shall be seeing, I may be seeing, etc.

| | Singular (com. gend.). | Plural (com. gend.). |
|---|---|---|
| 1. | *āsa wuchhān* | *āsaw wuchhān* |
| 2. | *āsakh wuchhān* | *āsiw wuchhān* |
| 3. | *āsi wuchhān* | *āsan wuchhān* |

Durative Imperative, keep thou seeing, make thou a practice of seeing, etc.

| | | |
|---|---|---|
| 2. | *ās wuchhān* | *ösiw wuchhān* |
| 3. | *ösin wuchhān* | *ōsin wuchhān* |

[1] See remarks concerning the Benedictive on p. 291.

Durative Past Conditional, (if) I had been seeing, I should have been seeing (if), etc.

| | | |
|---|---|---|
| 1. | *āsahö (-ha) wuchhān* | *āsahöw (-haw) wuchhān* |
| 2. | *āsahökh (-hakh) wuchhān* | *ösⁱhīw wuchhān* |
| 3. | *āsihē (-ha) wuchhān* | *āsahön (-han) wuchhān* |

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*Tenses formed from the Past Participles.*

As previously explained, in the first conjugation, each of these tenses may be conjugated in three different ways, *viz.* with the subject expressed fully in the agent case, or with the subject indicated by pronominal suffixes of the agent, or with both. As there is no suffix for the agent case of the nominative plural, this person in this number can be indicated only by the first of these three methods. Moreover, as the second person must always in Kāshmīrī be indicated by a suffix, for this person the first method is not available. I therefore here give two paradigms for each of these tenses, the first (A.) exemplifying the first method, and the second (B.) exemplifying the second and third methods. I give the pronominal subject throughout, but in each second paradigm I enclose it in marks of parenthesis, in order to show that it is not used in the second method, but only in the third.

Proximate Past, I saw (lately). Literally, seen by me, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | He was seen. | She was seen. | They (masc.) were seen. | They (fem.) were seen. |
| | | A. | | |
| Sing. | | | | |
| 1. by me | *mĕ wuchhᵘ* | *mĕ wuchhᵘ̈* | *mĕ wuchhⁱ* | *mĕ wuchhĕ* |
| 3. by him | *tamⁱ wuchhᵘ* | *tamⁱ wuchhᵘ̈* | *tamⁱ wuchhⁱ* | *tamⁱ wuchhĕ* |
| by her | *tami wuchhᵘ* | *tami wuchhᵘ̈* | *tami wuchhⁱ* | *tami wuchhĕ* |
| Plur. | | | | |
| 1. by us | *asĕ wuchhᵘ* | *asĕ wuchhᵘ̈* | *asĕ wuchhⁱ* | *asĕ wuchhĕ* |
| 3. by them | *timau wuchhᵘ* | *timau wuchhᵘ̈* | *timau wuchhⁱ* | *timau wuchhĕ* |
| | | B. | | |
| Sing. | | | | |
| 1. by me | (*mĕ*) *wuchhum* | (*mĕ*) *wuchhᵘ̈m* | (*mĕ*) *wuchhim* | (*mĕ*) *wuchhĕm* |
| 2. by thee | (*tsĕ*) *wuchhuth* | (*tsĕ*) *wuchhᵘ̈th* | (*tsĕ*) *wuchhith* | (*tsĕ*) *wuchhĕth* |
| 3. by him | (*tamⁱ*) *wuchhun* | (*tamⁱ*) *wuchhᵘ̈n* | (*tamⁱ*) *wuchhin* | (*tamⁱ*) *wuchhĕn* |
| by her | (*tami*) *wuchhun* | (*tami*) *wuchhᵘ̈n* | (*tami*) *wuchhin* | (*tami*) *wuchhĕn* |
| Plur. | | | | |
| 2. by you | (*tŏhĕ*) *wuchhᵘwa* | (*tŏhĕ*) *wuchhᵘ̈wa* | (*tŏhĕ*) *wuchhⁱwa* | (*tŏhĕ*) *wuchhĕwa* |
| 3. by them | (*timau*) *wuchhukh* | (*timau*) *wuchhᵘ̈kh* | (*timau*) *wuchhikh* | (*timau*) *wuchhĕkh* |

## Indefinite Past, I saw (at a time not defined). Literally, seen by me, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | He was seen. | She was seen. | They (masc.) were seen. | They (fem.) were seen. |
| | | A. | | |
| Sing. | | | | |
| 1. by me | *mĕ wuchhyōv* | *mĕ wuchhyēyĕ* | *mĕ wuchhyēy* | *mĕ wuchhyēyĕ* |
| 3. by him | *tam*$^{i}$ ,, | *tam*$^{i}$ ,, | *tam*$^{i}$ ,, | *tam*$^{i}$ ,, |
| 3. by her | *tami* ,, | *tami* ,, | *tami* ,, | *tami* ,, |
| Plur. | | | | |
| 1. by us | *asĕ* ,, | *asĕ* ,, | *asĕ* ,, | *asĕ* ,, |
| 3. by them | *timau* ,, | *timau* ,, | *timau* ,, | *timau* ,, |
| | | B. | | |
| Sing. | | | | |
| 1. by me | (*mĕ*) *wuchhyōm* | (*mĕ*) *wuchhyēyĕm* | (*mĕ*) *wuchhyēm* | (*mĕ*) *wuchhyēyĕm* |
| 2. by thee | (*ts̲ĕ*) *wuchhyōth* | (*ts̲ĕ*) *wuchhyēyĕth* | (*ts̲ĕ*) *wuchhyēth* | (*ts̲ĕ*) *wuchhyēyĕth* |
| 3. by him | (*tam*$^{i}$) | (*tam*$^{i}$) | (*tam*$^{i}$) | (*tam*$^{i}$) |
| 3. by her | (*tami*) *wuchhyōn* | (*tami*) *wuchhyēyĕn* | (*tami*) *wuchhyēn* | (*tami*) *wuchhyēyĕn* |
| Plur. | | | | |
| 2. by you | (*tŏhĕ*) *wuchhyōwa* | (*tŏhĕ*) *wuchhyēyĕwa* | (*tŏhĕ*) *wuchhyēwa* | (*tŏhĕ*) *wuchhyēyĕwa* |
| 3. by them | (*timau*) *wuchhyōkh* | (*timau*) *wuchhyēyĕkh* | (*timau*) *wuchhyēkh* | (*timau*) *wuchhyēyĕkh* |

Remote Past, I saw (a long time ago). Literally, seen by me, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | He was seen. | She was seen. | They (masc.) were seen. | They (fem.) were seen. |
| | | A. | | |
| Sing. | | | | |
| 1. by me | *mĕ wuchhyāv* | *mĕ wuchhyēyĕ* | *mĕ wuchhyēyēy* | *mĕ wuchhyēyĕ* |
| 3. by him | *tam$^i$* ,, | *tam$^i$* ,, | *tam$^i$* ,, | *tam$^i$* ,, |
| 3. by her | *tami* ,, | *tami* ,, | *tami* ,, | *tami* ,, |
| Plur. | | | | |
| 1. by us | *asĕ* ,, | *asĕ* ,, | *asĕ* ,, | *asĕ* ,, |
| 3. by them | *timau* ,, | *timau* ,, | *timau* ,, | *timau* ,, |
| | | B. | | |
| Sing. | | | | |
| 1. by me | (*mĕ*) *wuchhyām* | (*mĕ*) *wuchhyēyĕm* | (*mĕ*) *wuchhyēyēm* | (*mĕ*) *wuchhyēyĕm* |
| 2. by thee | (*tsĕ*) *wuchhyāth* | (*tsĕ*) *wuchhyēyĕth* | (*tsĕ*) *wuchhyēyēth* | (*tsĕ*) *wuchhyēyĕth* |
| 3. by him | (*tam$^i$*) *wuchhyān* | (*tam$^i$*) *wuchhyēyĕn* | (*tam$^i$*) *wuchhyēyēn* | (*tam$^i$*) *wuchhyēyĕn* |
| 3. by her | (*tami*) *wuchhyān* | (*tami*) *wuchhyēyĕn* | (*tami*) *wuchhyēyēn* | (*tami*) *wuchhyēyĕn* |
| Plur. | | | | |
| 2. by you | (*tŏhĕ*) *wuchhyāwa* | (*tŏhĕ*) *wuchhyēyĕwa* | (*tŏhĕ*) *wuchhyēyēwa* | (*tŏhĕ*) *wuchhyēyĕwa* |
| 3. by them | (*timau*) *wuchhyākh* | (*timau*) *wuchhyēyĕkh* | (*timau*) *wuchhyēyēkh* | (*timau*) *wuchhyēyĕkh* |

### *Tenses formed from the Perfect Participle.*

The tenses formed from the Perfect Participle are the Perfect, the Pluperfect, and the Future Perfect. The last named is also used as a Perfect Conditional. They are formed by conjugating the Perfect Participle with the Present, the Past, and the Future of the Verb Substantive, respectively. There are the same three methods of conjugating each of these three tenses as in the case of the tenses formed from the Past Participles, but the pronominal suffixes are added to the Verb Substantive, and not to the Participle, which changes only for gender and number. The only other difference is that, when added to the Verb Substantive, the suffix of the Agent singular of the second personal pronoun is *y*, not *th*.

Perfect, I have seen. Literally, is seen by me, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | He is seen. | She is seen. | They (masc.) are seen. | They (fem.) are seen. |
| | | A. | | |
| Sing. | | | | |
| 1. by me | *mĕ chhuh* | *mĕ chhĕh* | *mĕ chhih* | *mĕ chhĕh* |
| 3. by him | *tam$^{i}$ chhuh* | *tam$^{i}$ chhĕh* | *tam$^{i}$ chhih* | *tam$^{i}$ chhĕh* |
| 3. by her | *tami chhuh* | *tami chhĕh* | *tami chhih* | *tami chhĕh* |
| Plur. | | | | |
| 1. by us | *asĕ chhuh* | *asĕ chhĕh* | *asĕ chhih* | *asĕ chhĕh* |
| 3. by them | *timau chhuh* | *timau chhĕh* | *timau chhih* | *timau chhĕh* |
| | | B. | | |
| Sing. | | | | |
| 1. by me | (*mĕ*) *chhum* | (*mĕ*) *chhĕm* | (*mĕ*) *chhim* | (*mĕ*) *chhĕm* |
| 2. by thee | (*tsĕ*) *chhuy* | (*tsĕ*) *chhĕy* | (*tsĕ*) *chhiy* | (*tsĕ*) *chhĕy* |
| 3. by him | (*tam$^{i}$*) *chhun* | (*tam$^{i}$*) *chhĕn* | (*tam$^{i}$*) *chhin* | (*tam$^{i}$*) *chhĕn* |
| 3. by her | (*tami*) *chhun* | (*tami*) *chhĕn* | (*tami*) *chhin* | (*tami*) *chhĕn* |
| Plur. | | | | |
| 2. by you | (*tŏhĕ*) *chhuwa* | (*tŏhĕ*) *chhĕwa* | (*tŏhĕ*) *chhiwa* | (*tŏhĕ*) *chhĕwa* |
| 3. by them | (*timau*) *chhukh* | (*timau*) *chhĕkh* | (*timau*) *chhikh* | (*timau*) *chhĕkh* |

*wuchh$^{u}$-moj$^{u}$* (A. Sing. 1. by me; B. Sing. 1. by me; B. Plur. 2. by you; B. Plur. 3. by them)

*wuchh$^{u}$-mits$^{u}$* (A. Sing. 3. by him; A. Sing. 3. by her; B. Sing. 2. by thee; B. Sing. 3. by him; B. Sing. 3. by her)

*wuchh-mati* (A. Plur. 1. by us; A. Plur. 3. by them; B. Sing. 1. by me; B. Sing. 2. by thee; B. Sing. 3. by him; B. Sing. 3. by her)

*wuchh-matsa* (A. Sing. 1. by me; A. Sing. 3. by him; A. Sing. 3. by her; A. Plur. 1. by us; A. Plur. 3. by them; B. Plur. 2. by you; B. Plur. 3. by them)

## Pluperfect, I had seen. Literally, was seen by me, etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | He was seen. | She was seen. | They (masc.) were seen. | They (fem.) were seen. |
| | | | A. | |
| Sing. | | | | |
| 1. by me | *mŏ ôs$^{u}$* | *mĕ ös$^{ü}$* | *mĕ ös$^{i}$* | *mĕ āsa* |
| 3. by him | *tam$^{i}$ ôs$^{u}$* | *tam$^{i}$ ös$^{ü}$* | *tam$^{i}$ ös$^{i}$* | *tam$^{i}$ āsa* |
| 3. by her | *tami ôs$^{u}$* | *tami ös$^{ü}$* | *tami ös$^{i}$* | *tami āsa* |
| Plur. | | | | |
| 1. by us | *asĕ ôs$^{u}$* | *asĕ ös$^{ü}$* | *asĕ ös$^{i}$* | *asĕ āsa* |
| 3. by them | *timau ôs$^{u}$* | *timau ös$^{ü}$* | *timau ös$^{i}$* | *timau āsa* |
| | | | B. | |
| Sing. | | | | |
| 1. by me | (*mĕ*) *ôsum* | (*mĕ*) *ös$^{ü}$m* | (*mĕ*) *ösim* | (*mĕ*) *āsam* |
| 2. by thee | (*tsĕ*) *ôsuy* | (*tsĕ*) *ös$^{ü}$y* | (*tsĕ*) *ösiy* | (*tsĕ*) *āsay* |
| 3. by him | (*tam$^{i}$*) *ōsun* | (*tam$^{i}$*) *ös$^{ü}$n* | (*tam$^{i}$*) *ösin* | (*tam$^{i}$*) *āsan* |
| 3. by her | (*tami*) *ôsun* | (*tami*) *ös$^{ü}$n* | (*tami*) *ösin* | (*tami*) *āsan* |
| Plur. | | | | |
| 2. by you | (*tŏhĕ*) *ôs$^{u}$ɯa* | (*tŏhĕ*) *ös$^{ü}$wa* | (*tŏhĕ*) *ôs$^{i}$wa* | (*tŏhĕ*) *āsawa* |
| 3. by them | (*timau*) *ôsukh* | (*timau*) *ös$^{ü}$kh* | (*timau*) *ösikh* | (*timau*) *āsakh* |

*wuchh$^{u}$-mo$^{u}$* — *wuchh$^{ü}$-müts$^{ü}$* — *wuchh$^{i}$-mati* — *wuchhĕ-matsa*

Future Perfect, I shall have seen, I may have seen, (if) I have seen, I shall have seen (if). Literally, will have been seen by me, etc.

| | | Singular. | | Plural. | |
|---|---|---|---|---|---|
| | | He will have been seen. | She will have been seen. | They (masc.) will have been seen. | They (fem.) will have been seen. |
| | | | A. | | |
| Sing. | | | | | |
| 1. | by me | *mĕ āsi* | *mĕ āsi* | *mĕ āsan* | *mĕ āsan* |
| 3. | by him | *tam$^{i}$ āsi* | *tam$^{i}$ āsi* | *tam$^{i}$ āsan* | *tam$^{i}$ āsan* |
| | by her | *tami āsi* | *tami āsi* | *tami āsan* | *tami āsan* |
| Plur. | | | | | |
| 1. | by us | *asĕ āsi* | *asĕ āsi* | *asĕ āsan* | *asĕ āsan* |
| 3. | by them | *timau āsi* | *timau āsi* | *timau āsan* | *timau āsan* |
| | | | B. | | |
| Sing. | | | | | |
| 1. | by me | (*mĕ*) *āsĕm* | (*mĕ*) *āsĕm* | (*mĕ*) *āsanam* | (*mĕ*) *āsanam* |
| 2. | by thee | (*tsĕ*) *āsiy* | (*tsĕ*) *āsiy* | (*tsĕ*) *āsanay* | (*tsĕ*) *āsanay* |
| 3. | by him | (*tam$^{i}$*) *āsĕn* | (*tam$^{i}$*) *āsĕn* | (*tam$^{i}$*) *āsanan* | (*tam$^{i}$*) *āsanan* |
| | by her | (*tami*) *āsĕn* | (*tami*) *āsĕn* | (*tami*) *āsanan* | (*tami*) *āsanan* |
| Plur. | | | | | |
| 2. | by you | (*tŏhĕ*) *āsiwa* | (*tŏhĕ*) *āsiwa* | (*tŏhĕ*) *āsanawa* | (*tŏhĕ*) *āsanawa* |
| 3. | by them | (*timau*) *āsĕkh* | (*timau*) *āsĕkh* | (*timau*) *āsanakh* | (*timau*) *āsanakh* |

*wuchh$^{u}$-mol$^{u}$* (singular) / *wuchh$^{u}$-mut$^{s}$* (singular) / *wuchh$^{i}$-mal$^{i}$* (plural) / *wuchhĕ-matsa* (plural)

## PARADIGM OF THE SECOND CONJUGATION.

The verb selected to illustrate the second conjugation is *wupun*, to burn inwardly. I give only the Past and Perfect Participles, and the tenses formed from them. The rest exactly follows the model of the first conjugation.

The tenses of this conjugation that are derived from the Past and Perfect Participles must always have their person defined by a pronominal suffix, when such is available. The suffixes are, of course, those of the nominative, not those of the agent, and as there are no suffixes for the nominative of the first person plural or of the third person singular or plural, these persons take no suffixes. The use of the full pronouns of the subject is optional except in these persons, where it is compulsory. Where it is optional, I put them between marks of parenthesis. The verb is throughout construed actively, and agrees, in these tenses, with its subject in gender, number, and person.

| | Masculine. Sing. | Plur. | Feminine. Sing. | Plur. | |
|---|---|---|---|---|---|
| I. Past Participle. | *wup$^{u}$* | *wup$^{i}$* | *wup$^{ŭ}$* | *wupĕ*, | burnt inwardly (lately). |
| II. Past Participle. | *wupyōv* | *wupyēy* | *wupyēyĕ*, | | burnt inwardly. |
| III. Past Participle. | *wupyāv* | *wupyāy* | *wupyēyĕ*, | | burnt inwardly (long ago). |

Perfect Participle, burnt inwardly.

| | Masculine. | Feminine. |
|---|---|---|
| Singular, | *wup$^{u}$-mot$^{u}$* | *wup$^{ŭ}$-müt͟s$^{ŭ}$* |
| Plural, | *wup$^{i}$-mat$^{i}$* | *wupĕ-mat͟sa* |

Proximate Past, I was burnt inwardly (lately), etc.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. 1. | (*bŏh*) *wupus* | (*bŏh*) *wup$^{ŭ}$s* |
| 2. | (*t͟s$^{a}$h*) *wupukh* | (*t͟s$^{a}$h*) *wup$^{ŭ}$kh* |
| 3. | *suh wup$^{u}$* | *sa wup$^{ŭ}$* |
| Plur. 1. | *as$^{i}$ wup$^{i}$* | *as$^{i}$ wupĕ* |
| 2. | (*tŏh$^{i}$*) *wup$^{i}$wa* | (*tŏh$^{i}$*) *wupĕwa* |
| 3. | *tim wup$^{i}$* | *tima wupĕ* |

Indefinite Past, I was burnt inwardly (at a time not defined), etc.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. 1. | (*bŏh*) *wupyōs* | (*bŏh*) *wupyēyĕs* |
| 2. | (*t͟s$^{a}$h*) *wupyōkh* | (*t͟s$^{a}$h*) *wupyēyĕkh* |
| 3. | *suh wupyōv* | *sa wupyēyĕ* |
| Plur. 1. | *as$^{i}$ wupyēy* | *as$^{i}$ wupyēyĕ* |
| 2. | (*tŏh$^{i}$*) *wupyēwa* | (*tŏh$^{i}$*) *wupyēyewa* |
| 3. | *tim wupyēy* | *tima wupyēyĕ* |

Remote Past, I was burnt inwardly (a long time ago).

| | Masculine. | Feminine. |
|---|---|---|
| Sing. 1. | (*bŏh*) *wupyās* | (*bŏh*) *wupyēyĕs* |
| 2. | (*t͟s$^{a}$h*) *wupyākh* | (*t͟s$^{a}$h*) *wupyēyĕkh* |
| 3. | *suh wupyāv* | *sa wupyēyĕ* |
| Plur. 1. | *as$^{i}$ wupyāy* | *as$^{i}$ wupyēyĕ* |
| 2. | (*tŏh$^{i}$*) *wupyāwa* | (*tŏh$^{i}$*) *wupyēyĕwa* |
| 3. | *tim wupyāy* | *tima wupyēyĕ* |

It will be noticed that the feminine of the Remote Past is the same as the feminine of the Indefinite Past.

Perfect, I have been burnt inwardly, etc.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. 1. | (*bŏh*) *chhus wup$^{u}$-mot$^{u}$* | (*bŏh*) *chhĕs wup$^{ŭ}$-müt͟s$^{ŭ}$* |
| 2. | (*t͟s$^{a}$h*) *chhukh* ,, ,, | (*t͟s$^{a}$h*) *chhĕkh* ,, ,, |
| 3. | *suh chhuh* ,, ,, | *sa chhĕh* ,, ,, |
| Plur. 1. | *as$^{i}$ chhih wup$^{i}$-mat$^{i}$* | *as$^{i}$ chhĕh wupĕ-mat͟sa* |
| 2. | (*tŏh$^{i}$*) *chhiwa* ,, ,, | (*tŏh$^{i}$*) *chhĕwa* ,, ,, |
| 3. | *tim chhih* ,, ,, | *tima chhĕh* ,, ,, |

Pluperfect, I had been burnt inwardly, etc.

| | | Masculine. | Feminine. |
|---|---|---|---|
| Sing. | 1. | (*bŏh*) *ósus wup$^{u}$-mot$^{u}$* | (*bŏh*) *ös$^{ü}$s wup$^{ü}$-müts$^{ü}$* |
| | 2. | (*ts$^{a}$h*) *ósukh* „ „ | (*ts$^{a}$h*) *ös$^{ü}$kh* „ „ |
| | 3. | *suh ós$^{u}$* „ „ | *sa ös$^{ü}$* „ „ |
| Plur. | 1. | *as$^{i}$ ös$^{i}$ wup$^{i}$-mat$^{i}$* | *as$^{i}$ āsa wupĕ-matsa* |
| | 2. | (*tŏh$^{i}$*) *ös$^{i}$wa wup$^{i}$-mat$^{i}$* | (*tŏh$^{i}$*) *āsawa wupĕ-matsa* |
| | 3. | *tim ös$^{i}$* „ „ | *tima āsa* „ „ |

Future Perfect, I shall have been burnt inwardly, I may have been burnt inwardly, etc.

| | | Masculine. | Feminine. |
|---|---|---|---|
| Sing. | 1. | (*bŏh*) *āsa wup$^{u}$-mot$^{u}$* | (*bŏh*) *āsa wup$^{ü}$-müts$^{ü}$* |
| | 2. | (*ts$^{a}$h*) *āsakh* „ „ | (*ts$^{a}$h*) *āsakh* „ „ |
| | 3. | (*suh*) *āsi* „ „ | (*sa*) *āsi* „ „ |
| Plur. | 1. | (*as$^{i}$*) *āsaw wup$^{i}$-mat$^{i}$* | (*as$^{i}$*) *āsaw wupĕ-matsa* |
| | 2. | (*tŏh$^{i}$*) *āsiw* „ „ | (*tŏh$^{i}$*) *āsiw* „ „ |
| | 3. | (*tim*) *āsan* „ „ | (*tima*) *āsan* „ „ |

## PARADIGM OF THE THIRD CONJUGATION.

This conjugation is conjugated on the same lines as the second conjugation, except that the Past and Perfect Participles are, as explained on p. 288, different. Thus:—

| | Masculine. | | Feminine. |
|---|---|---|---|
| | Sing. | Plur. | Sing. and Plur. |
| II. Past Participle. | *wuphyōv* | *wuphyēy* | *wuphyēyĕ*, flown (lately). |
| III. Past Participle. | *wuphyāv* | *wuphyāy* | *wuphyēyĕ*, flown. |
| IV. Past Participle. | *wuphiyāv* | *wuphiyāy* | *wuphiyēyĕ*, flown (a long time ago). |

Perfect Participle, flown.

| | Masculine. | Feminine. |
|---|---|---|
| Singular. | *wuphyō-mot$^{u}$* | *wuphyē-müts$^{ü}$* |
| Plural. | *wuphyēmat$^{i}$* | *wuphyē-matsa* |

Proximate Past, I flew (lately), etc.

(*bŏh*) *wuphyōs*, and so on, exactly like the Indefinite Past of the second conjugation, but with the meaning of a Proximate Past.

Indefinite Past, I flew (at a time not defined), etc.

(*bŏh*) *wuphyās*, and so on, exactly like the Remote Past of the second conjugation, but with the meaning of an Indefinite Past.

The Remote Past is, in this conjugation, formed from the IV. Past Participle. Thus:—

Remote Past, I flew a long time ago, etc.

| | | Masculine. | Feminine. |
|---|---|---|---|
| Sing. | 1. | (*bŏh*) *wuphiyās* | (*bŏh*) *wuphiyēyĕs* |
| | 2. | (*ts$^{a}$h*) *wuphiyākh* | (*ts$^{a}$h*) *wuphiyēyĕkh* |
| | 3. | *suh wuphiyāv* | *sa wuphiyēyĕ* |
| Plur. | 1. | *as$^{i}$ wuphiyāy* | *as$^{i}$ wuphiyēyĕ* |
| | 2. | (*tŏh$^{i}$*) *wuphiyāwa* | (*tŏh$^{i}$*) *wuphiyēyĕwa* |
| | 3. | *tim wuphiyāy* | *tima wuphiyēyĕ* |

Perfect, I have flown, etc.

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| 1. | (*bŏh*) *chhus wuphyōmot*$^{u}$ | (*bŏh*) *chhĕs wuphyēmüt͟s*$^{ü}$ |
| 2. | (*t͟s*$^{a}$*h*) *chhukh* ,, ,, | (*t͟s*$^{a}$*h*) *chhĕkh* ,, ,, |
| 3. | *suh chhuh* ,, ,, | *sa chhĕh* ,, ,, |
| Plur. | | |
| 1. | *as*$^{i}$ *chhih wuphyēmat*$^{i}$ | *as*$^{i}$ *chhĕh wuphyēmat͟sa* |
| 2. | (*tŏh*$^{i}$) *chhiwa* ,, ,, | (*tŏh*$^{i}$) *chhĕwa* ,, ,, |
| 3. | *tim chhih* ,, ,, | *tima chhĕh* ,, ,, |

Pluperfect, I had flown, etc.

(*bŏh*) *ósus wuphyōmot*$^{u}$, and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle *wuphyōmot*$^{u}$ of the third conjugation.

Future Perfect, I shall have flown, I may have flown, etc.

(*bŏh*) *āsa wuphyōmōt*$^{u}$, and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle *wuphyōmot*$^{u}$ of the third conjugation.

**Vowel Changes in Conjugation.**—One of the reasons why the above verbs have been selected as illustrations of the three conjugations is that they all contain the letter *u*, and (*vide* p. 264) *u* is one of the few vowels that are not liable to epenthetic changes. Verbs containing this vowel are, however, few in number. The great majority of roots contain other vowels, and these are liable to change under the influence of the vowels following them in the next syllable. The rules for these changes are given above on pp. 262ff., and are rigidly applied through all three conjugations. The vowels that epenthetically affect a preceding vowel, and which appear in the conjugation of verbs are *i*-mātrā, *u*-mātrā, *ü*-mātrā, and (in the conjunctive participle) *i*. The following table shows all the forms in which these appear and the manner in which they affect a preceding vowel. Six verbs are given as examples, each containing a different vowel. As the rules already given are strictly followed, no further explanation is necessary. In the Past Conditional, only one person is shown, *viz.* the second person plural, as this is the only person which contains *i*-mātrā. The other persons are quite regular, and the vowel remains unchanged. Thus, while *mārun*, to strike, has its Past Conditional, second plural *mör*$^{i}$*hīw*, its first person singular is *mārahö*, like *wuchhahö*, with the *ā* unchanged, as it is not followed by *i*-mātrā.

| | *karun*, to do. | *mārun*, to strike. | *livun*, to plaster. | *chīrun*, to squeeze out. | *phērun*, to be turned (2nd conj.). | *bōzun*, to hear. |
|---|---|---|---|---|---|---|
| Conjunctive Part. | ... | *mörith* | ... | ... | *phīrith* | *būzith* |
| Frequentative Part. | ... | *mör*$^{i}$ *mör*$^{i}$ | ... | ... | *phīr*$^{i}$ *phīr*$^{i}$ | *būz*$^{i}$ *būz*$^{i}$ |
| I. Past Part. Sing. masc. | *kor*$^{u}$ | *mŏr*$^{u}$ | *lyuv*$^{u}$ | *chyūr*$^{u}$ | *phyūr*$^{u}$ | *būz*$^{u}$ |
| fem. | *kür*$^{ü}$ | *mör*$^{ü}$ | ... | ... | *phīr*$^{ü}$ | *būz*$^{ü}$ |
| Plur. masc. | ... | *mör*$^{i}$ | ... | ... | *phīr*$^{i}$ | *būz*$^{i}$ |
| fem. | ... | .... | ... | ... | ... | ... |

Similarly for the Proximate Past and for the Perfect Participle of the first and second conjugations. Note also that in the feminine plural the vowel is never changed.

Imperative—

| | *karun*, to do. | *mārun*, to strike. | *livun*, to plaster. | *chīrun*, to squeeze out. | *phērun*, to be turned (2nd conj.). | *bōzun*, to hear. |
|---|---|---|---|---|---|---|
| Sing. | | | | | | |
| 2 . . . | ... | ... | ... | ... | ... | ... |
| 3 . . . | ... | *mörin* | ... | ... | *phīrin* | *būzin* |
| Plur. | | | | | | |
| 2 . . . | ... | *möriw* | ... | ... | *phīriw* | *būziw* |
| 3 . . . | ... | *mörin* | ... | ... | *phīrin* | *būzin* |
| Polite Imperative— | | | | | | |
| Sing. | | | | | | |
| 2 . . . | ... | ... | ... | ... | ... | ... |
| 3 . . . | ... | *mör$^{i}$tan* | ... | ... | *phīr$^{i}$tan* | *būz$^{i}$tan* |
| Plur. | | | | | | |
| 2 . . . | ... | *mör$^{i}$taw* | ... | ... | *phīr$^{i}$taw* | *būz$^{i}$taw* |
| 3 . . . | ... | *mör$^{i}$tan* | ... | ... | *phīr$^{i}$tan* | *būz$^{i}$tan* |
| Future Imperative . | ... | *mör$^{i}$zi* | ... | ... | *phīr$^{i}$zi* | *būz$^{i}$zi* |
| Past Imperative . | ... | *mör$^{i}$zihē* | ... | ... | *phīr$^{i}$zihē* | *būz$^{i}$zihē* |
| Past Conditional Plur. 2. . . | ... | *mör$^{i}$hīw* | ... | ... | *phīr$^{i}$hīw* | *būz$^{i}$hīw* |

When a form is not given in the above list, it is to be taken as regular.

**Consonant Changes in Conjugation.**—If the root of a verb ends in one of the hard consonants *k*, *p*, *t*, *ṭ*, or *ts* this consonant becomes final in the second person singular of the Imperative, and must hence (*vide* p. 267) be aspirated. Thus, the verb *hĕkun*, to be able, has its 2 sing. imperat. *hĕkh ; gupun*, to protect, has *guph ; katun*, to spin, has *kath ; raṭun*, to seize, has *raṭh ;* and *aṭsun*, to enter, has *aṭsh*. As usual, the final *h* is not written in the Persian character.

Of more importance are the changes of the final consonant of a root before *ü*-mātrā, *ĕ*, or *y*. These changes follow the rules laid down on pp. 266ff. The consonants that are liable to change are *k*, *kh*, *g*, *l*, *h*, *ṭ*, *ṭh*, *ḍ*, *t*, *th*, *d*, and *n*. Moreover, if a root ends in *s*, a *y* following the *s* is dropped, and thus *ĕ* becomes *a* (see pp. 259, 267). These changes occur in the three Past Participles and in the Perfect Participles and tenses derived from them. Examples of the changes in the case of each kind of verb are given in the following table. As the rules given are strictly followed no further explanations are necessary. It must, however, be remembered that these changes occur only in the first and second conjugations. They do not occur in the third conjugation. Thus the verb *chamakun*, to shine, belongs to the third conjugation, and its II. Past Participle is *chamakyōv*, not *chamachyōv*, as we might otherwise expect from the analogy of *thachyōv*.

| | I.—PAST PARTICIPLE. | | | | II.—PAST PARTICIPLE. | | | III.—PAST PARTICIPLE. | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Masc. | | Fem. | | Masc. | | Fem. | Masc. | | Fem. |
| | Sing. | Plur. | Sing. | Plur. | Sing. | Plur. | Sing. and Plur. | Sing. | Plur. | Sing. and Plur. |
| 1. *thakun*, to be weary (conj. 2) | *thok*$^{u}$ | *thak*$^{i}$ | *thüch*$^{ü}$ | *thachĕ* | *thachyōv* | *thachyēy* | *thachyēyĕ* | *thachyāv* | *thachyāy* | *thachyēyĕ* |
| 2. *lēkhun*, to write | *lyūkh*$^{u}$ | *līkh*$^{i}$ | *līchh*$^{ü}$ | *lēchhĕ* | *lēchhyōv* | *lēchhyēy* | *lēchhyēyĕ* | *lēchhyāv* | *lēchhyēyēy* | *lēchhyēyĕ* |
| 3. *dagun*, to bound | *dog*$^{u}$ | *dag*$^{i}$ | *düj*$^{ü}$ | *dajĕ* | *dajyōv* | *dajyēy* | *dajyēyĕ* | *dajyāv* | *dajyēyēy* | *dajyēyĕ* |
| 4. *tsalun*, to flee (conj. 2) | *tsol*$^{u}$ | *tsal*$^{i}$ | *tsüj*$^{ü}$ | *tsajĕ* | *tsajyōv* | *tsajyēy* | *tsajyēyĕ* | *tsajyāv* | *tsajyāy* | *tsajyēyĕ* |
| 5. *pihun*, to grind | *pyuh*$^{u}$ | *pih*$^{i}$ | *pish*$^{ü}$ | *pishĕ* | *pishyōv* | *pishyēy* | *pishyēyĕ* | *pishyāv* | *pishyēyēy* | *pishyēyĕ* |
| 6. *phatun*, to be split (conj. 2) | *phot*$^{u}$ | *phat*$^{i}$ | *phüt*$^{ü}$ | *phachĕ* | *phachyōv* | *phachyēy* | *phachyēyĕ* | *phachyāv* | *pachyāy* | *phachyēyĕ* |
| 7. *wuthun*, to twist | *wuth*$^{u}$ | *wuth*$^{i}$ | *wuth*$^{ü}$ | *wuchhĕ* | *wuchhyōv* | *wuchhyēy* | *wuchhyēyĕ* | *wuchhyāv* | *wuchhyēyēy* | *wuchhyēyĕ* |
| 8. *gandun*, to bind | *gond*$^{u}$ | *gand*$^{i}$ | *günd*$^{ü}$ | *ganjĕ* | *ganjyōv* | *ganjyēy* | *ganjyēyĕ* | *ganjyāv* | *ganjyēyēy* | *ganjyēyĕ* |
| 9. *katun*, to spin | *kot*$^{u}$ | *kat*$^{i}$ | *küts*$^{ü}$ | *katsa* | *katsōv* | *katsöy* | *katsöyĕ* | *katsāv* | *katsöyēy* | *katsöyĕ* |
| 10. *wŏthun*, to arise (conj. 2) | *wŏth*$^{u}$ | *wŏth*$^{i}$ | *wŏtsh*$^{ü}$ | *wŏtsha* | *wŏtshōv* | *wŏtshöy* | *wŏtshöyĕ* | *wŏtshāv* | *wŏtshāy* | *wŏtshöyĕ* |
| 11. *ladun*, to build | *lod*$^{u}$ | *lad*$^{i}$ | *lüz*$^{ü}$ | *lazĕ* | *lazōv* | *lazöy* | *lazöyē* | *lazāv* | *lazöyēy* | *lazöyĕ* |
| 12. *ranun*, to cook | *ron*$^{u}$ | *ran*$^{i}$ | *rüñ*$^{ü}$ | *rañĕ* | *rañōv* | *rañöy* | *rañöyĕ* | *rañāv* | *rañöyēy* | *rañöyĕ* |
| 13. *kasun*, to fry | *kos*$^{u}$ | *kas*$^{i}$ | *küs*$^{ü}$ | *kasa* | *kasōv* | *kasöy* | *kasöyĕ* | *kasāv* | *kasöyēy* | *kasöyĕ* |

The Perfect Participles of the first and second conjugations follow the changes of the I. Past Participles.
Note the irregular declension of the II. and III. Past Participles of Nos. 9-13.

**Irregular Verbs.**—So far we have dealt with verbs whose roots end in consonants. There are eight verbs whose roots end in vowels, and which hence of necessity present some irregularities. These roots are the following :—

Five ending in *ĕ*, viz. *khĕ*, eat ; *chĕ*, drink ; *hĕ*, take ; *pĕ*, fall ; and *zĕ*, be born.

Three ending in *i*, viz. *di*, give ; *ni*, take ; and *yi*, come.

These all form their infinitives in *n*$^{u}$ ; thus, *khyon*$^{u}$, to eat ; *chyon*$^{u}$, to drink ; *hyon*$^{u}$, to take ; *pyon*$^{u}$, to fall ; *zyon*$^{u}$, to be born ; *dyun*$^{u}$, to give ; *nyun*$^{u}$, to take ; and *yun*$^{u}$, to come.

Taking *khyon*$^{u}$, to eat, and *dyun*$^{u}$, to give, as examples, we find the following peculiarities. All those verbs whose roots end in *ĕ* follow *khyon*$^{u}$, and all those whose roots end in *i* follow *dyun*$^{u}$ :—

| | | |
|---|---|---|
| Present Participle . | *khĕwān* | *diwān* |
| Impersonal Future Passive Participle . | *khĕnī* | *dinī* |
| Conjunctive Participle | *khĕth* | *dith* |
| Negative Conjunctive Participle . . | *khĕnay* | *dinay* |
| Frequentative Participle . . . | *khĕ khĕ* or *khĕth khĕth* | *di di* or *dith dith* |
| Adverbial Participle . | *khĕwön*$^{i}$ | *diwön*$^{i}$ |
| Noun of Agency I . | *khĕwawun*$^{u}$ | *diwawun*$^{u}$ |
| II . | *khĕnawól*$^{u}$ | *dinawól*$^{u}$ |

The Past (and Perfect) Participles of these verbs are all quite irregular, and will be dealt with below.

In the Future all these verbs insert *m* in the first person singular and plural, and *y* in the third person singular and in the second person plural. Thus :—

| | | |
|---|---|---|
| Sing. | | |
| 1. | *khĕma* | *dima* |
| 2. | *khĕkh* | *dikh* |
| 3. | *khĕyi* | *diyi* |
| Plur. | | |
| 1. | *khĕmaw* | *dimaw* |
| 2. | *khĕyiw* | *diyiw* |
| 3. | *khĕn* | *din* |

The Present Imperative is thus conjugated :—

| | | |
|---|---|---|
| Sing. | | |
| 2. | *khĕh* | *dih* |
| 3. | *khĕyin* | *diyin* |
| Plur. | | |
| 2. | *khĕyiw* | *diyiw* |
| 3. | *khĕyin* | *diyin* |

It will be seen that *h* is added to the second person singular, and that *y* is inserted in the other persons. The *h* is *hā-ĕ mukhtafī*, and is dropped before suffixes.

For the Polite Imperative we have:—

Sing.

| | | |
|---|---|---|
| 2. | *khĕta* | *dita* |
| 3. | *khĕy$^{i}$tan* | *diy$^{i}$tan* |

Plur.

| | | |
|---|---|---|
| 2. | *khĕy$^{i}$taw* | *diy$^{i}$taw* |
| 3. | *khĕy$^{i}$tan* | *diy$^{i}$tan* |

Future Imperative, *khĕzi*, *dizi*.

Past Imperative, *khĕzihē*, *dizihē*.

These verbs are not used in the Benedictive.

The Past Conditional is conjugated as follows:—

Sing.

| | | |
|---|---|---|
| 1. | *khĕmahö* | *dimahö* |
| 2. | *khĕhökh* | *dihökh* |
| 3. | *khĕyihē* | *diyihē* |

Plur.

| | | |
|---|---|---|
| 1. | *khĕmahöw* | *dimahöw* |
| 2. | *khĕy$^{i}$hīw* | *diy$^{i}$hīw* |
| 3. | *khĕhön* | *dihön* |

The terminations vary as in the regular verb.

The Past Participles are given below, and from them the Perfect Participles and the Past Participial tenses are formed in the usual way.

In Hindī there are a few verbs with irregular past participles, like *diyā* from *dēnā*, to give, but in Kāshmīrī, as in Sindhī, there are many more. In Kāshmīrī, the list includes all the eight verbs whose roots end in vowels, and many more whose roots end in consonants. The following is a list of the more important verbs with irregular past participles that belong to the first and second conjugations. Only the first and second past participles are given. The third can always be formed from the second by changing *ōv* to *āv*.

A second list gives those verbs of the third conjugation that have irregular past participles.

| | I.—Past Participle. | | II.—Past Participle. |
|---|---|---|---|
| | Masculine. | Feminine. | Masculine. |
| *khasun*, to ascend | *khot$^{u}$* | *khü$\underline{ts}^{u}$* | *kha$\underline{ts}$ōv* |
| *wasun*, to descend | *woth$^{u}$* | *wü$\underline{ts}h^{u}$* | *wa$\underline{ts}$hōv* |
| *lasun*, to live long | *lūst$^{u}$* | *lū$\underline{ts}h^{u}$* (pl. *lö$\underline{ts}$ha*) | *lö$\underline{ts}$hōv* |
| *lōsun*, to be weary | *lūs$^{u}$* | *lūs$^{u}$* or *lū$\underline{ts}h^{u}$* (pl. *lōsa*, *lō$\underline{ts}$ha*) | *lōsōv*, *lō$\underline{ts}$hōv* |
| *marun*, to die | *mūd$^{u}$* | *mŏyĕ* | *mŏyōv* |
| *hyon$^{u}$*, to take | *hyot$^{u}$* | *hĕ$\underline{ts}^{u}$* | *hĕ$\underline{ts}$ōv* |

| | I.—Past Participle. | | II.—Past Participle. |
|---|---|---|---|
| | Masculine. | Feminine. | Masculine. |
| *dyun*ᵘ, to give | *dyuiᵘ* | *diṯsᵘ* | *diṯsōv* |
| *nyun*ᵘ, to take | *nyūv* | *niyĕ* | *niyōv* |
| *khyon*ᵘ, to eat | *khyōv* | *khĕyĕ* | *khĕyōv* |
| *chyon*ᵘ, to drink | *chyōv* | *chĕyĕ* | *chĕyōv* |
| *bĕhun*, to sit down | *byūṭhᵘ* | *bīṭhᵘ* (pl. *bēchhĕ*) | *bēchhyōv* |
| *ḍēshun*, to see | *ḍyūṭhᵘ* | *ḍīṭhᵘ* (pl. *ḍēchhĕ*) | *ḍēchhyōv* |
| *rōshun*, to be angry | *rūṭhᵘ* | *rūṭhᵘ* (pl. *rōchhĕ*) | *rōchhyōv* |
| *mashun*, to forget | *moṭhᵘ* | *müṭhᵘ* (pl. *machhĕ*) | *machhyōv* |
| *kᵃṯsun*, to be wet | *kᵒṭᵘ* | *kᵘṯsᵘ* | *kᵃṯsōv* |
| *hŏṯsun*, to decay | *hŏṭᵘ* | *hŏṯsᵘ* | *hŏṯsōv* |
| *dazun*, to burn | *dodᵘ* | *düzᵘ* | *dazōv* |
| *rōzun*, to remain | *rūdᵘ* | *rūzᵘ* (pl. *rōza*) | *rōzōv* |
| *haharun*, to get a girl married | ... | *hahürᵘ* or *harüshᵘ* (fem.) | *haharyēyĕ* (fem.) or *harashyēyĕ* |

The following verbs belong to the third conjugation :—

| | II.—Past Part. | III.—Past Part. | IV.—Past Part. |
|---|---|---|---|
| *yun*ᵘ, to come | *āv* | *āyōv* | *āyāv* |
| *zyon*ᵘ, to be born | *āv* | *zāyōv* | *zāyāv* |
| *nērun*, to go forth | *drāv* | *drāyōv* | *drāyāv* |
| *aṯsun*, to enter | *ṯsāv* | *ṯsāyōv* | *ṯsāyāv* |
| *prasun*, to be born | *pyāv* | *pyāyōv* | *pyāyāv* |
| *pyon*ᵘ, to fall | *pyōv* or *pĕv* | *pĕyōv* | *pĕyāv* |
| *gaṯshun*, to go, to become | *gōv* or *gav* | *gayōv* | *gayāv* |

The verb *gaṯshun*, to be proper, is regular, and belongs to the second conjugation, making its I. Past Participle *goṯshᵘ*.

In the above verbs of the third conjugation, the feminine of the 2nd Past Participle, can be obtained by changing the *ōv* of the 3rd Past Participle to *ĕ*. Thus, the feminine of *āv* is *āyĕ*.

**Passive.**—The Passive voice is formed by conjugating the verb *yun*ᵘ with the ablative of the infinitive of the main verb. Thus, from *wuchhun*, to see, we have the ablative *wuchhana*, and *wuchhana yun*ᵘ means 'to be seen' or 'to be visible.' We may compare with this the Hindī *dēkhnē-mẽ ānā*, to come into seeing, to become visible.

As we have seen in the case of *wuchhana yun*ᵘ, the passive often has a potential force. The ablative of the infinitive remains unchanged throughout, and the verb *yun*ᵘ alone changes in conjugation. Some verbs change their meaning in the passive. Thus, *bōzana yun*ᵘ, the passive of *bōzun*, to hear, means 'to be understood' or 'to be seen.' If we wish to say 'it is being heard,' we must use a periphrasis, and say *bōzanas andar yiwān chhuh*, it comes into hearing, which is exactly equivalent to the Hindī *sunnē-mẽ ātā hai*. Intransitive verbs may also be used in the passive, and in this case they do not change their meaning. Thus, *zōtān chhuh*, he is shining, may also be represented by the passive *zōtana yiwān chhuh*.

A few passives are irregular. The most important is *drẽṭh yun*ᵘ, to be seen, to be visible, the passive of *ḍēshun*, to see.

**Causal Verbs.**—Most verbs form a causal by adding *anāw* to the root. Thus, *karun*, to do, *karanāwun*, to cause to do, or to cause to be done; *wuphun*, to fly, *wuphanāwun*, to cause to fly, to fly (a kite, or the like). Double causals, such as are found in Hindī and other languages of India proper, do not seem to exist in Kāshmīrī.

If a root is intransitive and is of more than one syllable, *āw* is added instead of *anāw*. Thus, *wŏbarun*, to be finished, causal *wŏbarāwun*, to finish. As in this example, the causal of an intransitive verb is simply transitive. This ending is used only with intransitive verbs. Transitive verbs always take the full *anāw*. Thus, *kamaw*, to earn, *kamawanāwun*, to cause to earn.

A few intransitive verbs of one syllable may optionally take *aw* instead of *anāw*, as in *kõ̃pun*, to tremble, causal *kõ̃pawun*, or *kõ̃panāwun*, to cause to tremble.

Many verbs of the third conjugation form the causal (or transitive) by adding *ᵃr* or *ᵃrāw* to the root. These two terminations are interchangeable. Before the *a*-mātrā, the usual vowel changes mentioned on pp. 262ff., and the consonantal changes parallel to those mentioned on pp. 266ff. take place. Examples are:—

| | |
|---|---|
| *kalun*, to be dumb. | *kaḷᵃrun* or *kaḷᵃrāwun*, to make dumb. |
| *tēzun*, to be sharp. | *tēzᵃrun* or *tēzᵃrāwun*, to sharpen. |
| *tatun*, to be hot. | *taṭsᵃrun* or *taṭsᵃrāwun*, to heat. |
| *lōkun*, to be small. | *lūkᵃrun* or *lūkᵃrāwun*, to make small. |
| *shŏdun*, to be pure. | *shŏ̆zᵃrun* or *shŏ̆zᵃrāwun*, to purify. |
| *banun*, to be. | *baṇᵉrun* or *baṇᵉrāwun*, to make. |

A few verbs form their causals by simply lengthening the root vowel, and others are irregular in various ways. Thus:—

| | |
|---|---|
| *ḍalun*, to be displaced. | *ḍālun*, to displace. |
| *lagun*, to be with. | *lāgun*, to unite. |
| *marun*, to die. | *mārun*, to kill, to strike. |
| *raṭun*, to seize. | *rāṭun*, to cause to be seized. |
| *tarun*, to be crossed. | *tārun*, to cross. |
| *phaṭun*, to be split. | *phāṭawun*, to split. |
| *khasun*, to ascend. | *khārun*, to raise. |
| *wasun*, to descend. | *wālun*, to bring down. |
| *chyon*ᵘ, to drink. | *chyāwun*, to give to drink. |

| | |
|---|---|
| *hyon*$^{u}$, to take. | *hyāwun*, to cause to take. |
| *khyon*$^{u}$, to eat. | *khyāwun*, to give to eat. |
| *pyon*$^{u}$, to fall. | *pāwun*, to fell. |
| *zyon*$^{u}$, to be born. | *zōv*$^{a}$*run*, to bring forth. |
| *dyun*$^{u}$, to give. | *dāwun*, to cause to give. |
| *nyun*$^{u}$, to take. | *nyāwun*, to cause to take. |
| *yun*$^{u}$, to come. | *anun*, or *ānun*, to bring. |
| *gat̲shun*, to go. | *pakanāwun*, to cause to go, but *gat̲shanāwun*, to send. |
| *wŏthun*, to rise. | *tulun*, to raise, but *wŏthanāwun*, to cause (so and so) to rise. |

Many of these may also be regular. Especially, besides the forms given above, we also find the following :—

| | |
|---|---|
| *chyon*$^{u}$, to drink. | *chyāwanāwun*, to give to drink. |
| *hyon*$^{u}$, to take. | *hĕwanāwun*, to cause to take. |
| *khyon*$^{u}$, to eat. | *khyāwanāwun*, to give to eat. |
| *dyun*$^{u}$, to give. | *diwanāwun*, to cause to give. |
| *nyun*$^{u}$, to take. | *niwanāwun*, to cause to take. |

**Compound Verbs.**—As in India, nominal compounds, such as *karun arz*, to make a petition, are common, and need no remarks.

Compounds corresponding to the Intensives of Indian languages are formed by prefixing the conjunctive participle of the main verb to the subsidiary verb. The latter is conjugated throughout. Thus, *wasith pyon*$^{u}$, to fall down (Hindī *gir paṛnā*); *wasith pyōv*, he fell down; *tröwith t̲shunun* (*phẽk dēnā*), to throw away; *gandith dyun*$^{u}$ (*bā̃dh dēnā*), to tie up.

Potential Compounds are formed by conjugating *hĕkun*, to be able, with the conjunctive participle of the main verb, as in *karith hĕkun*, to be able to do.

Inceptives are formed in two different ways. In the first, *lagun*, to begin, is conjugated with the ablative of the infinitive ending in *i*. Thus, *kõ̃pani lagun*, to begin to tremble (*kā̃pnē lagnā*). The second method is to use the past tense of the verb *hyon*$^{u}$, to take, with the nominative of the infinitive of the main verb. The latter agrees in gender and number with the subject in the nominative. Thus, *tam*$^{i}$ *hyot*$^{u}$ *lēkhun*$^{u}$, he began to write; *grümph*$^{i}$ *hĕtin nēran*$^{i}$, the buds began to come out; *möfil* (fem.) *hĕ̆t̲s*$^{ü}$*n barkhāst sapazüñ*$^{ü}$, the assembly began to retire, literally, the assembly was taken to become dismissed. For further particulars, see the *Kāshmīrī Manual*.

The verbs *gat̲shun*, *pazun*, and *lagun*, are all used with various forms of the infinitive to signify 'to be necessary,' 'to must.' The infinitive may be used either impersonally, in the nominative singular masculine, or, personally, in agreement with the subject. In these verbs the future is used in the sense of the present. Thus :—

Impersonally :—

*asĕ gat̲shi karun*, to us it is proper to do, or

Personally :—

*as*$^{i}$ *gat̲shaw karan*$^{i}$, we must do.

As we have seen in the case of *wuchhana yun*ᵘ, the passive often has a potential force. The ablative of the infinitive remains unchanged throughout, and the verb *yun*ᵘ alone changes in conjugation. Some verbs change their meaning in the passive. Thus, *bōzana yun*ᵘ, the passive of *bōzun*, to hear, means 'to be understood' or 'to be seen.' If we wish to say 'it is being heard,' we must use a periphrasis, and say *bōzanas andar yiwān chhuh*, it comes into hearing, which is exactly equivalent to the Hindī *sunnē-mẽ ātā hai*. Intransitive verbs may also be used in the passive, and in this case they do not change their meaning. Thus, *zōtān chhuh*, he is shining, may also be represented by the passive *zōtana yiwān chhuh*.

A few passives are irregular. The most important is *drẽṭh yun*ᵘ, to be seen, to be visible, the passive of *ḍēshun*, to see.

**Causal Verbs.**—Most verbs form a causal by adding *anāw* to the root. Thus, *karun*, to do, *karanāwun*, to cause to do, or to cause to be done; *wuphun*, to fly, *wuphanāwun*, to cause to fly, to fly (a kite, or the like). Double causals, such as are found in Hindī and other languages of India proper, do not seem to exist in Kāshmīrī.

If a root is intransitive and is of more than one syllable, *āw* is added instead of *anāw*. Thus, *wŏbarun*, to be finished, causal *wŏbarāwun*, to finish. As in this example, the causal of an intransitive verb is simply transitive. This ending is used only with intransitive verbs. Transitive verbs always take the full *anāw*. Thus, *kamaw*, to earn, *kamawanāwun*, to cause to earn.

A few intransitive verbs of one syllable may optionally take *aw* instead of *anāw*, as in *kõ̃pun*, to tremble, causal *kõ̃pawun*, or *kõ̃panāwun*, to cause to tremble.

Many verbs of the third conjugation form the causal (or transitive) by adding ᵃ*r* or ᵃ*rāw* to the root. These two terminations are interchangeable. Before the *a*-mātrā, the usual vowel changes mentioned on pp. 262ff., and the consonantal changes parallel to those mentioned on pp. 266ff. take place. Examples are:—

| | |
|---|---|
| *kalun*, to be dumb. | *kaḷᵃrun* or *kaḷᵃrāwun*, to make dumb. |
| *tēzun*, to be sharp. | *tīzᵃrun* or *tīzᵃrāwun*, to sharpen. |
| *tatun*, to be hot. | *taṯsᵃrun* or *taṯsᵃrāwun*, to heat. |
| *lōkun*, to be small. | *lūkᵃrun* or *lūkᵃrāwun*, to make small. |
| *shŏdun*, to be pure. | *shŏ̆zᵃrun* or *shŏ̆zᵃrāwun*, to purify. |
| *banun*, to be. | *baṉᶻrun* or *baṉᶻrāwun*, to make. |

A few verbs form their causals by simply lengthening the root vowel, and others are irregular in various ways. Thus:—

| | |
|---|---|
| *ḍalun*, to be displaced. | *ḍālun*, to displace. |
| *lagun*, to be with. | *lāgun*, to unite. |
| *marun*, to die. | *mārun*, to kill, to strike. |
| *raṭun*, to seize. | *rāṭun*, to cause to be seized. |
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| | |
|---|---|
| *hyonu*, to take. | *hyāwun*, to cause to take. |
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| *nyunu*, to take. | *nyāwun*, to cause to take. |
| *yunu*, to come. | *anun*, or *ānun*, to bring. |
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The verbs *gatshun*, *pazun*, and *lagun*, are all used with various forms of the infinitive to signify 'to be necessary,' 'to must.' The infinitive may be used either impersonally, in the nominative singular masculine, or, personally, in agreement with the subject. In these verbs the future is used in the sense of the present. Thus :—

Impersonally :—

*asĕ gatshi karun*, to us it is proper to do, or

Personally :—

*asi gatshaw karani*, we must do.

*Pazun* and *lagun* are treated in an exactly similar manner. For further particulars reference should be made to the *Kāshmīrī Manual*.

There are no other compound verbs in Kāshmīrī. For instance, the form corresponding to the Hindī *kiyā chāhnā*, is simply *karun yitshun*, to wish to do.

**Pronominal Suffixes.**—Pronominal Suffixes are very freely used in all the Dardic languages. In the North-Western Indian languages Lahndā and Sindhī, they are attached both to nouns and verbs. In Kāshmīrī they are attached only to verbs. In other Dardic languages, the rules for their application have not yet been sufficiently studied, but in Kāshmīrī the rules have been carefully laid down by native grammarians, and we have full information.

These suffixes can be used for any case of a personal pronoun, and are as follows :—

| Case. | First person. | Second person. | Third person. |
|---|---|---|---|
| Sing. | | | |
| Nom. . . . . | *s* | *kh* | none. |
| Acc. and Ag. . . . . | *m* | *th* | *n* |
| Gen. and Dat. . . . . | | *y* | *s* |
| Plur. | | | |
| Nom. . . . . | none | *wa* | none. |
| All other cases . . . . | | | *kh* |

It will be observed that there are no suffixes for the nominative singular or plural of the third person or for any cases of the plural of the first person.

There is one important rule that is universally applied. While the use of the suffixes of the first and third persons (where they exist) is entirely optional, the use of the suffixes of the second person is compulsory. In other words, whenever the pronoun of the second person (expressed or understood) occurs in a sentence, the corresponding pronominal suffix *must* be attached to the verb. Thus, while 'I saw' (lit. he was seen by me) may be expressed either by *mĕ wuchh*$^{u}$ or by (*mĕ*) *wuchhu-m*, 'thou sawest' can be expressed only by (*tsĕ*) *wuchhu-th*. We cannot say *tsĕ wuchh*$^{u}$. Similarly, for the accusative, we have (*tsĕ*) *kara-th*, I shall make thee. We cannot say *tsĕ kara*, although we can say *tath kara*, I shall make that. Again, (*tsĕ*) *wana-y*, I shall say to thee, not *tsĕ wana*, and so on in both the singular and in the plural.

When these suffixes are added to a verbal form ending in a consonant, the vowel *a* is generally inserted, so as to aid the pronunciation. Thus, when *m*, the suffix of the first person singular accusative, is added to *wuchhan*, they will see, we get *wuchhanam* (*wuchhan-a-m*), they will see me. In the second person singular imperative, however, the vowel inserted is *u*, not *a*. Thus *wuchh*, see thou; *wuchhum*, see thou me; *wuchhun*, see thou him. The latter must be distinguished from the infinitive *wuchhun*, to see, which is the same in form. These two forms are often confused by beginners in the language.

Before these suffixes, *hā-ĕ mukhtafī*, or the 'imperceptible *h*' is dropped. Thus, *chhuh*, he is; *chhu-m*, he is to me, *i.e.* I have a masculine person or thing; *dih*, give thou; *di-m*, give thou to me. The final *v* and *y* of the second, third and fourth past participles is similarly dropped. Thus, *wuchhyōv*, he was seen; *wuchhyō-m*, he was seen by me, I saw him; *wuchhyēy*, they were seen; *wuchhyē-m*, they were seen by me, I saw them. Irregularly, *āv*+*y* becomes *öy*, he came to thee.

Before these suffixes, the termination *aw* becomes *ō*, and *iw* becomes *yū*. Thus, *wuchhaw*, we shall see; *wuchhō-n*, we shall see him; *wuchhiw*, you will see; *wuchhyū-n*, you will see him. Again, the third person singular of the future ends in *i*, as in *wuchhi*, he will see. Before the suffixes of the first and third persons this *i* becomes *ĕ*. Thus, *wuchhĕ-m*, he will see me; *wuchhĕ-kh*, he will see them. Before suffixes of the second person the *i* is not changed, as in *wuchhi-y*, he will see thee; *wuchhi-wa*, he will see you.

We have just used the form *wuchhi-y* (not *wuchhi-th*) for 'he will see thee,' although, in the above table, *y* is the suffix of the dative, not of the accusative, and this leads us to another important general rule, *viz.* that accusative suffixes cannot be added to the third person. We must, in this case, employ the dative suffixes instead of those for the accusative. In the plural and in the first person singular, the accusative and dative suffixes are the same; but with the suffix of the second person singular we have *wuchhi-y* (not *wuchhi-th*), he will see thee; and with the suffix of the third person singular we have *wuchhĕ-s* (not *wuchhĕ-n*), he will see him.

When the agent case of the second person singular is added to a verb substantive used as an auxiliary verb, the suffix is *y*, not *th*. Thus, *wuchhu-th*, he was seen by thee, thou sawest him; but *chhu-y* (not *chhu-th*) *wuchh*$^{u}$*mot*$^{u}$, he has been seen by thee, thou hast seen him.

We have seen the suffixes of the nominative used in the conjugation of the past-participial tenses of intransitive verbs (2nd and 3rd conjugations), and those of the agent used in the conjugation of the same tenses of transitive verbs (1st conjugation), and further examples are unnecessary. Here it will suffice to say that more than one suffix can be employed at the same time, and that when the suffix *kh*, either of the nominative of the second person singular or of any case of the third person plural, precedes another pronominal suffix, it becomes *h*. Thus, *wuchhu-n*, seen-by-him; *wuchh*$^{u}$*-n-akh*, seen-by-him-thou; *i.e.* he saw thee; *wuchhu-th*, seen-by-thee, *wuchh*$^{u}$*-th-as*, seen-by-thee-I, *i.e.* thou sawest me; *wuphyō-kh*, thou-flewest; *wuphyō-h-am*, thou-flewest-for-me; *wuchhu-kh*, seen-by-them; *wuchh*$^{u}$*-h-as*, seen by them I, *i.e.* they saw me. There is no suffix of the nominative of the third person singular or plural, so that, strictly speaking, we cannot say, *e.g.*, 'seen-by-thee-he'; but in practice the difficulty is got over by using *n*, the suffix of the accusative singular, for 'he,' and *kh*, the suffix of the accusative plural, for 'they.' Thus, *wuchh*$^{u}$*-th-an*, seen-by-thee-him (for 'he'), *i.e.* thou sawest him; *wuchh*$^{u}$*-th-akh*, seen-by-thee-them (for 'they'), *i.e.* thou sawest them.

If the above rules are followed, the conjugation of the verb with suffixes presents no difficulty. I give as an example the third person masculine of the present tense of the verb substantive with the suffixes of the dative. In this the dative is commonly

used as a dative of possession, so that, *e.g.*, 'there-is-to-me' is the usual locution for 'I have':—

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | There is a masculine thing (*chhuh*). | There is a feminine thing (*chhĕh*). | There are masculine things (*chhih*). | There are feminine things (*chhĕh*). |
| Sing. | | | | |
| to me . . . | *chhu-m* | *chhĕ-m* | *chhi-m* | *chhĕ-m* |
| to thee . . . | *chhu-y* | *chhĕ-y* | *chhi-y* | *chhĕ-y* |
| to him, her, or it . | *chhu-s* | *chhĕ-s* | *chhi-s* | *chhĕ-s* |
| Plur. | | | | |
| to us . . . | (*asĕ chhuh*) | (*asĕ chhĕh*) | (*asĕ chhih*) | (*asĕ chhĕh*) |
| to you . . . | *chhu-wa* | *chhĕ-wa* | *chhi-wa* | *chhĕ-wa* |
| to them . . . | *chhu-kh* | *chhĕ-kh* | *chhi-kh* | *chhĕ-kh* |

**Adverbial Suffixes.**—These have been partly described when dealing with the verb substantive (see p. 284). They are suffixes,—interrogative, negative, or emphatic,—which may be added to any verb. Before them the *hā-ĕ mukhtaf* is dropped, but the other changes that occur before pronominal suffixes do not occur. The adverbial suffix is simply tacked on to the verbal form without causing any change.

The Interrogative suffixes are *a*, *ā*, and *ay*. The suffix *ay* is used only in the feminine and when a woman is addressed, as in *chhĕs-ay karān*, am I (fem.) making? where a woman is addressing a woman. Had she been addressing a man, she would have said *chhĕsa karān*.

The rules for the respective use of *a* and *ā* are somewhat complicated, and not very definite. Generally speaking, we may say that, subject to the rule regarding the employment of *ay*, *ā* must be used with the first person plural, and with the third person singular and plural. In the other persons either may be used, but, especially in the second person, *a* is the more polite. The present tense of the verb substantive with this suffix is given in full on p. 284. As an additional example, I here give the future of the verb *wuchhun*, to see, conjugated interrogatively. Owing to the presence of vowels and semi-vowels in the terminations, this tense exhibits a few irregularities:—

Shall I see, etc.

| | Singular. | Plural. |
|---|---|---|
| 1. | *wuchhā* | *wuchhawa* |
| 2. | *wuchhakha* | *wuchhiwa* |
| 3. | *wuchhyā* | *wuchhana* |

A verb is rendered negative by adding *na* to the positive form. Thus, *wuchha-na*, I shall not see.

A verb is rendered emphatic by adding *ti*, which means 'even,' 'also.' Thus, *wuchha-ti*, I shall also see.

If *āsana* is added to a verb, it asks a question with doubt, as in *ɯuchhān chhɯ-āsana*, does he really see?

These suffixes may be combined. Thus *na* + *ā* becomes *nā* and forms a negative interrogative, as in *ɯuchha-nā*, shall I not see? So *ti* + *ā* becomes *tyā*, and we get *ɯuchha-tyā*, shall I also see?

They may also follow pronominal suffixes, as in *ɯuchhᵘ-n-as-tyā*, seen-by-him-I-also-query, *i.e.* did he see me also?

**INDECLINABLES.—Adverbs.**—Besides the regular adverbs, any adjective in the nominative singular masculine may be used as an adverb. Thus, *boḍᵘ*, great, may also be used to mean 'greatly.' The word *pöṭhⁱ* or *pöṭhin* is often added to another word to make it an adverb of manner, as in *āsān-pöṭhⁱ*, easily (*āsān*, easy); *pazⁱ-pöṭhⁱ*, truly (*pozᵘ*, true). It is often also added pleonastically to another adverb, as in *kĕtha* or *kĕtha-pöṭhⁱ*, how?

The usual negative is *na*, most often suffixed to the verb of the sentence (see p. 314). With the simple imperative *ma* or *mā* is used, as in *ma ɯuchh*, do not see. With the polite imperative, we have *mata* or *matā*, as in *mata ɯuchhta*, please do not see. With the future and the polite imperative *na* is used.

*Mā* is also used to indicate a question asked with hesitation, as in *mā chhuh ɯuchhān*, I wonder if he does really see it.

**Postpositions.**—The following is a list of the more usual postpositions:—

A. Governing the Dative:—

*andar*, in.
*hondᵘ* (*sondᵘ*), of (see p. 275).
*kĕth*, in (a receptacle).
*kyutᵘ*, for (adjectival, see p. 277).
*manz*, in.
*nish* or *nishĕ*, near (=Hindī *pās*).
*pĕṭh*, on (= Hindī *par*).
*sān*, together with.
*sūtin* or *sūty*, with, together with.

B. Governing the Ablative:—

*aṇḍᵃra*, from within, from among.
*kinⁱ*, by, owing to.
*nishĕ*, from near (= Hindī *pās-sē*).
*pata*, after (=Hindī *pīchhē*).
*pĕṭha*, from on (= Hindī *par-sē*).
*putshy*, for.
*sān*, with, together with.
*sūtin* or *sūty*, with, by means of.
*ukᵘ*, *unᵘ*, } of (see p. 276).

It will be observed that *sān* has the same meaning whichever case it governs; but *nishĕ* and *sūtin* or *sūty* have different meanings according to the case they govern.

In the case of animate masculine nouns, any postposition may govern the Dative. Thus, we may say *guri* (abl.) *pĕṭha* or *guris* (dat.) *pĕṭha*, from on the horse.

used as a dative of possession, so that, *e.g.*, 'there-is-to-me' is the usual locution for 'I have':—

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| to me | *chhu-m* | *chhĕ-m* | *chhi-m* | *chhĕ-m* |
| to thee | *chhu-y* | *chhĕ-y* | *chhi-y* | *chhĕ-y* |
| to him, her, or it | *chhu-s* | *chhĕ-s* | *chhi-s* | *chhĕ-s* |
| Plur. | | | | |
| to us | (*asĕ chhuh*) | (*asĕ chhĕh*) | (*asĕ chhih*) | (*asĕ chhĕh*) |
| to you | *chhu-wa* | *chhĕ-wa* | *chhi-wa* | *chhĕ-wa* |
| to them | *chhu-kh* | *chhĕ-kh* | *chhi-kh* | *chhĕ-kh* |

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A verb is rendered negative by adding *na* to the positive form. Thus, *wuchha-na*, I shall not see.

A verb is rendered emphatic by adding *ti*, which means 'even,' 'also.' Thus, *wuchha-ti*, I shall also see.

If *āsana* is added to a verb, it asks a question with doubt, as in *wuchhān chhw-āsana*, does he really see?

These suffixes may be combined. Thus *na* + *ā* becomes *nā* and forms a negative interrogative, as in *wuchha-nā*, shall I not see? So *ti* + *ā* becomes *tyā*, and we get *wuchha-tyā*, shall I also see?

They may also follow pronominal suffixes, as in *wuchhᵘ-n-as-tyā*, seen-by-him-I-also-query, *i.e.* did he see me also?

**INDECLINABLES.—Adverbs.**—Besides the regular adverbs, any adjective in the nominative singular masculine may be used as an adverb. Thus, *boḍᵘ*, great, may also be used to mean 'greatly.' The word *pöṭhⁱ* or *pöṭhin* is often added to another word to make it an adverb of manner, as in *āsān-pöṭhⁱ*, easily (*āsān*, easy); *pazⁱ-pöṭhⁱ*, truly (*pozᵘ*, true). It is often also added pleonastically to another adverb, as in *kĕtha* or *kĕtha-pöṭhⁱ*, how?

The usual negative is *na*, most often suffixed to the verb of the sentence (see p. 314). With the simple imperative *ma* or *mā* is used, as in *ma wuchh*, do not see. With the polite imperative, we have *mata* or *matā*, as in *mata wuchhta*, please do not see. With the future and the polite imperative *na* is used.

*Mā* is also used to indicate a question asked with hesitation, as in *mā chhuh wuchhān*, I wonder if he does really see it.

**Postpositions.**—The following is a list of the more usual postpositions:—

A. Governing the Dative:—

*andar*, in.
*hondᵘ* (*sondᵘ*), of (see p. 275).
*kĕth*, in (a receptacle).
*kyutᵘ*, for (adjectival, see p. 277).
*manz*, in.
*nish* or *nishĕ*, near (=Hindī *pās*).
*pĕṭh*, on (= Hindī *par*).
*sān*, together with.
*sūtin* or *sūty*, with, together with.

B. Governing the Ablative:—

*anḍᵘra*, from within, from among.
*kinⁱ*, by, owing to.
*nishĕ*, from near (= Hindī *pās-sē*).
*pata*, after (=Hindī *pīchhē*).
*pĕṭha*, from on (= Hindī *par-sē*).
*putshy*, for.
*sān*, with, together with.
*sūtin* or *sūty*, with, by means of.
*ukᵘ*, *unᵘ*, of (see p. 276).

It will be observed that *sān* has the same meaning whichever case it governs; but *nishĕ* and *sūtin* or *sūty* have different meanings according to the case they govern.

In the case of animate masculine nouns, any postposition may govern the Dative. Thus, we may say *guri* (abl.) *pĕṭha* or *guris* (dat.) *pĕṭha*, from on the horse.

**Conjunctions.**—The usual word for 'and' is *ta*, and for 'also' *ti*; but *ti* may be used to mean 'and' when connecting plural nouns. *Biyĕ* also means 'also.' The commonest word for 'if' is *ay*, generally used as a suffix, as in *chhiwa*, ye are; *chhiway*, if ye are. *Nay* is 'if not.'

**Interjections.**—Kāshmīrīs are particular in the use of interjections, and care must be employed in using the right one in addressing the right person. For further particulars, see the *Kāshmīrī Manual*.

**ORDER OF WORDS.**—This is more like that of Persian than like that of Indian languages. The verb very rarely comes at the end of a sentence, but usually occupies the same place as in English. For further particulars, see the *Kāshmīrī Manual*.

The first specimen of standard Kāshmīrī is a version of the Parable of the Prodigal Son, which was prepared for the purposes of this Survey by Mahāmahōpādhyāya Paṇḍit Mukunda Rām Śāstrī, of Śrīnagar. It is in the dialect used by educated Hindūs of Śrīnagar, and agrees with the foregoing grammatical sketch. It is written in the Śāradā and in the Nāgarī character. Note that, throughout, the verbs are nearly all in the remote past, as indicating events that occurred a long time ago.

[ No. 7.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN I.

(ŚĀRADĀ CHARACTER.)

*(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)*

[illegible]

ਖ਼ਵਾਪਾ ਮਯ-ਕ੍ਰਮਵਾ ਮੁੰਡਾ ਘਯਾ ਵਾਂਗਾ ਓਕ਼ਾਨਾ
ਕੈਂਮਿ-ਤਿ ਕੈਂਯਾ ਤਮਿਮਾ ਸਿਮ੍ਵਾਂਨ । ਤਮਿ ਪਤ
ਮੀਨਿਥਾ ਵਾਸ਼ਾਨਾ ਕਿ ਮੁੰਨਿਮਾ ਮਾਂਲਿਮਾ ਕਿਯਾ
ਕ੍ਰੰਤਿ ਨੈਕਸ਼ਾ ਸ਼ੁਸ਼ੂਵਾ ਮੁੰਤਿਨਾ ਝੁਪਾ ਮਥਸ਼ਾਨਾ ।
ਵੁਯਾ ਕ੍ਰਮਾ ਵੁਕਿ ਮੁੰਤਿਨਾ ਮਸ਼ਾਨਾ । ਵੁਸ਼ਾ ਵੁਯਾ
ਵੁਸ਼ਿਥਾ ਪਨਤਿਮਾ ਮਾਂਲਿਮਾ ਨਿਮ ਸ਼ਕ਼, ਤਮਿਮਾ
ਵਨ, ਕਿ ਯੈ ਮਾਲਿਯਾ ਮੂ ਕੰਨ੍ਰ ਪਸ਼ਲੈਤ੍ਰਕ੍ਰ ਤ
ਸ਼ੈਤ੍ਰ ਵਿਸ਼ਨੁ ਪਾਯਾ, ਵੁਯਾ ਤਥਾ ਵਨਨਮਾ ਯੈਸ਼ੂਾ ਕ੍ਰਮਾ
ਨ, ਕਿ ਸ਼ੈਤ੍ਰ ਤ੍ਰਮਿ ਵ੍ ਕ੍ਰਮਾ ਵੁਸ਼ਾ ਸ਼ਾਯਾ ਮੂ ਪਨਤ੍ਰਨਾ
ਨੈਕਸ਼ਨਾ ਮਤ੍ਰ ਸ਼ੁਸ਼ਾਪਾ ਸ਼ਤ੍ਰਾਸ਼ਾਵਤ । ਤਿਯਾ ਵਨਿ-
ਥਾ ਮਯਾ ਵੁਕ਼ਾਵਾ ਤ ਪਨਤਿਮਾ ਮਾਂਲਿਮਾ ਨਿਮ ਸ਼ਯਾਵਾਂ ।
ਮਾਂਲਿ ਯਾਸ਼ਾ ਮਯਾ ਸ਼ੁਰਿਯਾ ਯਿਵਾਨਾ ਵੁਕ਼ਨਾ ਲੈਲ
ਮੁੰਡਾ ਸ਼ੁਰਿਥਾ ਨਾਲਮਤਿ ਸ਼ਟਿਥਾ ਤਮਿਮਾ ਸ਼ੀ਼ ਸਿਸ਼ਾ
ਨਾ । ਤਵ ਪਤ ਵੰਤ੍ਰ ਤ੍ਰਸ਼ਿਵਿ ਤਮਾ, ਕਿ ਯੈ ਮਾਲਿਯਾ

ᨻᨻ ᨲᨶ᩠ᨲ ᨻᨾᨲᩈᨶᩈᨲ᩠ᨲ ᨶ ᨾᨶᩈᨲ

ક્ળા સ્વણા ઘઉ ઉદ્ભવા । ઉંમિ વંરભા, કિ
ગૈર્ ઉૈય્ ક્ળા સુભઉ્ ગૂંનિ ભંલિ મ્ળા મુભુ લં-
વ્ના ઉભિયા કિનિ કંઝના ભાલા ઉ ઉદ્ભવા ।
ઉિળા ત્રણિષા મ્ળા ક્રૂમી મપણ્વા ઉ ગાર મસ્ર-
ના ઉક્ાનાન। ઉભિ વિણિ ભંલિ ટૂંઠગા નીરિષા
મ્ળા મનર્નૈવ્ના । ઉંમિ ભંલિભા ઢીરિષા વંરના,
કિ વ્ળા રંટના વદાળના કંડુ મૃ ગૂંઝા મેવા
ણ્ળા-ઉિ ગૂંઝા સુણ્ણ ઢિડુભા ન । મૃ ઝિઉષા ન
ણ્ળા ક્વાલિ ઝિર ઘભિ મ્રંઉિના પનટૃવા ભિ-
ડ્વા ભાના ઉદ્ભવા કરળં । ઘંમિ ગૂંઝા
મંપમ ગાઢૃના મ્રંટા વૃભના કરિષા પિજ્ઞા કંડુના
મ્ળા ટૃણિવ્ ઘાઝા ઉઘા ઉભષા કંઝષા ઉભન્મિ
પિઉાર ભાલા ઉ ઉદ્ભવા । ભંલિ વંર્ ઉભા, ઢે
ણ્ઠિળા ણ્ળા કાપા ટૃષા મૃ મ્રંટા સુભાના ઘિળા

कैँक़ भ़ैत्र् क़ज़ा उिज़ा क़ज़ा म़ैत्रया भैरुया।
म़ापा उुया क़ज़ा म़ू-उि घैग़ा प़ुमा गक़ना उड़्म-
वा क॑रुना यव-कनि म़ैत्र् ठैय् भ्रम्भड़् उभ् ठ़ूय
गैवा ण़िन्म, रैव्भड़् उभ् उ ठ़ूय ल॑व् ॥

[No. 7.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN I.

(NĀGARĪ CHARACTER.)

*(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)*

अकिस् महनिविस् आंसि ज़ह् न्यचिवि । तिमौ मज़ दंपु कूँसि-हिहि मालिस् कि हे मालि म्य दिह् दनुकु हिमू युस् म्य वाति । तव पत तंमि तिहन्दि खात्र दन बाग्रोवुन् । कँचौ दहौ पत सुह् कूँसु बोयु सोरुय् रटिय् अकिस् दूर् दीग्रस् सखर्याव् ।' तति तंमि नाकार व्यसनस् पथ् लगिय् पनुनु सोरुय् दन खरचान् । यलि तंमि सोरुय् दन खरचु तथ् दीग्रम् व्वंयु कयुनु द्राग् । सुह्-ति ह्यचान् द्यूनु सपदुन् । तव पत सुह् गक़िय् तमि दीग्रकिस् बसवनिस् निग्र रूदु । तंमि पननि गामक्यन् ठावन् सोर् रक्नि सोज़ान् । तति तंमि सोरन् हन्दि खराख् महा-ह्यमौ सूंत्य् यड् बरंञू यिक़ान् । कँसि ति कँह् तमिस् दिचाव्-न । तमि पत चौनिथ् वत्रान् कि म्यानिस् मालिस् किह् कूंति नोकर् चचौ सूंतिन् चम् सपदान् त बह् कुस् ब्वक्कि सूंतिन् मरान् । व्वञ् ब्वह् व्वयिथ् पननिस् मालिस् निग्र गक़ । तमिस् वन कि हे मालि म्य कंरु परलोकुकु त च्योनु विरुद्द पाफ् । बह् तथ् वननस् योग्य् कुस्-न कि च्योनु न्यचुवु कुस् । व्वञ् चह् म्य पनन्यन् नोकरन् मज़ अखाह् गंज़ुरावत । तिह् वनिय् सुह् व्वक़ाव् त पननिस् मालिस् निग्र गयाव् । मालि याञ् सुह् दूरिय् यिवान् वुकुन् खोल सूंत्य् दूरिथ् नालमति रटिय् तमिम् मीठि दिचान् । तव पत वंनु न्यचिवि तस् कि हे मालि म्य कंरु परलोकुकु त च्योनु विरुद्द पाफ् । बह् तथ् योग्य् रूदुस्-न कि च्योनु न्यचुवु थिम बिय वनन । तिह् बूज़िथ् वनु तंमि-सन्दि मालि पनन्यन् नोकरन् कि त्वंहि जल्द् गक़िय् जान्-ह्युज़ ग्रग्राख् कडिव् त अमिस् पैरिव् । अथस् वांजू त खोरन् पेज़ार् कुन्यूस् । अंसि सारिथ् ख्यमव् साख् त खग्गी सिवव् । तिक्याज़ि म्योनु यिह् न्यचुवु ओसु मूदुमंतु बिय गौव ज़िन्द । रोवुमंतु ओसु त बिय लंबु । तव पत ह्यचोव् तिमौ व्वत्सव् सिवुन् ॥

तमि वक्क तसंन्दु ज़्युठु न्यचुवु ओसु खेत्य यठ् त आयाव् । यिथ् रूदु गरस् निग्र वायनुकु त नचनुकु ग्रब्द् बोज़ान् । तव पत तंमि अकिस् नोकरस् निग्र अनिथ ग्युकुन् कि कमि खात्र कुह्

अज़् यिति व्वत्सव्। तंमि वंनुस् कि च्योनु वोयु कुह् आमंतु। च्यांनि मांलि सुह् खस्य् लंबुन् तमिय् किंनि कंरून् साल् त व्वत्सव्। तिह् बूज़िय् सुह् कूदी सपज़ाव् त गर अचुन् यिक़ान्-न। तमि विज़ि मांलि न्यवर् नीरिय् सुह् मननोवुन्। तंमि मांलिस् फीरिय वंनुन् कि वुक् यीत्यन् वरिच्यन् कंरू म्य च्यांञ्रू सेवा ज़ाह्-ति च्यांञ्रू आग्या फिरूम्-न। म्य द्युतुय्-न ज़ाह् क़ाव्लि-क्षिर यमि सूंतिन् पनन्यौ मिचौ सान् व्वत्सव् करहां। यंमि च्यांञ्रू संपदा गात्रन् सूंत्य् व्यसन् करिय् खर्च् कंरून् सुह् न्यच्युवु यात्र् आंय् तामय् कंरुय् तसन्दि खांतर् साल् त व्वत्सव्। मांलि वंनु तस् हे टाठि च्ह् कुख् न्यथ् म्य सूंत्य् आसान्। यिह्-कँक़ाह् म्योनु कुह् तिह् कुह् च्योनुय् सोरुय्। अखतुय् कुह् च्-ति योग्य् खश् गकुन् व्वत्सव् करून् यव-कनि च्योनु वोयु मूदुमंतु ओमु गौव् ज़िन्द। रोवुमंतु ओसु तबिय लंबु॥

[No. 7.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN I.

*(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)*

### TRANSLITERATION AND TRANSLATION.

Akis-mahanivis ösⁱ zᵃh nĕchivⁱ. Timau-manza dopᵘ
*To-one-man were two sons. Them-from-in it-was-said*

kũsⁱ-hihⁱ mölis ki, 'hē māli, mĕ dih danukᵘ
*by-the-younger to-the-father that, 'O father, to-me give-thou of-wealth*

hisᵘ yus mĕ wāti.' Tawa-pata tamⁱ tihandi-
*the-share which to-me will-arrive.' From-that-after by-him of-them-*

khötᵃra dana bögᵃrôwun. Kẽtsau-dŏhau-pata suh kũsᵘ
*for-the-sake wealth was-divided-by-him. From-some-days-after that younger*

bôyᵘ sôru-y raṭith akis-dūr-dīshĕs sakharyāv. Tati tamⁱ
*brother all having-taken to-one-far-country set-forth. There by-him*

nākāra-vĕsanas-path lagith panunᵘ sôru-y dana
*for-evil-profligacy-after having-become-attached his-own all wealth*

kharᵃchān. Yĕli tamⁱ sôru-y dana khorᵒchᵘ tath-dīshĕs
*was-spent-by-him. When by-him all wealth was-spent to-that-country*

wǒthᵘ kaṭhyunᵘ drāg. Suh-ti hĕtsān dyūnᵘ
*arose a-hard famine. He-also was-taken-by-him* (i.e. *began*) *miserable*

sapadun. Tawa-pata suh gatshith tami-dīshĕkis-basawanis-nishĕ
*to-become. From-that-after he having-gone to-of-that-country-an-inhabitant-near*

rūdᵘ. Tamⁱ panani-gāmakĕn-ṭhāwan sōr rachhani
*remained. By-him to-of-his-own-village-the-fields swine for-guarding*

sōzān. Tati tamⁱ sōran-handi-khŏrākh-mahā-hĕmau-sũty
*he-was-sent-by-him. There by-him, by-the-swine's-food-bean-pods-with*

yĕḍ barüñᵘ yitshān. Kaĩsi-ti kẽh tamis
*belly to-fill it-was-wished-by-him. By-anyone-even anything to-him*

ditsāv-na. Tami-pata, tsīnith, wañān ki,
*was-given-not. From-that-after, having-recognized, it-was-said-by-him that,*

'myönis-mölis chhih kũtⁱ nōkar tsŏchyau-sũtin trapt sapadān,
*'to-my-father are how-many servants loaves-with satiated becoming,*

ta bŏh chhus bŏchhi-sũtin marān. Wŏñ bŏh wŏthith
*and I am hunger-with dying. Now I having-arisen*

pananis-mölis-nishĕ gat͟sha. Tamis wana ki, "hē māli, mĕ
*to-my-own-father-near will-go. To-him I-will-say that, "O father, by-me*

kor$^{u}$ paralōkuk$^{u}$ ta chẏôn$^{u}$ virudda pāph. Bŏh tath wananas
*was-done of-heaven and of-thee opposed sin. I that for-saying*

yōgy chhus-na ki chẏôn$^{u}$ nĕchẏuv$^{u}$ chhus. Wŏñ t͟s$^{a}$h mĕ
*worthy am-not that thy son I-am. Now thou me*

pananĕn-nōkaran-manza akhāh gaṇz$^{a}$rāvta." ' Tih wanith suh
*thine-own-servants-from-among one please-count." ' That having-said he*

wŏt͟shāv ta pananis-mölis-nishĕ gayāv. Möl$^{i}$ ẏāñ suh
*arose and to-his-own-father-near went. By-the-father as-soon-as he*

dūri-ẏ yiwān wuchhun lōla-sūtẏ dūrith nālamati
*at-distance-even coming was-seen-by-him affection-with having-run with-embrace*

raṭith tamis mīṭh$^{i}$ dit͟sön. Tawa-pata won$^{u}$
*having-seized to-him kisses were-given-by-him. From-that-after was-said*

nĕchiv$^{i}$ tas ki, 'hē māli, mĕ kor$^{u}$ paralōkuk$^{u}$ ta chẏôn$^{u}$
*by-the-son to-him that, 'O father, by-me was-done of-heaven and of-thee*

virudda pāph. Bŏh tath-yōgy rūdus-na ki chẏôn$^{u}$ nĕchẏuv
*opposed sin. I for-that-worthy remained-not that thy son*

yima-biyĕ-wanana.' Tih būzith won$^{u}$ tam$^{i}$-sand$^{i}$-möl$^{i}$
*I-shall-again-be-called.' That having-heard it-was-said by-his-father*

pananĕn-nōkaran ki, 'tŏh$^{i}$ jald gat͟shith jān-hẏuh$^{u}$ pŏshākh kaḍiw
*to-his-own-servants that, 'you quickly having-gone good-very garment bring-out*

ta amis pairiw. Athas wöj$^{u}$ ta khōran paizār
*and to-this-one clothe. To-the-hand a-ring and to-the-feet shoes*

t͟shuẏūs. As$^{i}$ söriẏ khĕmaw, sāl ta khŏshī siwaw.
*put-ye-on-him. We all may-eat, feast and happiness let-us-celebrate.*

Tikyāzi myôn$^{u}$ yih nĕchyuv$^{u}$ ôs$^{u}$ mūd$^{u}$mot$^{u}$, biyĕ gauv zinda;
*Because my this son was dead, again became alive;*

rôw$^{u}$mot$^{u}$ ôs$^{u}$, ta biyĕ lob$^{u}$.' Tawa-pata hĕt͟sōv timau
*lost was, and again was-got.' From-that-after was-begun by-them*

wŏtsav siwun.
*festival to-celebrate.*

Tami-wakta tasond$^{u}$ zyuṭh$^{u}$ nĕchẏuv$^{u}$ ôs$^{u}$ khētĕ-pĕṭh, ta āyāv.
*At-that-time his old son was the-field-on, and came.*

Yith rūd$^{u}$ garas-nishĕ; wāẏanuk$^{u}$ ta nat͟sanuk$^{u}$
*Having-come he-remained to-the-house-near; of-music and of-dancing*

shĕbd bōzān. Tawa-pata tam$^{i}$ akis-nōkaras
*the-sound was-heard-by-him. From-that-after by-him to-one-servant* (acc.)

nishĕ anith pryut͟shun ki, 'kami-khöt$^{a}$ra chhuh
*near* (adverb) *having-brought it-was-asked-by-him that, 'what-for-the-sake-of is*

az yiti wŏtsav?' Tam$^{i}$ wonus ki, 'chyôn$^{u}$ bôy$^{u}$
*today here feasting?'* *By-him it-was-said-to-him that, 'thy brother*
chhuh āmot$^{u}$. Chyön$^{i}$-möl$^{i}$ suh sŏsth lobun,
*is come.* *By-thy-father he in-good-case was-got-by-him,*
tami-y-kin$^{i}$ korun sāl ta wŏtsav.' Tih būzith
*that-even-on-account-of was-made-by-him feast and festival.' That having-heard*
suh krūdī sapazāv ta gara atsun yitshān-na.
*he angry became and the-house to-enter it-was-wished-by-him-not.*
Tami-vizi möl$^{i}$ nĕbar nīrith suh mana-
*At-that-time by-the-father outside having-emerged he was-remonstrated-*
nôwun. Tam$^{i}$ mölis phīrith wonun
*with-by-him. By-him to-the-father having-returned* (i.e. *in answer*) *it-was-said-by-him*
ki, 'wuchh yītĕn-warihĕn kür$^{u}$ mĕ chyöñ$^{u}$ sēwā; zāh-ti
*that, 'see, for-so-many-years was-done by-me thy service; ever-even*
chyöñ$^{u}$ āgyā phir$^{u}$m-na. Mĕ dyututh-na zāh
*thy command was-reversed-by-me-not. To-me was-given-by-thee-not ever*
tshāw$^{a}$l$^{i}$-chhira, yĕmi-sūtiu pananyau-mitrau-sān wŏtsav karahö.
*a-goat's-kid, which-by-means-of mine-own-friends-with festival I-should-have-made.*
Yĕm$^{i}$ chyöñ$^{u}$ sampadā gāñĕn-sūty vĕsan karith khar$^{a}$ch-kür$^{u}$n,
*By-whom thy property harlots-with profligacy having-done was-spent-by-him,*
suh nĕchyuv$^{u}$, yāñ öy, tāmath koruth
*that son, even-when he-came-to-thee, even-then was-made-by-thee*
tasandi-khöt$^{a}$ra sāl ta wŏtsav.' Möl$^{i}$ won$^{u}$ tas,
*of-him-for-the-sake feast and festival.' By-the-father it-was-said to-him,*
'hē ṭāṭhi, ts$^{a}$h chhukh nĕth mĕ-sūty āsān. Yih-kẽtshāh myôn$^{u}$
*'O beloved, thou art ever me-with being. Whatever mine*
chhuh, tih chhuh chyônu-y sôru-y. Akh$^{a}$tuy chhuh tsĕ-ti
*is, that is thine-only all. Nay-rather it-is for-thee-also*
yōgy khŏsh gatshun, wŏtsav karun, yĕwa-kani chyôn$^{u}$ bôy$^{u}$
*proper happy to-become, feasting to-make, because thy brother*
mūd$^{u}$mot$^{u}$ ôs$^{u}$, gauv zinda; rôw$^{u}$mot$^{u}$ ôs$^{u}$, ta biyĕ lob$^{u}$.'
*dead was, became alive; lost was, and again was-got.'*

The following specimen is a version of the Parable of the Prodigal Son taken from the last edition of the translation of the New Testament issued by the British and Foreign Bible Society. It is written in the Persian character, and is in the form of the language used by Musalmāns. It contains numerous words borrowed from Persian or Arabic. In transliterating these, I have omitted the usual diacritical marks that distinguish, e.g., *ṣād* from *sīn*, and so on, as these letters are not pronounced as in Persian or Arabic, but are pronounced like the nearest corresponding Kāshmīrī letters, as explained on p. 259 *ante*.

The following points should also be noted :—

In the Persian character, mātrā-vowels are commonly omitted. These have been supplied in the transliteration. Also, the writing of full vowels is often not what we should expect. In such cases I have not transliterated literatim, but have written, in the transliteration, the vowels required by the system of spelling followed in this Survey.

Musalmāns often pronounce vowels as short that according to the foregoing grammatical sketch should be long. Such are *akhah*, for *akhāh*, one ; *kāh*, for *kãh*, anyone ; *kĕ̃h*, for *kẽ̃h*, anything ; *kyah*, for *kyāh*, what ? ; and *zah*, for *zāh*, ever. I have followed this in the transliteration, as it indicates a real variety of pronunciation.

Final surd consonants are not aspirated. Attention has been drawn to this on p. 267 *ante*. Thus, we have *bögᵃrit*, for *bögᵃrith*, having divided ; *karit*, for *karith*, having done ; *pŏshāk*, for *pŏshākh*, a garment ; and so on. Here again, in the transliteration, I follow the Persian character.

On p. 258 *ante*, it is stated that *cha* is often pronounced *chĕ*, i.e. *chya*. In other words, *ch* is pronounced as if a *y* followed it. In the present specimen we have the reverse of this, *chy* being written *ch*, in *chôn*ⁿ, for *chyôn*ⁿ, thy. As this spelling does not affect the pronunciation, I have written *chyôn*ⁿ in the transliteration, although there is no *y* written in the Persian character.

Unlike the Hindū version, the verbs in this version are nearly all in the Proximate, not in the Remote, Past.

[No. 8.]

# DARDIC SUB-FAMILY.

## DARD GROUP.

### KĀSHMĪRĪ.

## SPECIMEN II.

*(Lahore, 1899.)*

اَکِس شَخصَس آسِ زَہ نِچوِ - تِموَ آندَرہ دُپ لُکَتِ ہِہ مآلِس آي مالِہ مالُک
حِصَّہ یِہ مِہ واتِہ تِہ دِہ مِہ تَہ تَمِ دِیُت تِمَن مال بآگَرِت - لُکَتِ نِچوِ کُر سُورُي جَمع کَرِت
کِینٛچو دُھو پَتَہ آکِہ دُورِہ مُلکُک سَفر تَہ تَتِہ کُرُن پَنُن مال بدراھیہ اَندر خرج - یَلِہ
سُورُي خرج کُرُن تَتہ مُلکَس اَندَر پو سخت دراگ تہ سُہ لُک محتاج سپَنَنِہ - تَوَہ
پَتَہ گو تَتِکِس آکِس باشَندَس نِش تَہ تَمِ سُوز سُور رَچھِہ پَنَنِن لاگَنَیَن اَندَر - تَہ
تَس اُوس آرزو زِہ تِمَو دِلَو سیٚت بِرہ ھَہ یَڈِیم سُور چھِہ کِھوان تَہ کَنہہ اُوس نَہ تَس
کِنہہ دِوان - لیکن ھُوشَس آندَر یِت دُپُن میآنِس مآلِس چھِہ کاتِہِن مَزُورَن ہَندِہ
خآطَرَہ کافي تہ فاضل چُٹ تَہ بُہ چھُس بُچھِہ مَران - بُہ گَچھَہ وُتِھت پَنَنِس مآلِس نِش
تَہ تَس دَپَہ آي مالِہ مِہ کُر آسمانُک تَہ چُون گُناہ - تَہ وُنِ چھُس نَہ یَتھہ لایِق زِہ بِیِہ یِیم چُون نِچو
وَنَنَہ - مِہ کَر تَہ پَنَنو مَزُورَو آندَرَہ آکھَہ ھِیُہ - تَہ وُتِھت آو پَنَنِس مآلِس نِش تَہ وُنِہ
اُوس سُہ دُورِي تَہ تَسَندِس مآلِس آو تَس وُچھِت رَحم تَہ دُورِت کُرنَس نالہ مُت
تَہ میٚتہ دِتنَس - تَہ نِچوِ وُنُس آي مالِہ مِہ کُر آسمانُک تَہ چُون گُناہ وُنِ چھُس نَہ
یَتھہ لایِق زِہ بِیِہ یِیم چُون نِچو وَنَنَہ - لیکن مآلِ دُپ نَوکَرَن رُت ھیُہ پُشاک کَڈِو
تہ اَمِس لآگِو نآلِ تَہ آتھَس وآج تَہ کُھرَن پَیزار - تہ رُچھمُت وُچھہ مآرِیُون تہ کِھت
کَرَو خوشي - تِکیا زِہ یِہ میُون نِچو اُوس مُومُت تَہ وُنِ سَپُن زِندَہ رُوومُت اُوس
تَہ وُنِ لُب - تَہ تِم لَکِ خوشي کَرَنِہ *

تہ تمِ سُند بُڈ نِچُو اُوس لاگنیہ اندر - یَلہِ گَرَس نَکھہ وُوت نَچَنچ تہ گِوَنچ آواز
بُوزَن - آکِس نوکَرَس پُرچھن نادِدِت یِہ کیَہ چھہ - تمِ دُپس چُون بُوي چھہ آمُت
تہ چانِ مالِ چھہ رُچھمُت وُچھہ ذبح کُرمُت آوي خاطَرہ زِہ سُہ لُبُن صحیح تہ سلامت -
لیکن خَفَہ سَپَنِت یَچھُن نہ زِہ آندَر آچِہ - تَوَہ پَتَہ مَنُو سُہ تَسَندِ مالِ نِبَر نِیرِت - تہ
مالِس وُنُن جواب دِت وُچھہ یِیتِو وَرِیَو پِٹھہ چھُس بہ چانِ خدمت کَران تہ زَہ
پکُس نہ چانِہ حُکمَہ برخلاف تُوتِہ دیتُت نہ زَہ مِہ آک چھاوَلِ بچَہ زِہ پَنَنِن دُوستَن
سیٚت کَرَہَہ خوشي - مگر یَلہِ یِہ نِچُو اُوي یَمِ چُون مال گانِن پَتھہ دُڈ وُوچِہ کُرُت
آمِ سَندِہ خاطَرہ وِیٹھہ ہِیُہ وُچھہ ذبح - تہ تمِ دُپ تَس آي نِچوِہ چَہ چھُک ہمیشہ مِہ
سیٚت تہ یِہ کِینٛچھَہ مِیُون چھُہ تِہ چھُہ چُون - لیکن خوشي کَرُن تہ خوش سَپَنُن اُوس لازِم
تکِیازہ چُونِ یہ بُوي اُوس مُودمُت تہ وُنِ سَپُنِ زندَہ رُوومُت اُوس تہ وُنِ آو آتِھہ *

[No. 8.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ (MUSALMĀN).

## SPECIMEN II.

*(Lahore, 1899.)*

### TRANSLITERATION AND TRANSLATION.

Akis-shĕkhsas ös[i] z[a]h nĕchiv[i]. Timau-ạnd[a]ra dop[u] lŏk[a]ṭ[i]-hih[i]
*To-one-person were two sons. Them-from-among it-was-said by-the-younger*

mölis, 'ai māli, māluk[u] hissa yih mĕ wāti,
*to-the-father, 'O father, of-the-property the-share which to-me will-arrive,*

tih dih mĕ.' Ta tam[i] dyut[u] timan māl bög[a]rit.
*that give to-me.' And by-him was-given to-them property having-divided.*

Lŏk[a]ṭ[i]-nĕchiv[i] kor[u], sôru-y jama karit, kẽt̲sau-dŏhau-pata
*By-the-younger-son was-made, all collected having-made, some-days-after*

aki-dūri-mulkuk[u] saf[a]r, ta tati korun panun[u] māl
*of-a-distant-land journey, and there was-made-by-him his-own property*

bad-rāhiyĕ-andar kharj. Yĕli sôru-y kharj korun,
*bad-conduct-in expenditure. When all expenditure was-made-by-him,*

tath-mulkas-andar pĕv sakht drāg, ta suh log[u] muhtāj
*that-country-in there-fell a-severe famine, and he began poverty-stricken*

sapanani. Tawa-pata gav tatikis-akis-bāshindas-nish ta tam[i]
*to-become. That-after he-went of-that-country-a-dweller-near and by-him*

sūz[u] sōr rachhani panañĕn-lāganayĕn-andar; ta tas ôs[u]
*he-was-sent swine for-guarding his-own-fields-in; and to-him was*

ārzū zi timau-dĕlau-sūt[i] bariha yĕḍ yim sōr
*longing that those-husks-with he-might-have-filled the-belly which the-swine*

chhih khĕwān, ta kāh ôs[u]-na tas kẽh diwān. Līkin hōshĕs-
*are eating, and anyone was-not to-him anything giving. But sense-*

andar yit dopun, 'myönis-mölis chhĕh kātihĕn-mazūran-
*in having-come it-was-said-by-him, 'to-my-father is how-many-servants-*

handi-khöt[a]ra kāfī ta fāzil t̲sŏṭ[u], ta bŏh chhus bŏchhi
*of-for-the-sake sufficient and superfluous bread, and I am from-hunger*

marān. Bŏh gat̲sha wŏthit pananis-mölis-nish, ta tas dapa,
*dying. I will-go having-arisen my-own-father-near, and to-him I-will-say,*

"ai māli, mĕ kor[u] āsmānuk[u] ta chyôn[u] gunāh; ta wuñ chhus-na
*"O father, by-me was-done of-the-sky and of-thee sin; and now I-am-not*

yith-löyik zi biyĕ yiyĕm-chyôn$^{u}$-nĕchyuv$^{u}$-wanana. Mĕ karta
*of-this-worthy that again it-may-be-to-me-thy-son-said. Me please-make*
pananĕv-mazūrau-ạnd$^{a}$ra akhah hyuh$^{u}$." ' Ta wŏthit āv
*thine-own-servants-from-among one like." ' And having-arisen he-came*
pananis-mölis-nish, ta wuni ôs$^{u}$ suh dūri-y, ta tasandis-mölis
*his-own-father-near, and still was he at-distance-even, and to-his-father*
āv tas wuchhit rahm, ta dūrit kor$^{u}$nas
*came him having-seen compassion, and having-run was-done-by-him-to him*
nālamot$^{u}$, ta mīṭh$^{i}$ dit$^{i}$nas. Ta nĕchiv$^{i}$ wonus,
*embracing, and kisses were-given-by-him-to-him. And by-the-son it-was-said-to-him,*
'ai māli, mĕ kor$^{u}$ āsmānuk$^{u}$ ta chyôn$^{u}$ gunāh, wuñ chhus-na
*'O father, by-me was-done of-the-sky and of-thee sin, now I-am-not*
yith-löyik zi biyĕ yiyĕm-chyôn$^{u}$-nĕchyuv$^{u}$-wanana.' Līkin möl$^{i}$
*of-this-worthy that again it-may-be-to-me-thy-son-said.' But by-the-father*
dop$^{u}$ naukaran, 'r$^{o}$t$^{u}$-hyuh$^{u}$ pŏshāk kaḍiw, ta amis
*it-was-said to-the-servants, 'good-very garment bring-ye-forth, and to-this-one*
lögiw möl$^{i}$; ta athas wöj$^{ü}$, ta khuran paizār; ta
*apply-ye on-the-neck; and to-the-hand a-ring, and to-the-feet shoes; and*
rochh$^{u}$mot$^{u}$ wot$\underline{s}$h$^{u}$ möryūn; ta khĕt karaw khŏshī.
*the-cared-for calf kill-ye-it; and having-eaten we-will-make happiness.*

Tikyāzi yih myôn$^{u}$ nĕchyuv$^{u}$ ôs$^{u}$ mūmot$^{u}$, ta wuñ sapon$^{u}$ zinda;
*Because-that this my son was dead, and now became alive;*
rôw$^{u}$mot$^{u}$ ôs$^{u}$, ta wuñ lob$^{u}$.' Ta tim lag$^{i}$ khŏshī karani.
*lost was, and now was-got.' And they began happiness to-make.*

Ta tam$^{i}$-sond$^{u}$ boḍ$^{u}$ nĕchyuv$^{u}$ ôs$^{u}$ lāganayĕ-andar. Yĕli garas-nakha
*And his elder son was the-field-in. When the-house-near*
wôt$^{u}$, nat$\underline{s}$anüch$^{ü}$ ta gĕwanüch$^{ü}$ āwāz būz$^{ü}$n. Akis-
*he-arrived, of-dancing and of-singing the-sound was-heard-by-him. To-one-*
naukaras prut$\underline{s}$hun nād dit, 'yih kyah chhuh?' Tam$^{i}$
*servant it-was-asked-by-him call having-given, 'this what is?' By-him*
dopus, 'chyôn$^{u}$ bôy$^{u}$ chhuh āmot$^{u}$, ta chyön$^{i}$-möl$^{i}$ chhuh
*it-was-said-to-him, 'thy brother is come, and by-thy-father is*
rochh$^{u}$mot$^{u}$ wot$\underline{s}$h$^{u}$ zabah kor$^{u}$mot$^{u}$, awa-y-khöt$^{a}$ra zi suh
*the-cared-for calf slaughter made, of-this-verily-for-the-sake that he*
lobun sahīh ta salāmat.' Līkin khafa sapanit
*was-got-by-him safe and sound.' But angry having-become*
yut$\underline{s}$hun-na zi andar at$\underline{s}$i. Tawa-pata manow$^{u}$
*it-was-wished-by-him-not that within he-will-enter. That-after was-remonstrated-with*
suh tasand$^{i}$-möl$^{i}$ nĕbar nīrit. Ta mölis wonun
*he by-his-father outside having-emerged. And to-the-father it-was-said-by-him*

jawāb dit, 'wuchh, yītĕv-waryau-pĕṭha chhus-bŏh chöñ[ü] khidmat
*answer having-given, 'see, so-many-years-from I-am thy service*
karān, ta zah pokus-na chyāni-hukma-barkhilāf, tōti
*doing, and ever I-went-not thy-command-against, nevertheless*
dyutut-na zah mĕ ak tsh[a]w[a]l[i]-bacha zi pananĕn-dōstan-sūt[i]
*was-given-by-thee-not ever to-me one goat-young-one that my-own-friends-with*
karaha khŏshī. Magar yĕli yih nĕchyuv[u] öy,
*I-might-have-made happiness. But when this son came-to-thee,*
yĕm[i] chyôn[u] māl gāñĕn-path dŏḍôw[u], tsĕ korut
*by-whom thy wealth harlots-after was-wasted, by-thee was-made-by-thee*
am[i]-sandi-khöt[a]ra vyoṭh[u]-hyuh[u] wotsh[u] zabah.' Ta tam[i] dop[u]
*him-of-for-the-sake the-fat-very calf slaughtered.' And by-him it-was-said*
tas, 'ai nĕchivi, ts[a]h chhuk hamēshĕ mĕ-sūt[i], ta yih-kẽ̃tshah myôn[u]
*to-him, 'O son, thou art always me-with, and whatever mine*
chhuh, tih chhuh chyôn[u]. Līkin khŏshī karüñ[ü] ta khŏsh sapanun
*is, that is thine. But happiness to-make and happy to-become*
ôs[u] lözim, tikyāzi chyôn[u] yih bôy[u] ôs[u] mūd[u]mot[u], ta wuñ
*was necessary, because-that thy this brother was dead, and now*
sapon[u] zinda; rôw[u]mot[u] ôs[u], ta wuñ āv athi.'
*became alive; lost was, and now came to-hand.'*

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The next specimen of Kāshmīrī is an extract from the *Rāmāvatāracharita* of Dēvākara Prakāśa Bhaṭṭa. It is a good example of the Hindū style of the language.

[No. 9.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN III.

*(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)*

### BRAHMĀ DESCRIBES THE ORIGIN OF LAṄKĀ.

द॑पुख् ब्रह्माजुवन् यलि ना गरुड् ज़ाव् ।
ल॑जूस् ब्वछ गव् ब्वथिथ् कश्यपस्-निशिन् आव् ॥ ५९८ ॥
द॑पुन् मा॑लिस् च़्ह् कँछ़ाह् ख्य॑नु ट्कान् दिम् ।
द॑पुस् त॑मि ख्यन् च़्ह् मद्-ह॑स्तु बिय अख् क्रम् ॥ ५९९ ॥
त्र्यहथ् क्रुह् थ॑दि छिह् तिम् तव-निश द्वगन् ज़ी॒ठि ।
करनि ल॑गि य्वद् स्यठाह् गरुडन् तिथय् डी॒ठि ॥ ६०० ॥
तिथ यलि वाव् हिह्ज़ ज़ा॑गिथ् गछ़िथ् प्योख् ।
पंजन् द्वन् तल् तुलिन् का॑शि ह्यथ् गोख् ॥ ६०१ ॥
नियेन् त॑तु पारिज़ातुकु ओसु यति कुलु ।
वुछिव् त॑मि मोसमन् क्याह् त्रापज्यार् तुलु ॥ ६०२ ॥
दुज़ा॑लिस्-प्यठ् तिम् ह्यथ् याञ् थ॑वून् ज़ंग् ।
ग्वब्यर-सू॑तिन् कुलिस् व्व॑थु च़ूस्त अख् लंग् ॥ ६०३ ॥
र॑टुन् लंग् तोँति-सू॑त्य् वुछितव् तस॑न्दि ग्वन् ।
रय्यस् य्वद्रै वसिथ् बूतराथ् गय ब्वन् ॥ ६०४ ॥
अ॑नुन् पा॑ञिस्-अंदर् दा॑रिथ् दितुन् लंग् ।
हलनि ल॑जू बूम् त आकाश् बिय गंग् ॥ ६०५ ॥
लंगुकु ग्वड् ब्यूठु पातालस्-सू॑तिन् सुव् ।
लंज्यन् अर्हाख् ल॑गु यिथु साँप॑नुस ज़ुव् ॥ ६०६ ॥
ल॑दुख् गर ईश्वरस् यलि गय ह्यंसा ।
लंगुकु क॑नू आव् लगि अथ् नाव् लंका ॥ ६०७ ॥

[No. 9.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN III.

*(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)*

### BRAHMĀ DESCRIBES THE ORIGIN OF LAṄKĀ.

### TRANSLITERATION AND TRANSLATION.

Metre, *Irregular Hazaj*, ◡ — — — | ◡ — — — | ◡ — — ||.

Dopukh Brahmājuwan, 'yĕli nā Garuḍ zāv,
*It-was-said-to-them by-Brahmā-jī, 'when indeed Garuḍa was-born,*

lüj$^{ü}$s bŏchha, gav wŏthith, Kashĕpas-nishin
*Was-attached-to-him hunger, he-went having-arisen, to-Kaśyapa-near* 598

āv.
*he-came.*

dopun mölis, "ts$^{a}$h kẽtshāh khyon$^{u}$ ṭ$^{a}$kān
*It-was-said-by-him to-the-father, "thou some food speedily*

dim."
*give-to-me."*

dopus tam$^{i}$, "khĕn ts$^{a}$h mad-host$^{u}$ biyĕ akh
*It-was-said-to-him by-him, "eat-it thou a-mad-elephant also a* 599

kṛum.
*tortoise.*

trĕhath kruh thad$^{i}$ chhih tim, tawa-nishĕ dŏgan zīṭh$^{i}$.
*Three-hundred kōs tall are they, that-than twofold long.*

karani lâg$^{i}$ yŏd sĕṭhāh." Garuḍan tithay
*To-make they-began fighting exceedingly." By-Garuḍa there-verily*

ḍīṭh$^{i}$. 600
*they-were-seen.*

tithay yĕli wāv-hyuh$^{u}$ zögith gatshith
*There-verily when the-wind-like having-watched having-gone*

pyökh.
*he-fell-on-them.*

panjan dŏn tal tulin, ākösh[i] hĕth,
*Claws two under they-were-raised-by-him, in-the-sky having-taken,*
gōkh. 601
*he-went-with-them.*

niyēn tot[u] pārizātuk[u] ôs[u] yĕti kul[u].
*They-were-carried-by-him thither of-the-Pārijāta was where the-tree.*
wuchhiv, tam[i] mōsaman kyāh trāpajyār tul[u]. 602
*Behold-ye, by-that infant what mighty-zeal was-raised.*

duzölis-pĕṭh tim hĕth yāñ
*To-the-fork-of-two-branches-on them having-taken as-soon-as*
thüv[u]n zang,
*was-placed-by-him the-leg,*
gŏbĕra-sūtin kulis wṭh[u] tsūsta akh lang. 603
*The-weight-owing-to (of-)the-tree arose by-breaking one branch.*

roṭun lang tõti-sūty, wuchhitav tasand[i] gŏn.
*Was-seized-by-him the-branch his-beak-with, behold-ye his virtues.*
raṭĕs yŏdnai, wasith būtarāth gayĕ bŏn. 604
*He-may-seize-it if-not, having-descended the-earth it-went below.*

onun pöñis-andar dörith dyutun
*It-was-brought-by-him to-the-water-within having-flung was-given-by-him*
lang.
*the-branch.*

halani lüj[u] būm ta ākāsh biyĕ gang. 605
*To-tremble began the-earth and sky also the-milky-way.*

languk[u] gŏḍ byūṭh[u] pātālas-sūtin suv,
*Of-the-branch the-root sat to-hell-with along-with,*
lanjĕn ar-hākh log[u] yuth[u]
*(Of-)the-lesser-branches the-mass-of-twigs was-attached as*
sŏponus zuv. 606
*there-became-of-it an-island.*

lodukh gara Yīshŏras yĕli gayĕ
*Was-built-by-them the-house to-Śiva when there-became*
hĕmsā.
*an-ardent-desire.*

languk[u] kün[ü] āv, lagi ath nāv
*Of-the-branch the-foundation came, will-be-applied to-it the-name*
"Lankā."' 607
"*Laṅkā.*"'

## FREE TRANSLATION OF THE FOREGOING.

*The portion of the poem immediately preceding this extract describes how Śiva, at Pārvatī's request, determined to have a house built. He employed the demigods Dhanishṭha Kumāra and Viśvakarman to construct it. They wandered about the universe, seeking for a suitable site, and at length were struck by the beauty of the island of Laṅkā. They asked the god Brahmā how so exquisite a spot came into existence, and the extract is his reply.*

*According to Hindū mythology, Garuḍa was a famous bird,—a kind of roc,—and was the son of Kaśyapa. In the first book of the Sanskrit* Mahābhārata *(ll. 1352ff.) we are told how Garuḍa, while quite young, is instructed by his father to eat the fighting elephant and tortoise in order to gain superhuman strength. As described in this extract, he catches them and breaks a branch of a tree with their weight; but, in the* Mahābhārata, *he disposes of the latter by dropping it on to a distant mountain, and not into the sea. There is no mention of Laṅkā, such as we find in the Kāshmīrī poem. The Pārijāta was one of the five trees of Paradise. It is not mentioned in connexion with this story in the* Mahābhārata, *where only a great Banyan tree is referred to. According to the Sanskrit* Rāmāyaṇa *(VII, iii), Viśvakarman built Laṅkā not for Śiva, but for the Rākshasas.*

Brahmā said to them, 'Garuḍa had only just been born when he was seized by hunger. He arose and went to his father Kaśyapa and said, "speedily give me somewhat to eat." His father replied, "eat thou the mad elephant and the tortoise. They are three hundred *kōs* high, and twice as much long. (600) They have begun to fight a mighty battle." There, where they were, did Garuḍa see them. Like the wind he fell upon them unawares. He took them up in his talons and flew into the air; and thither went he with them where grew the Pārijāta tree. Behold what mighty zeal that infant did display! He carried them to a fork in the tree, and, as he put down his foot, under their weight one of the boughs broke off. He caught it in his beak,—behold what virtues he possessed! If he had not caught it, it would have fallen down to the earth below. (695) He carried it to the water and into it he flung the bough. At its fall the earth began to tremble, the sky, and even the Milky Way. The root-end of the bough sank down and down as far as Hell, and the matted mass of the twigs of the smaller branches thus became an island.' When (therefore) Śiva showed his ardent desire, (there) they built the house; and, because its foundation was a bough (*lang*), its name will be called 'Laṅkā.'

The fourth specimen is an extract from the *Yūsuf Zulaikhā* of Maḥmūd Gāmī. It is a good example of the Musalmān style of Kāshmīrī. It will be observed that there is a tendency to shorten final vowels as in *kah* for *kāh*, eleven (verse 82), and *kyah* for *kyāh*, what (85). Also final surd consonants are not aspirated, as in *shŏngit* for *shŏngith*, asleep (79); *wanak* for *wanakh*, thou shalt say (83), and many others.

The transliteration from the Persian character is strict, and does not show the correct Kāshmīrī pronunciation. Thus, خواب, a dream, is transliterated *khwāb* (80, 81), although the Kāshmīrī pronunciation is *khāb*.

[No. 10.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN IV.

*(From the Yūsuf Zulaikhā of Maḥmūd Gāmī.)*

۷۷ ژوت کآتیاہ گو یعقوبس - اوس مشتاق تس کن تی بس *
۷۸ اوس نمان محراب بمن - بوسہ کران گل یامن *
۷۹ اوس بابس نشن شنگت - اتہ کھر مآنزہ سیتن رنگت *
۸۰ هیتن اسن خوابس اندر - یتہ زون آسہ آبس اندر *
۸۱ گرہ بیدار پرچھنس مآلی - خواب پشن کرتم حآلی *
۸۲ زون آفتاب بیہ تارک کہ - آیہ سمت دیتم سجدہ *
۸۳ چھہ یتھنہ باین ونک - نشہ یوسفہ مہ نشہ چھنک *
۸۴ یام بوز ووزہ بایو یہ خواب - گییی غمگین ستھاہ بیتاب *
۸۵ تس کیہ کروس کم پآثہ ماروں - چھنہ یعقوبس شفقت سوں *
۸۶ آیہ مآاس صبحتن سمت - عرض سلام کرمس نمت *
۸۷ بابہ صآبو یوسف چھہ ودان - فارسلہ معنا غداً *
۸۸ خوب صورت چھہ خوش نگاہ - سیت همون سیرس پگاہ *

[ No. 10.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

## SPECIMEN IV.

*(From the Yūsuf Zulaikhā of Maḥmūd Gāmī.)*

### TRANSLITERATION AND TRANSLATION.

Metre, Irregular *Ramal*, — ⏑ — — | — ⏑ — — ||

Ṭôṭ$^{u}$ (*for* ṭōṭh$^{u}$) kötyāh gav Ya'qūbas !
*Beloved how-much he-became to-Jacob !*

ôs$^{u}$ mushtāq tas-kun tay bas. 77.
*he-was yearning him-towards and-verily very-much.*

ôs$^{u}$ namān mahrāb-ĕ buman,
*he-was bowing-himself (to-)the-arch-of eyebrows,*

bōsa karān gul-ĕ yāsaman. 78.
*kisses making (to-)the-flower-of jasmine.*

ôs$^{u}$ bābas-nishin shŏngit
*he-was to-the-father-near asleep*

atha khŏr mönzi-sūtin rangit. 79.
*hands feet henna-with coloured.*

hyotun asun khwābas-andar
*it-was-begun-by-him to-laugh to-the-dream-in*

yitha zūn āsi ābas-andar. 80.
*as the-moon will-be to-water-in.*

gawa (*for* gav) bēdār; prutsh$^{u}$nas mölī (*for* möl$^{i}$),
*he-became awake; it-was-asked-by-him-to-him by-the-father,*

'khwāb panun$^{u}$ kartam hölī.' 81.
*'the-dream thine-own make-please-to-me present.'*

'zūn āftāb biyĕ tārak kah
*'the-moon the-sun also the-stars eleven*

āyĕ (*for* āy) samit dyut$^{u}$ham sijdah.' 82.
*came having-assembled was-given-by-them-to-me obeisance.'*

'tshŏpa, yuth$^{u}$-na bāyĕn wanak,
*'silence, that-not to-the-brothers thou-wilt-tell,*

na-ta, Yūsufa, mĕ-nishĕ tshĕnak.' 83.
*otherwise, O-Joseph, me-from thou-wilt-be-torn.'*

yām būzᵘ wōra-bāyyau yih khwāb,
*as-soon-as was-heard by-the-step-brothers this dream,*

gayēy ghamgīn sĕṭhāh bētāb. 84.
*they-became sorrowful exceedingly agitated.*

'tas kyah karōs ? kamⁱ-pōṭhⁱ mārōn ?
*'to-him what shall-we-do-to-him ? by-what-method shall-we-kill-him ?*

chhuna Ya'qūbas shafqab sônᵘ.' 85.
*there-is-not to-Jacob favour of-us.'*

āyĕ (*for* āy) mōlis ṣubḥan samit,
*they-came to-the-father in-the-morning having-assembled,*

'arẓ-ĕ salām kürᵘhas namit. 86.
*an-address-of salutation was-made-by-them-to-him having-bowed-themselves.*

'bāba sōbō, Yūsuf chhuh wadān,
*'father Sir-O, Joseph is lamenting,*

fa-arsilhu ma'anā ghadan.[1] 87.
*therefore-send-him with-us tomorrow.*

khūbṣūrat chhuh khwush-nigāh.
*beautiful he-is of-pleasing-aspect.*

sūty hĕmōn sairas pagāh.' 88.
*in-company we-will-take-him for-an-excursion tomorrow.'*

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## FREE TRANSLATION OF THE FOREGOING.

(After Rebecca's death) how dear did (Joseph) become to Jacob ! Ever did he yearn towards him more and more. Over the arch of his eyebrows would he bend, and kiss (the face that was like unto) the flower of jessamine.

Joseph was (once) sleeping by his father—his hands and feet all rosy with henna—and in his dream he laughed, as the sheen of the moon (quivereth) in the water. When he awoke his father asked him what his dream had been. '(I dreamt) that the moon, the sun, and the eleven stars assembled themselves together and did obeisance to me.' 'Silence ! Joseph, nor tell thou this unto thy brethren. Otherwise, wilt thou be torn from me.'

No sooner did the step-brothers hear this dream than they were filled with chagrin, and were beyond measure distraught. 'What shall we do unto him ? how shall we kill him ? No longer doth Jacob show favour unto us.'

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[1] This half-line is Arabic. The whole passage is an adaptation of the Qur'ān, Sūra, xii.

At morn came they together unto their father, and bowed themselves before him with words of reverence. 'Father,' said they, 'Joseph doth lament. Therefore on the morrow send thou him with us. Fair of form is he, and of pleasing aspect. With us on an expedition will we take him on the morrow's morn.'

## KASHṬAWĀṚĪ.

The valley of Kashṭawāṛ, *vulgo* Kishtwar, lies on the upper Chināb, to the south-
st of the valley of Kashmīr. Immediately to its south lies Bhadrawāh, the
nguage of which is a form of Western Pahāṛī (see Volume IX, Part iv, pp. 881ff.).
its west lies the hill country separating Jammu from Kashmīr, in which various
oken forms of Kāshmīrī are spoken gradually merging into the Chibhālī and
nchhī forms of Lahndā (*vide* pp. 503ff. of Part i of this volume). To the east and
rth-east lies the Zanskar, the language of which is a form of Western Tibetan. The
nguage of Kashṭawāṛ is known as Kashṭawāṛī, and in the Census of 1911 was shown
spoken by 7,464 people. It is a dialect of Kāshmīrī but is much corrupted by the
hāṛī and Lahndā spoken to its south and south-east. On the other hand it retains
e or two Dardic forms (such as the word *thu*, he is) which have disappeared from
andard Kāshmīrī. Moreover, in old Kāshmīrī poetry we occasionally find forms,
ch as a present participle in *an*, instead of *ān*, that no longer exist in Standard
āshmīrī, but which have survived in Kashṭawāṛī.

The following account of Kashṭawāṛī is partly based on Specimens received from
e Kashmīr Darbār, and partly on Specimens kindly given to me by the Rev. T.
rahame Bailey. The latter Specimens have also been printed in his work entitled
*he Languages of the Northern Himalayas*, published by the Royal Asiatic Society in
908. As given here, I have followed the originals given to me rather than this printed
ersion, which differs in a few unimportant particulars. To the printed version Mr.
ailey has prefixed a short grammatical sketch which I have also utilized. The Speci-
ens are thus three in number, *viz.* two (Nos. I and III) provided by Mr. Bailey, and
o. II provided by the Kashmīr Darbār. The List of Words and Sentences printed on
p. 488ff. is based partly on a list provided by Mr. Bailey and partly on one furnished
y the Darbār.

Specimens Nos. I and II are versions of the Parable of the Prodigal Son. Mr.
ailey's (No. I) is recorded phonetically in the Roman character. He has recorded
ach word as he heard it, and not according to the supposed orthodox spelling. Speci-
en No. II was supplied in the Kashṭawāṛī character, with a transliteration.

The Kashṭawāṛī character is a variety of the Ṭākrī character used in the hills of
he Northern Panjāb. As elsewhere, its vowel system is most incomplete. There are
ew signs for the medial vowels, and as a rule long medial vowels and sometimes even
hort medial vowels are represented by the initial forms. It is as if we were, in writing
he Nāgarī character, to represent the word *bāt* by बआत instead of बात. There
re, it is true, forms for medial *ā*, medial *ī*, medial *u*, and medial *ō*, but these are used
lmost at random, and, particularly, the sign for medial *ō* can be used for almost any
owel. Moreover, the initial forms are often used instead of them. Accordingly, in
ransliterating the second specimen, I indicate the use of an initial vowel form by an apos-
rophe, as if, in the Nāgarī character, I were to transliterate बात by *bāt*, and बआत by
*'āt*. The transliteration is first made absolutely literatim, and under each group of
etters I put a second line showing the particular Kashṭawāṛī word which the group is
ntended to represent. In this I have been aided by the transliteration provided by the

Kashmīr Darbār. In order to assist the student the original in the Kashṭawāṛī character, and the corresponding transliteration and translation are printed on pages facing each other, and agree line for line. I have thus been able, in the grammatical sketch which follows, to quote the particular line in which each word quoted from the second specimen occurs,—thus, II, 3, *i.e.* in the third line of the second specimen. This could not be done for the first and third specimens, which are merely indicated by 'I' and 'III,' respectively. Arabic numbers, not preceded by a Roman II, indicate the entries in the List of Words and Sentences.

The following table shows the Kashṭawāṛī alphabet. The letters are taken from Specimen II or from the Kashmīr Darbār List of Words. No example was found in these of the letter *jha*, of which I am therefore unable to give the form.

## Kashṭawāṛī Alphabet.

| | | | | | |
|---|---|---|---|---|---|
| *a, ā* | | *ka* | | *ta* | |
| *i, ī, ē* | | *kha* | | *tha* | |
| *u, ū, ō, au* | | *ga* | | *da* | |
| *ai* | | *gha* | | *dha* | |
| *ṁ* | | *cha* | | *na* | |
| *ka* | | *chha* | | *pa* | |
| *kā* | | *ja* | | *pha* | |
| *ki, kī* | | *za* | | *ba* | |
| *ku* | | *jha* | | *bha* | |
| *kū* | | *ṭ* | | *ma* | |
| *kō* | | *ṭha* | | *ya* | |
| *kau* | | *ḍa* | | *ra* | |
| *kaṁ* | | *ṛa* | | *la* | |
| | | *ḍha* | | *va* | |
| | | *ṛha* | | *sha* | |
| | | *ṇa* | | *sa* | |
| | | | | *ha* | |

In writing Kashṭawāṛī, it will be observed that the consonantal spelling is also very capricious. Special difficulties seem to have been experienced in writing the fricatives *ṯṣ* and *ṯṣh*. They are usually represented by *ch* and *chh*, as in Kāshmīrī, but sometimes they are written *s* or even *z*. Thus, we have *sa'alõ* written for *ṯṣhāwali* (II, 69), a goat; *gasa* written for *gaṯṣha*, I will go (II, 26); and *za'a*, for *ṯṣĕ*, by thee (II, 74).

**PRONUNCIATION.—Vowels** in Kashṭawāṛī are sometimes shortened. Thus, while the list of words and the second specimen always have *māhn"* for 'man,' the first and third have *mahn"*. So the Kāshmīrī *dīsh*, a country, becomes *dish* in the first specimen.

Although, as we shall see, epenthesis is not carried out with the strictness observable in Kāshmīrī, we sometimes find vowels, especially *a*, liable to change under the influence of neighbouring vowels, even where they would not change in Kāshmīrī. Thus, while II, 79, has *samazun*, to become, the first specimen in the corresponding passage has *samuzun*, in which the second *a* has become *u* under the influence of the *u* in the next syllable. Similarly *mulku-sun*, for *mulka-sun*, of the country (III). Again in one place in I *lag"* or *log"* has actually become *lōgū*, in *zabun lōgū*, he began to say (I will eat husks), although elsewhere in the same word in the same specimen the *a* is preserved.

Again the Kāshmīrī *sandi* (abl. of *sond"*, of) is *sini* in Kashṭawāṛī, in which the *a* has become *i* under the influence of the following *i*.

In Kāshmīrī *i* and *ĕ* are frequently interchanged. So also in the first specimen we have both *isini khātara* (thou causedst the fatted calf to be killed) for the sake of this one's sake; and *tisinĕ khātira* (he killed the fatted calf) for his sake. In *khātira* and *khātara* we also see an optional interchange of unaccented *a* and *i*, and the same appears in *kyāzi* or *kyāza*, why? (94; cf. II, 49, 80). Even an accented *i*, following *y*, may become *a*. Thus we have both *yĕth* and *yath* corresponding to the Kāshmīrī *yith*, for this. This was evidently first an instance of the change of *i* to *ĕ*, so that *yith* became *yĕth*. In Kāshmīrī we know that *yĕth* is really *yath* (see p. 259), so that the change of *yĕth* to *yath* in Kashṭawāṛī is easy. Another example of the change of *ĕ* to *a* is *hōshas*, (he came) to sense, corresponding to the Kāshmīrī *hōshĕs*. In fact the Kāshmīrī *ĕ* appears under several forms. It follows Kāshmīrī in *warhĕn* (for *warhyan*), for so many years (II, 66), but in the corresponding passage in I it becomes *iĕn*, in *warhiĕn*. We shall see numerous examples in datives plural of the 2nd and 3rd declension which in Kāshmīrī end in *ĕn*. Here we have, ad libitum, *in*, *ĕn*, or *iĕn*.

The vowel *ŏ* becomes *a* in *wathi*, having arisen, of the first specimen, while in II, 26, we have (as in Kāshmīrī) *wŏthi* (Kāshmīrī *wŏthith*).

In Kāshmīrī whenever a word begins with *ĭ* or *ĕ*, a *y* is prefixed. Thus, the Arabic word *insāf*, justice, becomes *yinsāf* in Kāshmīrī. We also often hear a medial *ĭ* or *ĕ* pronounced as if a faint *y* precedes it. Thus, *kĕ̃ṯṣhāh*, something, is often heard as *kʸĕ̃ṯṣhāh*, and *khĕma*, I shall eat, is often heard as *khʸĕma*. This prothesis of *y* before *ĭ* or *ĕ* is still more common in Kashṭawāṛī. In the second specimen, according to the usual Kāshmīrī fashion, it is not indicated in writing; but in the first and third

In Kāshi
something lik
*sārūī* in II, 8
this sound is
when II, 53
above, howev
*bhōī* (I; 49),
*uṛāwun* (II, 1

In Kāsh
*dit*$^{u}$), given (
gave (answer
was found (
(thy word),

In Kās
followed by
of what hap
singular is *t*

In Kāsh
in *hūn*$^{u}$, plur
circumstanc
bitch (147);
*krūdhī*, angr

From t
in Kashṭaw

**Consor**
This rarely
*lāik* (not *l*
a ring, and
may quote
thou cause

Dardic
*ḍh*, *dh*, or
rowed fro
a horse (6
in *bhāy*$^{u}$,
even hav
(*passim*);
and *timh*

Dard
good exa
for an or

Att
Dardic l

the List of Words and Sentences in which each word has been recorded
he heard it, it is common, though by no means universal.

ence 231 we have *tyisun* for *tisun*, his, and *tyĕsiñi* for *tisiñi* (fem.
ich latter *ĕ* has also been substituted for *i*. So we have in the first
r *dim*, give to me; *pananyis* (for *pananis*) *zamīnas-manz*, (sent him)
. Again, while we have *tyisun baḍḍ*$^{u}$ *shuṛ*$^{u}$, his elder son, we also have
*·a nyit*, his father having come outside. Similarly there is no pro-
ıer cases, such as *tisinĕ-khātira*, for his sake. So we have both *tis* and
*ĕs*, to him. It is unnecessary to give further examples. Suffice it to
or *ĕ* as often as not pronounced *yi* or *yĕ*. With this we may connect
to *iĕn* noted above. The *iĕn* is really little more than a variant spelling

nīrī, words often end in *i*-mātrā and *u*-mātrā, but these are used most

ātrā does not seem to occur, *i*-mātrā being everywhere used instead.

has given me some interesting information regarding the method
in recording these vowels in Specimens I and III and in the List of
, 'the fact that one may hear, say, *rachhmutu* and *juānmutu* does not
ne in writing *mūdmutu* if the word is usually pronounced *mūdmut*,
th other letters, one does not seem justified in attempting (at any rate
knowledge of the dialect) to aim at uniformity of spelling where there
of speech . . . . In these specimens the vowels written above the
ıe with almost a jerk, usually following a very long vowel. Thus, take
ō is very long and the $^{u}$ comes with a slight jerk. The same applies
t vowel. Thus, in *shuṛ*$^{u}$ the $^{u}$ sounds almost as if the speaker could
it, as if it were a necessary sequence of the *ṛ*. It thus differs from

ıtrā first, we may quote the following examples of its use:—*ghuṛ*$^{i}$, a mare
(140); *harn*$^{i}$, a she-deer (154); *hōn*$^{i}$, dogs (148); *hōñ*$^{i}$, a bitch (147);
; *miān*$^{i}$ (where we should expect *miānis*) (225); *panan*$^{i}$ *dōlat*, his own
$^{i}$, bulls (144); *shuṛ*$^{i}$, sons (223, and II, 1); *tsh̲ēl*$^{i}$, a she-goat (151);
).

ıātrā sometimes becomes an ordinary *i*, as in *mhāli*, fathers (106);
4); *āisi*, they were (eating) (I); and is sometimes even lengthened to *ī*,
(I; cf. *shuṛ*$^{i}$ of II, 1); *hunḍī*, kisses (I).

ā we may quote *baḍḍ*$^{u}$ (231, I, III) or *baḍ*$^{u}$ (II, 13, 53), great; *bhāy*$^{u}$,
3, 80); *ghuṛ*$^{u}$, a horse (138); *lag*$^{u}$, began, etc. (II, 14, 16); *māhn*$^{u}$, a
*hāl*$^{u}$, the father (came outside) (I; but *mhāl*, 233, and *mhālu*, 47, 101);
77, but *miāun* in I); *rish*$^{u}$, a bull (142); *shuṛ*$^{u}$, a son (I); *ts̲āun*$^{u}$, thy
ut *ts̲āun*, I); *ts̲yōṛ*$^{u}$, a goat (150).

nal *u*-mātrā is often dropped, as in the following, some of which also
h the *u*-mātrā:—*miāun mhāl*, my father (233); *myul*, he was got (I);
ne (III).

Or it may become a full *u*, as in *māhnu*, a man (119, but *mahn*ᵘ, II, 56); *mhālᵘ* or *mhālu*, a father (47, 101; but *mhāl*, 233); *bhāyu*, a brother (49; but *bhāy*ᵘ, II, 58, 80); *raṭhu*, he remained (I); *zulmmiāru*, an oppressor (III).

Or it may be lengthened to *ū*. This is always the case in the word *āsū*, he was, whereas *thu*, he is, is always written with the *u* short. Again we have *zabun lōgū*, he began to say (I will eat husks), whereas in II, 14, 16, we have *lagu*, and in I, *andar gat̲shun lagᵘ na*, he did not begin to go inside.

Or it may become *ō* or even *wa*, as in *ḍanḍᵘ* or *ḍanḍō*, the back (43), *wat̲sᵘ*, *wat̲su*, or *wat̲swa*, a calf (I); *zĕou* or *ziō*, the tongue (41).

The forms taken by the perfect participle are very instructive. The full forms of the words quoted below are *mūdᵘmutᵘ*, *myulᵘmutᵘ*, *rachhᵘmutᵘ*, *rāwᵘmutᵘ*, and *samzᵘmutᵘ*, but the forms actually occurring are *mūdmut* (I, and II, 81), *mūdᵘmut* (II, 49), dead; *myulmut*, got (II, 83); *rachhmutu* and *rachhmutᵘ*, kept (*i.e.* fatted) (I); *rāwᵘmut*, lost (II, 82); and *samzumut*, become (III).

**Epenthesis of vowels** occurs in Kashṭawāṛī as in Kāshmīrī, but, judging from the specimens, its occurrence is here most capricious. We shall take in order the chief epenthetic vowels of Kāshmīrī and observe what happens under similar circumstances in Kashṭawāṛī.

In Kāshmīrī when *a* is followed by *i*-mātrā, and in certain cases (*e.g.* in the sing. dat. of the third declension) by *i*, the *a* is not changed, but the *i*-mātrā or *i* is sounded immediately after the *a* as well as in its proper place. Thus, *baḍⁱ*, great (nom. plur.), is pronounced *baⁱḍⁱ* (see p. 263). Similarly *karis*, to a bracelet, is pronounced *kaⁱris*. We find traces of this in Kashṭawāṛī, where the dative singular of *akh*, one, is written *aikis* in the first specimen, but *akis* in II, 15. Elsewhere, even in I the *a* remains unchanged, as in *pananis*, to his own, or (II, 60) *baj*ⁱ, great (nom. sing. fem.).

In Kāshmīrī, when *a* is followed by *u*-mātrā it becomes *o* (p. 263), as *korᵘ* (for *karᵘ*), he was made. The *o* remains even when the *u*-mātrā becomes *u* owing to the addition of a suffix, as in *korun*, he was made by him. In Kashṭawāṛī, the same change sometimes occurs as in *korun* (II, 9). At other times the *a* becomes *ŏ*, as in *kŏrun* (I, 'when he had wasted everything'), and at other times it becomes *ō*, as in *zabun lōgū*, he began to say (I will fill my belly) (I), in which the *u*-mātrā has been changed to *ū*. Most commonly, however, in I, III, and the List of Words, the *a* is unchanged as in *karun* (III, and 225); *marun lagus*, I began to die (I); *raṭhu* (for *raṭhᵘ*), he remained (near a person of that place) (I); *zabun*, he said (I).

We have already seen that *i*-mātrā is used where Kāshmīrī has *ü*-mātrā, so that the change of *a* when followed by the latter does not concern us here.

In Kāshmīrī, when *ā* is followed by *i*-mātrā or by *i*, it becomes *ö*, as in *möl*ⁱ, fathers (see p. 263), *möriw*, strike ye (see p. 305). In the specimens, there is only one instance of a change resembling this, in which *ā*, followed by *i*, becomes *ō*, not *ö*. It is the word *thōyiū*, place ye (227), corresponding to the Kāshmīrī *thöviw*.

In other cases the *ā* remains unchanged, as in *āsias* (I) or *āsis* (II, 1), they were to him (Kāshmīrī *ösis*); *hākim* (III), a ruler; *khātira*, for the sake of (I); *t̲sānis mhālⁱ-sin*, of thy father (Kāshmīrī *chyönis möl*ⁱ*-sandis*) (223); *wānawālis*, to a shopkeeper (241).

In Kāshmīrī, when *ā* is followed by *u*-mātrā or by *u* it becomes *ó*, pronounced something like the *a* in 'all' (see pp. 263-4). We see traces of this in *sōrūī*, all (I, but *sārūī* in II, 8) corresponding to the Kāshmīrī *sóruy*. Another attempt to represent this sound is shown in *āusū* (Kāshmīrī *ós*$^{u}$), (the elder son) was (in the field) (I), when II, 53, has *āsū*; and in *māurum* (Kāshmīrī *mórum*), I struck (185). As seen above, however, the *ā* often remains unchanged, and so also in *bhāy*$^{u}$ (II, 58, 80) or *bhōī* (I; 49), a brother; *mārun*, (thy father) killed (the fatted calf) (I); *ujāṛun* (I), *uṛāwun* (II, 11), or *uḍāwun* (II, 74), he wasted.

In Kāshmīrī, when *i* is followed by *u*-mātrā or by *u*, it becomes *yu*, as in *dyut*$^{u}$ (for *dit*$^{u}$), given (see p. 263). The same usually occurs in Kashṭawāṛī, as in *dyutun*, he gave (answer) (I); *dyututh*, thou gavest (II, 70; but *dyituth* in I); *myul* (for *mil*$^{u}$), he was found (I). As in the *dyituth* just mentioned, I also has *phirum*, I (never) turned (thy word), although, as we have seen, it has *dyutum*.

In Kāshmīrī, when *ē* is followed by *i*-mātrā it becomes *ī*, and when it is followed by *u*-mātrā it becomes *yū* (see p. 263). We have in Kashṭawāṛī one example of what happens to *ē* in such circumstance in the base *ṯshēṛ-*, a goat. Its nominative singular is *ṯshyōṛ*$^{u}$ (150), and its nominative plural is *ṯshēṛ*$^{i}$, not *ṯshyūṛ*$^{u}$ and *ṯshīṛ*$^{i}$.

In Kāshmīrī when *ō* is followed by *i*-mātrā or by *u*-mātrā or by *u*, it becomes *ū*, as in *hūn*$^{u}$, plural *hūn*$^{i}$, from the base *hōn-*, a dog (see p. 263). In Kashṭawāṛī, *ō* in such circumstances remains unchanged. Thus, *hōn*$^{u}$, a dog (146), pl. *hōn*$^{i}$ (148); *hōñ*$^{i}$, a bitch (147); *kōṛ*$^{i}$, a daughter (110); *mĕ ṯsōṭum*, I struck (185). We have, however, *krūdhī*, angry (I and III), for an original *krōdhī*.

From the above it will be seen that while epenthetic vowel changes do occur in Kashṭawāṛī they are subject to no fixed law.

**Consonants.**—In Kāshmīrī a final surd consonant is aspirated (see p. 267). This rarely occurs in Kashṭawāṛī. Thus in I we have *dōlat* (not *dōlath*), wealth; *lāik* (not *lāikh*), worthy; *pŏshāk* (not *pŏshākh*), a garment; *ankhuch* (not *ankhuchh*), a ring, and so on. There are, however, a few examples of this aspiration, and we may quote *hĕṯsakh*, they began (to make merry); *dyituth*, thou gavest; *mārāwuth*, thou causedst to be killed; and *thukh*, or *thuk*, thou art.

Dardic languages, as a rule, do not possess the sonant aspirates *gh*, *jh*, *ḍh*, *dh*, or *bh*. They are, however, common in Kashṭawāṛī and are evidently borrowed from Western Pahāṛī. Thus, we have *gh* in *ghar*, a house (67), and *ghuṛ*$^{u}$, a horse (68); *dh* in *krūdhī*, angry (I and III), and *dhām*, a feast (II, 60); and *bh* in *bhāy*$^{u}$, a brother (49); *bhain*, a sister (50), and *bhŏchhi*, of hunger (II, 25). We even have initial or medial *m* becoming *mh* in *mhāl*$^{u}$, a father (Kāshmīrī *mól*$^{u}$) (*passim*); *mhast*, much (224); *samhuzun*, to become (II, 14), but *samazi* (II, 62); and *timhau* for *timau*, among them (II, 5).

Dardic languages show a tendency to hardening soft consonants. We have a good example of this in the word *ankhuch* (I) or *ankuchī* (II, 46), a ring, which is for an original *angujī*.

Attention must be drawn to the lax way in which, as in the case of other Dardic languages, the distinction between cerebrals and dentals is observed. For

instance we have *badāwun* instead of *baḍāwun* (III); *thukṛiĕn dōsan manz*, in a few days, in I, but *ṭhukṛin* in II, 6. In II, 26, we have *wōthi*, having arisen, but *wōṭhi* in II, 33; and in II, 67, *zāt*, ever, but in II, 69, *zāṭ*. In II, 37, the word for 'embrace' is written *nala maṭa'u*, but pronounced *nālamutᵘ*.

Kashṭawāṛī possesses a cerebral *ṛ*, which does not exist in Kāshmīrī. It is probably borrowed from Lahndā or from Western Pahāṛī. It is interchangeable with *ḍ*, as in *uṛāwun* (II, 11) or *uḍāwun* (II, 74), he squandered. A few examples, out of many, are *shuṛᵘ*, a son (55); *kōṛⁱ*, a daughter (56); *ghuṛᵘ*, a horse (68); *dōṛunᵘ*, to run (85); *niōṛᵘ*, near (87). The interchange of dentals and cerebrals is again illustrated by *ṯshyōṛᵘ*, a he-goat (150), with a cerebral *ṛ*, but *ṯshēlⁱ*, a she-goat (151), with a dental *l*.

The dental *r*, as in other Dardic languages, is sometimes elided. Thus we have *brōnṭh* or *bōnṭh*, before (90); and *nyit*, having emerged (I), corresponding to the Kāshmīrī *nīrith*.

There is one instance of the interchange of *w* and *m* in *manāmun*, he remonstrated with him (II, 64), for *manāwun*.

The **epenthetic changes of consonants** that are so prominent a feature in Kāshmīrī also occur occasionally in Kashṭawāṛī. Thus (cf. p. 267), we have the change of *ṭ* to *ch* in *ṯsachiĕn*, he tore them (fem.) (III), from *ṯsaṭun*, to tear. In Kāshmīrī *ḍ* becomes *j* before *y* or *ĕ* but not before *ü*-mātrā (see p. 267). Thus, *boḍᵘ*, great, has a feminine *büḍᵘ*, with a dative singular *bajĕ*. In Kashṭawāṛī, this change is extended by analogy to the feminine nominative, so that we have *bajⁱ* (II, 60, 75), corresponding to the Kāshmīrī *büḍᵘ*.

In Kāshmīrī *t* under certain circumstances becomes *ṯs*, and *n* becomes *ñ* (p. 267), so, we have in Kashṭawāṛī *kyutā* (222) (Kāshmīrī *kyutᵘ*), how much, feminine *kiṯsā* (221) (Kāshmīrī *kiṯsᵘ*). So *panunᵘ*, own, fem. *panañⁱ*; *ṯsāunᵘ*, thy, fem. *ṯsāñⁱ*.

In Kāshmīrī *h* is liable to become *sh*, or, more accurately, is liable to revert to an original *sh*. Thus the feminine of *hyuhᵘ*, like, is *hishᵘ*. In Kashṭawāṛī the *sh* appears also in the masculine, as in *mĕ pananiĕn mazūran-hish banāyim*, make me like thine own servants (I).

**DECLENSION.—Nouns.—**

Corresponding to the Kāshmīrī first declension, we have:—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *ghar* | *ghar.* |
| Dat. | *gharas* | *gharan.* |
| Ag. | *gharan* | *gharau.* |
| Abl. | *ghara* | |

*Rŏpai*, a rupee, makes its plur. nom. *rŏpiĕ*.

Examples of this declension are:—

Sing. nom.-acc.—*baḍḍᵘ kāl pĕōu*, a great famine fell (I).

*yi rŏpai dyi tis*, give this rupee to him (234).

*panun yaḍ bhara*, I will fill my own belly (I, II, 20). Note that *yaḍ* is here masculine. In Kāshmīrī it is feminine.

*ḍanḍ, ḍanḍᵘ*, or *ḍaṇḍō*, the back (43). Judging from the two latter forms this word is also of the second declension. The dative singular *ḍanḍas*, given below, belongs to the first declension.

Dat.-acc.—*pananis dilas-sā̃thi zabun*, he said with (*i.e.* in) his heart (I).

*tĕsinyis ḍanḍas thōyiū zīn*, put ye the saddle to (*i.e.* on) his back (227).

*tath dishas-manz kāl pĕōu*, a famine fell in that land (I).

*gharas-manz thu safēd ghuṛi-sun zīn*, in the house is the saddle of the white horse (226, so 223, 233).

*gharas-niōṛ āō*, he came near the house (I, so II, 54).

*hathas aṅkhuch lāgyus*, put ye a ring on his hand (I).

*su hōshas-manz āō*, he came into sense (I).

*zāt tsāni hukmas adal badal na hanṭhus*, I never walked contrary to thy command (II, 68).

*tini pananyis zamīnas manz sūr tsunāwani sōzun*, he sent him into his land to feed swine (I).

In *jawāb-manz* (II, 65), for *jawābas-manz*, in answer, the termination of the dative has been omitted.

*su thu dhāri-hinis mŏkhas-pān māl tsunāwan*, he is grazing cattle on the top of the hill (229).

*tath mulkas-manz baḍu drāg pĕōu*, in that country a great famine fell (II, 12).

*tin karun yath mulkas zamīnas kachchh*, he measured the land for (*i.e.* of) this country (III).

*aikis naukaras sad dyit*, having called a servant (I).

*Rām Chandar Sāhabas-sā̃thi mhast minnat zārī karin*, he made much entreaty and lamentation with (*i.e.* to) Rām Chandar Sāhib (III).

*tath jāē-hinis aikis shakhsas-labi raṭhu*. he stayed with a person of that country (I).

Ag.—*āsĕāu Nawāb Sāhaban Tahsīldār rachhmutu*, he was appointed Tahsīldar by the Nawāb Sāhib (III).

Abl.—*khuha-manza khuāl pāñ*, draw water from the well (237).

Plur. nom.-acc.—*lūk sārī tyĕs-pān krūdhī samazēī*, all the people became angry with him (III).

*miāni mhāli-sinyi kityā mazūr thī*, how many labourers there are of my father (I).

*tathun mŏl thu ḍhāī rŏpiē*, the price of that is two rupees and a half (232).

*tyis hĕ tsa tima rŏpiē*, take those rupees from him (235).

*tini sūr tsunāwani sōzun*, he sent him to feed swine (I).

*baḍiĕn mahniĕn zamīn ziyāda āsiāi*, there were more lands to great men (III).

Dat.-acc.— *thukṛiĕn dōsan-manz*, in a few days (I).

*tisin hathan ankuchī, biya khōran paḍiōṛu*, a ring for his hand, and a shoe for his feet (II, 46).

*panun māl māṛa kāman-manz uṛāwun*, he wasted his substance in evil deeds (II, 10).

*māṛa kāran-pata māl ujāṛun*, he wasted his substance (following) after evil deeds (I).

*mĕ pananiĕn mazūran-hish banāyim*, make me as one of thy servants (I).

*miānis mhālis-nishĕ wāra mazūran wāra manjī thī*, near my father to many servants there is much bread (II, 23).

*panĕn mazūran-manz*, amongst thine own servants (II, 32).

*mhālin pananiĕn naukaran zabun*, the father said to his servants (I).

*kityān warhiĕn* (nom. sg. *warhy*, 1st decl.) *ts̲āñ khĕzmat karyim*, for how many years did I do thy service (I).

*yītin warhĕn*, for so many years (II, 66).

*āsĕāu—rachhmutu pā̃ts̲an warhiĕn*, he was appointed for five years (III).

*bŏh pananiĕn yāran-sā̃thi khushī karaha*, I might have done rejoicing with my own friends (I).

*panĕn yāran-manz*, among my own friends (II, 71).

Ag.—*tyĕs-pān lūkau zamīndārau khuālikh bāsalāt*, a complaint was raised against him by the people generally and by farmers (III).

Corresponding to the Kāshmīrī second declension, we have the following. It must be remembered that a final ᵘ is often dropped, and also is often written *u* or even *ō* or *wa*, and that a final ⁱ is often written *i* or *ī*. Also that *in* is often written *ĕn*, *yin*, or *iĕn*. In the paradigm I shall only give ᵘ, ⁱ, and *in* respectively, leaving the other forms to be inferred. Note also that the agent singular ends in *in*, not in ⁱ as in Kāshmīrī.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *mhālᵘ*, a father | *mhālⁱ*. |
| Dat. | *mhālis* | *mhālin*. |
| Ag. | *mhālin* | *mhāliau*. |
| Abl. | *mhāli* | |

As examples of the vocative, we may quote *ai mhāli*, O father (I, and II, 3), and *ai shuṛia* (I) and *ai shuṛᵘ* (II, 76), O son.

As other examples of the nominative plural, we can quote from the List of Words (138ff.):—

| Nom. Sing. | Nom. Plur. |
|---|---|
| *ghuṛᵘ*, a horse | *ghuṛⁱ*. |
| *rishᵘ*, a bull | *rishⁱ*. |
| *hōnᵘ*, a dog | *hōnⁱ*. |
| *ts̲hyōṛᵘ*, a goat | *ts̲hēṛⁱ*. |

Note that while *hōnᵘ* shows no epenthesis, we see it in *ts̲hyōṛᵘ*.

Other examples are:—

Sing. nom.-acc.—*ts̲āunᵘ bhāyᵘ āmut thu*, thy brother is come (II, 58, cf. 80).

*akhā mahnᵘ hakārũ̃*, having called a man (II, 56).

*miāun mhāl*, my father (233).

*tisun mhāl$^{u}$ kanāra nyit bōzāwun lagus*, his father, having come outside, began to persuade him (I).

*tyisun baḍḍ$^{u}$ shuṛ$^{u}$ wajjan-manz āusu*, his elder son was in the fields (I).

*ts̲āni mhālin tisinĕ khātira rachhmutu wats̲u mārun*, thy father hath killed the fatted calf for him (I); but:—

*rachhmutu wats̲wa yōṛ aniū*, bring ye the fatted calf (I).

Dat.-acc.—*su thu ghuṛis-pān bēī*, he is seated on a horse (230).

*kulyis-tal*, under the tree (230).

*aikis mahnis zēh shuṛī āsias*, to a certain man were two sons (I).

*akis baḍis māhnis-nishin lag$^{u}$ gōu*, he went and joined himself to a certain man (II, 15).

*lŏkṛin shuṛiĕn pananis mhālis zabun*, the younger son said to his father (I, and so elsewhere, in both I and II, *passim*).

*mĕ ts̲ōṭum tĕsinyis shuṛis mhast*, I have well beaten his son (228).

*gāmakis kã̄si wānawālis-hata*, from a shopkeeper of the village (241).

*ak zanis zēh shuṛ$^{i}$ āsis*, to a certain man were two sons (II, 1).

Ag.—*lŏkṛin shuṛiĕn pananis mhālis zabun*, the younger son said to his father (I, cf. II, 2).

*lŏkṛin shuṛin akis dūras mulka-sun safar korun*, the younger son made a journey to a far country (II, 7).

*mhālin pananiĕn naukaran zabun*, the father said to his servants (I, cf. II, 43).

*su hazza dūr āsū, mhālin lawun*, he was yet far off, (when) his father perceived him (I).

*shuṛin tis zabun*, the son said to him (II, 38).

*miān$^{i}$ pĕtr$^{a}$-sinyi shuṛiĕn karun tesiñi bhēnyi-sã̄thi biāh*, the son of my uncle has made a marriage with his sister (225).

Abl.—*nālamaṭi raṭun*, he seized him with an embrace (I).

Plur. nom.-acc.—*hunḍī ditinus*, he gave him kisses (I).

*ak zanis zēh shuṛ$^{i}$ āsis*, to a certain man were two sons (II, 1).

*aikis mahnis zēh shuṛī āsias*, to a certain man were two sons (I).

Dat.-acc.—*mhālin panĕn māhnin zabun*, the father said to his men (II, 44).

*lāchāran mahniĕn badāwun, baḍiĕn mahniĕn zamīn ziyāda āsiāi, thukṛī banāyin*, for helpless men he increased (the measurement of their land) (and) for great men, who had more lands, he diminished them (III).

Corresponding to the third declension of Kāshmīrī, consisting of feminine nouns in $^{i}$ or $^{ū}$ we have the following. As in the case of nouns of the second declension $^{i}$ is often written *i* or *ī* and *in* is often written *yin* or *iĕn*. In the paradigm I only give $^{i}$ and *in* respectively, leaving the other forms to be inferred (110ff.):—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *kōṛ$^{i}$*, a daughter | *kōṛi.* |
| Dat. | *kōṛi* | *kōṛin.* |
| Ag.-abl. | *kōṛi* | *kōṛiau.* |

Other examples of the nominative plural are (139ff.):—

| Nom. Sing. | Nom. Plur. |
|---|---|
| *ghuṛ$^{i}$*, a mare | *ghuṛi.* |
| *hōñ$^{i}$*, a bitch | *hōñi.* |

Other examples are:—

Sg. nom.-acc.—*dāṛh$^{i}$ panan$^{i}$ puchiĕn*, he plucked out his own beard (III).
Dat.-acc.—*surti-manz yith zabun*, having come into sense he said (II, 22).
Plur. nom.-acc.—*zachi ṯsachiĕn*, rags were torn by him (III).
Dat.-acc.—*ṯsāun$^{u}$ māl gāñĕn-manz uḍāwun*, he scattered thy property among harlots (II, 73).

Corresponding to the fourth declension of Kāshmīrī, we have the following examples:—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *kath* | *katha.* |
| Dat. | *kathi* | *kathan.* |
| Ag.-abl. | *kathi, katha* | *kathau.* |

The above paradigm is based on the following examples. No example is available for the ag.-abl. plur., but *kathau* is probably right:—

Sg. nom.-acc.—*bhain*, a sister (50); dat. *bhēnyi-hata*, than the sister (231); *bhēnyi-sa̐thi*, with the sister (225).
*gāu*, a cow (143); pl. nom. *gāē* (145).
Dat.-acc.—*baḍ$^{u}$ shuṛ$^{u}$ wajji-manz āsū*, the elder son was in the field (II, 53).
Abl.—*bŏh bhuchi marun lagus*, I began to die (I).
*bŏh bhŏchhi maran thus*, I am dying of hunger (II, 25).
*panâni dōlata-manza miāun hissa dyim; tĕ tin dōlat banṭī diṯsin*, give me my share of thy property; and he divided the property (I).
*ai katha* (sing. nom. *kath*)*-pāna lūk sārī tyĕs-pān krūdhī samazēī*, from on (*i.e.* with regard to) this matter all the people became angry with him (III).
Note that the ablative ends in *a* (*dōlata, katha*) or in *i* (*bhuchi*).
Plur. nom.-acc.—*yima shima sūr khĕwan āisi*, what husks the swine were eating (I).
Dat.-acc.—*ṯsāun māl kanjran-sa̐thi uḍāī dyutun*, he wasted thy property on harlots (I).
*razan-sa̐thi gaṇḍis*, bind him with ropes (236).
*baḍḍ$^{u}$ shuṛ$^{u}$ wajjan-manz āusū*, the elder son was in the fields (I).
*tin tis paněn wajjan-manz sōzun*, he sent him into his fields (II, 17).

The genitive of all four declensions will be dealt with under the head of adjectives.

**Postpositions.**—Postpositions are used as in Kāshmīrī. It is noteworthy that the postpositions *hata* and *nish*, both meaning 'from,' govern the dative, and not, as we might expect from the analogy of Kāshmīrī, the ablative.

The following is a list of the postpositions occurring in the specimens, with the cases they govern :—

*hata*, from (dat.).
*khātara*, *khātira*, for the sake of (abl. or abl. of gen.).
*labi*, near, to (=Hindī *pās*) (dat.).
*manz*, in, among, into (dat.).
*manza*, from in, from among (abl.).
*niōṛ*, near (dat.).
*nish*, from (dat.).
*nisha*, *nishĕ*, *nishin*, near (=Hindī *pās*) (dat.).
*pān*, upon (=Hindī *par*) (dat.).
*pāna*, from upon (=Hindī *par-sē*) (abl.).
*pata*, after (dat.).
*sā̃thi*, with, in company with (dat.).
*sā̃thi*, with, by means of (dat.).

The following are examples of the use of these postpositions :—

*ts̲ĕ kas-hata su mŏl hyututh*, from whom did you buy that (240) ?
*gāmakis kā̃si wānawālis-hata*, from a shop-keeper of the village (241).
*ts̲āni mhālin tisinĕ khātira rachhmutu wats̲u mārun, aiyi khātara tin su juān lawun*, thy father hath for his sake killed the fatted calf, for the sake of this that (*i.e.* because) he hath perceived him (to be) well (I).
*isini khātara rachhmut" wats̲" mārāwuth*, for his sake thou causedst the fatted calf to be killed (I).
*tath jāē-hinis aikis shakhsas-labi raṭhu*, he remained near (*i.e.* with) a person of that place (I).
*wathi pananis mhālis-labi āō*, having arisen, he came near (*i.e.* to) his father (I).
*tath dishas-manz kāl pĕōu*, a famine fell in that country (I).
*thukṛiĕn dōsan-manz*, in a few days (the younger son went off to a far country) (I).
*ts̲āun" māl gāñĕn-manz uḍāwun*, he wasted thy property among harlots (II, 73).
*gharas-manz thu safēd ghuṛi-sun zīn*, in the house is the saddle of the white horse (226; so 223, 233).
*su hōshas-manz āō*, he came into sense (I).
*baḍḍ" shuṛ" wajjan-manz āusū*, the elder son was in the fields (I).
*tin tis panĕn wajjan-manz sōzun*, he sent him into his fields (II, 17).
*panĕn yāran-manz khushī kara*, I may make rejoicing with my friends (II, 71).
*tini pananyis zamīnas-manz sōzun*, he sent him into his own lands (I).
In *jawāb-manz*, in answer (II, 65), the termination of the dative has been dropped.
*panani dōlata-manza miāun hissa dyim*, give me my share from in (*i.e.* out of) thy property (I).
*timau-manza lōkṛin mhālis zabun*, from among them the younger said to the father (II, 2).
*khūha-manza khuāl pāñ*, draw water from in (*i.e.* out of) the well (237).
*yēī ghaṛī gharas niōṛ āō*, when he came near to the house (I; cf. II, 54).
*mhālis-nish*, from the father (104).

*tū sadā mĕ-nishĕ thuk*, thou art always near (*i.e.* with) me (II, 76).

*bŏh wathi pananis mhālis-nisha gatsha*, I, having arisen, will go near (*i.e.* to) my father (I; cf. II, 26).

*miānis mhālis-nishĕ wāra mazūran wāra manjī thī*, near my father (*i.e.* in my father's house) many servants have much bread (II, 23).

*akis baḍis māhnis-nishin lag" gōu*, he went and stayed near (*i.e.* with) a great man (II, 16).

*ai katha-pāna lūk sārī tyĕs-pān krūdhī samazēī*, from upon (*i.e.* in regard to) this matter all the people became angry upon (*i.e.* with) him (III).

*ṭhukṛin dōsan-pata*, after a few days (II, 6).

*māṛa kāran-pata māl ujāṛun*, he wasted the property after (*i.e.* in) evil deeds (I).

*tin pananis dilas-sāthi zabun*, he said with (*i.e.* in) his heart (I).

*tsāun māl kanjran-sāthi uḍāī dyutun*, he wasted thy substance with harlots (I).

*tū hamēsha mĕ-sāthi thukh*, thou art ever with me (I).

*bŏh pananiĕn yāran-sāthi khushī karaha*, I might have made merry with my friends (I).

*yiman-sāthi panun yaḍ bhara*, with these I will fill my belly (I).

*razan-sāthi ganḍis*, bind him with ropes (236).

**Adjectives**, as a rule, follow the custom of standard Kāshmīrī. Those that do not end in *u*-mātrā (such as *dūr*, distant; *hish*, like; *juān*, good; *māṛa*, bad; *zabar*, good) are not declined when in agreement with a substantive in a case other than the nominative singular. Thus:—

*dūr dishas safar kŏrun*, he went to a far country (I).

*māṛa kāran-pata māl ujāṛun*, he wasted the property in bad actions (I).

*panun māl māṛa kāman-manz uṛāwun*, he wasted his property in bad actions (II, 10).

*zabar māhnu*, a good man (119); *zabar māhni*, good men (124).

Sometimes, however, the adjective is declined,—the masculine in this case following the first declension of nouns. Thus we have:—

*akis dūras mulka-sun safar korun*, he made a journey of a distant country (II, 8).

*lāchāran mahniĕn badāwun*, for helpless men he increased (the measurement of the land) (III).

As in Kāshmīrī adjectives ending in *u*-mātrā agree with the noun they qualify in gender, number, and case. It must be remembered that *u*-mātrā is often elided, so that the adjective apparently ends in a consonant. This, however, does not affect the rule. Even when the *u*-mātrā is elided the adjective is treated as if it ended in *u*-mātrā. Thus the pronominal adjective *miāun"*, my, is just as often written *miāun*, but it is always declined as if it were *miāun"*, and never as if it were really *miāun*.

In Kāshmīrī the feminine termination corresponding to the masculine *u*-mātrā is *ü*-mātrā. In Kashṭawārī it is *i*-mātrā, which, as often as not, is pronounced as a full *i*, as in the third declension of substantives. Thus, the feminine of *lŏkuṛ*$^{u}$, small, is *lŏkaṛ*$^{i}$ (*lŏkaṛi*). In fact, as in the second and third declensions, $^{u}$ is often written *u* or even *ō* or *wa*, $^{i}$ is often written *i* or *ī*, and *in* is often written *ĕn*, *yin*, or *iĕn*. In the following paradigm I shall give only $^{u}$, $^{i}$, and *in*, respectively, but most of the other spellings will be found in the examples.

Under the rules for epenthesis certain consonants are liable to change in the feminine (see p. 266), and in some cases, when they do not change in the nominative feminine, they change in the other cases. Thus, the feminine of the Kāshmīrī *boḍ*$^{u}$, great, is *büḍ*$^{ü}$, the dative singular of which is *bajĕ*. In Kashṭawārī these changes appear most capriciously, sometimes they occur, and sometimes they do not.

Adjectives ending in *n*$^{u}$ (which in Kāshmīrī becomes *ñ*$^{ü}$ in the feminine) appear to make their feminines pretty consistently in *ñ*$^{i}$. Thus, *miāun*$^{u}$, my, has its feminine *miāñ*$^{i}$; *ṯsāun*$^{u}$, thy, feminine *ṯsāñ*$^{i}$; *panun*$^{u}$, own, feminine *panañ*$^{i}$. In the case of the Kashṭawāṛī word *baḍ*$^{u}$, great, the *ḍ* is changed to *j*, even in the case of the nominative feminine, which is *baj*$^{i}$. This is evidently due to the analogy of the other feminine cases. We thus get the following declension of *baḍ*$^{u}$ or *baḍḍ*$^{u}$, great.

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| Nom. | *baḍ*$^{u}$ | *baj*$^{i}$. |
| Dat. | *baḍis, baḍi* | *baji.* |
| Ag. | *baḍin, baḍi* | *baji.* |
| Abl. | *baḍi* | *baji.* |
| Plur. | | |
| Nom. | *baḍ*$^{i}$ | *baji.* |
| Dat. | *baḍin* | *bajin.* |
| Ag.-abl. | *baḍiau* | *bajiau.* |

Note that, in the masculine singular, the ablative can optionally be used for any oblique case.

There are one or two irregular adjectives. The pronominal adjective *panun*$^{u}$, own, optionally drops the second *n* in all cases except the nominative singular. Thus, *panis* for *pananis*; *pawi* for *panani*, and so on. The word for 'all' (compare the Kāshmīrī *sŏruy*, see p. 269), invariably adds an emphatic *ī*. Thus the masc. sing. nom. is *sārūī*, abl. *sāriwī* (for *sāri*+*ī*); plur. nom. *sārī* (for *sār*$^{i}$+*ī*).

As examples of the use of these declinable adjectives we may quote:—

Masc. sing. nom.—*tath ḍishas-manz baḍḍ*$^{u}$ *kāl peōu* (I) or *tath mulkas-manz baḍ*$^{u}$ *drāg pĕōu* (II, 12), in that country a great famine fell.

*tyisun baḍḍ*$^{u}$ *shuṛ*$^{u}$ *wajjan-manz āusū* (I) or *tisun baḍ*$^{u}$ *shuṛ*$^{u}$ *wajji-manz āsū* (II, 53), his great (*i.e.* elder) son was in the field(s).

*yēī ghaṛī sŏrūī barbād kŏrun* (I) or *yĕli sārūī kharach korun* (II, 11), when he had wasted (expended) all.

Dat.-acc.—*akis baḍis māhnis-nishin lagᵘ gōu*, he went and stayed with a great man (II, 15).

*miānis mhālis-nishĕ wāra mazūran wāra manjī thī*, near my father (*i.e.* in my father's house) many servants have much bread (II, 23).

*lŏkṛin shuṛiĕn pananis mhālis zabun*, the younger son said to his father (I). So *pananis mhālis*, (I will go) to my father (I), and (he came) to his father (I).

*miāun mhāl thu tath lŏkuṛi gharas-manz rihwan*, my father lives in that small house (233).

*pani mhālis-nishĕ gat͟sha*, I will go to my father (II, 26, cf. 34).

*zāt t͟sāni hukmas adal-badal na hanṭhus*, I never walked contrary to thy command (II, 67).

Note *miānⁱ* for *miānis* or *miāni* (225).

Ag.—*lŏkṛin shuṛiĕn pananis mhālis zabun*, the younger son said to his father (I).

*lŏkṛin shuṛin safar korun*, the younger son made a journey (II, 7).

*t͟sāni mhālin bajⁱ dhām karmat͟sⁱ thī*, thy father hath made a great feast (II, 59).

*t͟sāni mhālin rachhmutu wāt͟su mārun*, thy father killed the fatted calf (I).

Plur. nom.—*lūk sārī tyĕs-pān krudhī samazēī*, all the people became angry with him (III).

*thukṛi banāyin*, he made them small (III).

Dat.-acc.—*baḍiĕn mahniĕn*, for great men (III).

*pananiĕn mazūran-hish banāyim*, make me like one of thy servants (I).

*mhālin paněn māhnin zabun*, the father said to his men (II, 43).

*thukṛiĕn dōsan-manz*, in a few days (I).

*ṭhukṛin dōsan-pata*, after a few days (II, 6).

Fem. sing. nom.—*t͟sāni mhālin bajⁱ dhām karmat͟sⁱ thī*, thy father hath made a great feast (II, 59, cf. 75).

*kityān warhiĕn t͟sāñⁱ khĕzmat karyim*, for how many years I did thy service (I).

*yītin warhĕn mĕ t͟sāñⁱ ṭahl karan thus*, for so many years I am doing thy service (II, 66).

Dat.—*karun panañī marzī-sā̃thi zamīnas kachchh*, he measured the country according to his own pleasure (III).

Plur. dat.—*tin tis pañĕn wajjan-manz sōzun*, he sent him into his fields (II, 16).

**The Genitive Case.**—As in Standard Kāshmīrī the genitive is an adjective and is declined as such. The postpositions of the genitive are *hunᵘ*, *sunᵘ*, and *ukᵘ*, corresponding to the Kāshmīrī *hondᵘ*, *sondᵘ*, and *ukᵘ* respectively. These are used almost exactly as in Kāshmīrī. *Hunᵘ* is used with feminine nouns and with masculine plural nouns. *Sunᵘ* is used with masculine singular nouns. Both these govern the dative, as in Kāshmīrī, and as in that language the *s* of *sunᵘ* is really the termination of the dative, so that *āsmāna-sunᵘ* of heaven is really *āsmānas-'unᵘ*, for *āsmānas-hunᵘ* (see p. 225). Unlike Standard Kāshmīrī *sunᵘ* is used not only with animate, but also with inanimate nouns, so that we have *āsmāna-sunᵘ*, when Kāshmīrī would have *āsmānukᵘ*;

*māla-sunᵘ*, of the property, where Kāshmīrī would have *māluk*ᵘ; and *mulka-sunᵘ*, of the country, where Kāshmīrī would have *mulkuk*ᵘ.

The postposition *ukᵘ* is, as in Kāshmīrī, confined to inanimate masculine singular nouns, as in *gāmukᵘ*, of the village; *mulkukᵘ*, of the country. We thus see that either *sunᵘ* or *ukᵘ* may be used with such an inanimate noun as *mulk*, a country.

All these postpositions are declined, so that we have for *sunᵘ*:—

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| Nom. | *sunᵘ* | *siñⁱ*, *sɪ̃ⁱ*. |
| Dat. | *sinis*, *sini* | *siñi*. |
| Ag. | *sinin*, *sini* | *siñi*. |
| Abl. | *sini* | *siñi*. |
| Plur. | | |
| Nom. | *sinⁱ* | *siñi*. |
| Dat. | *sinin*, *sin* | *siñin*. |
| Ag.-abl. | *siniau* | *siñau*. |

*Sunᵘ* is sometimes written *sundᵘ* (102).

As usual there are numerous variants of these forms. The ᵘ of *sunᵘ* is very commonly dropped, so that we get *sun*. Similarly final ⁱ and *i* are often dropped, so that *sin* may represent *sinⁱ* or *sini*. Again *y* is often inserted before *i*, so that, e.g., *sinis* and *sini* become *sinyis* and *sinyi* respectively. Again, sometimes *ĕ* and sometimes *ī* is written for ⁱ or *i*, and *iĕn* or *ĕn* for *in*, so that *sinⁱ* and *sini* may become *sinĕ* or *sinī*, and *sinin* may become *siniĕn* or *sinĕn*. All this is exactly as in the case of nouns of the second and third declensions.

*Hunᵘ* is declined exactly like *sunᵘ*, substituting *h* for *s*.

*Ukᵘ* is declined as follows, it being remembered that changes of spelling may occur as in the case of *sunᵘ*.

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| Nom. | *ukᵘ* (*uk*) | *achⁱ*. |
| Dat. | *akis*, *aki* | *achi*. |
| Ag. | *akin*, *aki* | *achi*. |
| Abl. | *aki* | *achi*. |
| Plur. | | |
| Nom. | *akⁱ* | *achi*. |
| Dat. | *akin* | *achin*. |
| Ag.-abl. | *akiau* | *achiau*. |

Sometimes the genitive postpositions are omitted as in (II, 54) *gĕwanĕn*, for *gĕwanĕn-hunᵘ*, of singing, and (II, 55) *natsanĕn*, for *natsanĕn-hunᵘ*, of dancing.

The following are examples of the use of the genitive :—

*Sunˣ*.—masc. sing. nom.—*āsmāna-sun gunāh kurmut thum*, I have done sin of (*i.e.* against) heaven (II, 28).

*gharas-manz thu safēd ghuṛi-sun zīn*, in the house is the saddle of the white horse (226).

*māla-sun hissa mĕ dim*, give me the share of the property (II, 3).

*mulku-sun* (for *mulka-sunˣ*) *su thu mĕhram*, he is acquainted of (*i.e.* with) the country (III).

*dūras mulka-sun safar*, a journey of (*i.e.* to) a far country (II, 9).

*Sāhaba-sun gunāh kŏrum*, I did sin of (*i.e.* against) God (I).

Dat.-acc.—*tĕ-sinyis ḍanḍas thōyiū zīn*, put ye the saddle to (*i.e.* on) his back (227).

*mĕ ṯsōṭum tĕ-sinyis shuṛis*, I have beaten his son (228).

*i-sin hathas ankhuch lāgyus*, put ye a ring on his hand (I).

*ṯsanis mhālⁱ-sin gharas-manz*, in thy father's house (223).

Ag.—*ti-sin mhālin su manāmun*, his father remonstrated with him (II, 63).

*miānⁱ pĕtrᵃ-sinyi shuṛiĕn karun biāh*, the son of my uncle made a marriage (225).

Abl.—*ṯsāni mhālin ti-sinĕ khātira rachhmutu waṯsu mārun*, thy father killed the fatted calf for the sake of him (I).

*i-sini khātara rachhmutᵘ waṯsᵘ mārāwuth*, thou causedst the fatted calf to be slain for him (I).

Plur. nom.-acc.—*miāni mhāli-sinyi kityā mazūr thī*, how many labourers there are of my father (I).

Dat.-acc.—*ti-sin hathan ankuchī*, a ring for his hands (II, 46).

Fem. sing. nom.-acc.—*ghuṛi-sī ummar*, the age of the horse (221).

Dat.-acc.—*tyĕ-siñi bhēnyi-hata baḍḍᵘ*, taller than his sister (231).

*Hunˣ*.—masc. sing. dat.—*dhāri-hinis mŏkhas-pān*, on the top of the hill (229).

*tath jāĕ-hinis aikis shakhsas-labi raṭhu*, he remained near a person of that place (I).

For further examples of *sunˣ* and *hunˣ*, see the List of Words, 102, etc.

*Ukˣ*.—masc. sing. nom.—*naṯsunuk wāz lawun*, the sound of dancing was perceived by him (I).

Dat.-acc.—*gāmakis kãsi wānawālis-hata*, from a shopkeeper of the village (241).

*tath mulkakis akis baḍis māhnis-nishin lagᵘ gōu*, he went and joined himself to a great man of that country (II, 15).

Fem. sing. nom.—*yōṛ yinach marzī karan thu*, he is making a desire of (*i.e.* for) coming here (III).

Adjectives in agreement with genitives in *sunˣ* or *hunˣ* are put in the dative, as in *dūras mulka-sun safar*, a journey of a far country (II, 9).

No examples are available of any adjective agreeing with a genitive in *ukˣ*.

**Comparison.**—This is made as in Kāshmīrī. The usual postpositions are *hata* and *nishi*. Thus :—

*-nishi zabar*, better than (133).

*sāriwī-nishi zabar*, better than all, best (134).

*bhēnyi-hata baḍḍᵘ*, taller than the sister (231).

*sāriwī-nishi juān pŏshāk kaḍi aniū*, bring ye forth the best robe (I).

Another mode of forming the superlative is shown in :—

*asalas-nishĕ asal*, good than good, *i.e.* best (II, 44).

**Numerals.**—These are given in the List of Words and Sentences (pp. 488ff.).

The word for 'one' is *ak* which is either indeclinable as in *ak zanis zēh shuṛ$^{i}$ āsis*, to one man were two sons (II, 1), or else is declined as if from a nominative *ok$^{u}$* or *ak$^{u}$*, its dative being *akis* or *aikis*. Thus :—

*akis dūras mulka-sun safar*, a journey to a far country (II, 8).

*akis baḍis māhnis-nishin*, near a great man (II, 15).

*aikis mahnis zēh shuṛī āsias*, to one man were two sons (I).

*aikis naukaras sad dyit*, having given a call to one (*i.e.* a) servant (I).

With the suffix of the indefinite article *ak* becomes, as in Kāshmīrī, *akhā*, and simply means 'a,' as in *akhā māhn$^{u}$ hakārũ*, having called a man (II, 56).

The word for 'five' is given as *pants* in the List of Words, but the dative is given as *pãtsan* in :—

*yĕti āsĕāu rachhmutu pãtsan warhiĕn*, he was placed here for five years (III).

**PRONOUNS.**—These closely follow Kāshmīrī, and will be dealt with in the order employed in describing the pronouns of that language.

**Personal Pronouns.**—The first two Personal Pronouns are declined as follows :—

| | I. | Thou. |
|---|---|---|
| Sing. | | |
| Nom. | *bŏh, mĕ*[1] | *tū, tsa.* |
| Dat., ag. and abl. | *mĕ* | *tsĕ.* |
| Plur. | | |
| Nom. | *as$^{i}$, as* | *tus.* |
| Dat., ag. and abl. | *asi, asī* | *tusi, tusī.* |

It will be observed that final $^{i}$ is liable to be dropped, and that final *i* is liable to be lengthened. The *tū* of the second person connects Kashṭawāṛī with Western Pahāṛī, while *tsa* connects it with Kāshmīrī.

Instead of the genitives, the possessive pronouns *miāun$^{u}$*, my ; *asun$^{u}$*, our ; *tsāun$^{u}$*, thy ; and *tusun$^{u}$*, your, are employed. As usual the final *u*-mātrā is frequently dropped. These are adjectives, and are regularly declined, with all the vowel changes noted under the head of adjectives, and shown in the declension of *baḍ$^{u}$*, great (see p. 356), the feminines being *miāñ$^{i}$ ;* (?) *asñi$^{i}$, asĩ ; tsāñ$^{i}$ ;* and (?) *tusiñ$^{i}$, tusĩ*, respectively. I have no authority for the plural genitives, and the forms given are based on the feminine of the genitive postposition *sun$^{u}$* (p. 358).

The following are examples of the use of these pronouns :—

First Person.—Sing. nom.—*bŏh wathi pananis mhālis-nisha gatsha*, I, having arisen, will go to my father (I).

*bŏh bhŏchhi maran thus*, I am dying of hunger (II, 25).

*bŏh hanṭhus az mhast dūr*, I walked a long way today (224).

[1] See below.

In one passage in the second specimen,—viz. *mĕ tsāñ ṭahl karan thus*, I am doing thy service (II, 66),—the nominative of this pronoun is *mĕ*, which is probably borrowed from the Lahndā *mã*.

Dat.-acc.—*mĕ pananiĕn mazūran-hish banāyim*, make me like thine own labourers (I; so II, 31).

*mĕ zāt pūt dyituth na*, thou never gavest to me a goat (I).

*māla-sun hissa yu mĕ wātim, mĕ dim*, give to me the share of the property which will come to me (II, 3).

*tū hamēsha mĕ-sā̃thi thukh*, thou art ever with me (I; so, *mĕ-nishĕ*, II, 76).

Ag.—*mĕ gunāh kŏrum*, I did sin (I; so II, 27).

*mĕ tsōṭum tĕsinyis shuṛis mhast*, I beat his son much (228).

Plur. nom.—*asⁱ khĕmau*, we shall eat (II, 48).

*as khyĕmau*, id. (I).

*as Nawāb Sāhabas-labi faryād gatshau*, we will go as complainants to the Nawāb Sāhib (III).

Dat.—*su hākim asi gatshi na*, that ruler is not proper for us (III).

Sing. gen. (masc. sing. nom.)—*miāunᵘ zi shuṛᵘ mūdᵘmut āsū*, this my son was dead (II, 49).

*yis-kĕn miāunᵘ thu*, whatever is mine (II, 77).

*miāun yi shuṛᵘ mūdmut āsū*, this my son was dead (I).

*i-kēntsa miāun thu*, whatever is mine (I).

*panani dōlata-manza miāun hissa dyim*, out of thy wealth give me my share (I).

(Dat.-acc.)—*miānis mhālis-nishĕ wāra mazūran wāra manjī thī*, in my father's house many servants have much bread (II, 23).

*miānⁱ* (for *miāni, miānis*) *pĕtrᵃ-sinyi shuṛiĕn*, by the son of my uncle (225).

*miāni mhāli-sinyi kitya mazūr thī*, how many labourers there are of my father (I).

Second Person.—Sing. nom.—*tū hamēsha mĕ-sā̃thi thūkh*, thou art ever with me (I; so II, 76).

*tyis hĕ tsa tima rŏpiē*, take thou those rupees from him (235).

Dat.-acc.—*kasun shuṛᵘ thu tsĕ-pata yūan*, whose boy comes behind thee (239)?

Ag.—*tsĕ zāṭ ak tshāwali-pūt mĕ dyututh na*, thou never gavest me a kid (II, 69).

*tsĕ bajⁱ dhām karith*, thou madest a great feast (II, 74).

*tsĕ kas-hata su mŏl hyututh*, from whom didst thou buy that (240)?

Sing. gen. (masc. sing. nom.)—*tsāunᵘ zabᵘ zāt phirum na*, I never disobeyed thy word (I).

*tsāunᵘ nām kyā thūī*, what is thy name (220)?

*phīri tsāunᵘ shuṛᵘ zabāwa*, I again may be called thy son (II, 30).

*tsāunᵘ bhāyᵘ*, thy brother (II, 58, 80).

*ts̲āun$^{i}$ zi shuṛ$^{u}$*, this thy son (II, 72).

*yis-kĕn miāun$^{u}$ thu, su ts̲āun$^{u}$ thu*, whatever is mine, that is thine (II, 77).

*ath-lāik raṭhus na ts̲āun shuṛ$^{u}$ zaba*, I am not worthy (that) I may say (that I am) thy son (I).

*ts̲āun bhōī āuī*, thy brother came (I).

*yēī-ghaṛī ts̲āun yi shuṛ$^{u}$ āō*, when this thy son came (I).

(Dat.-acc.)—*ts̲ānis mhāl$^{i}$-sin gharas-manz kityā shuṛ$^{i}$ thī*, how many sons are there in thy father's house (223) ?

*zāt ts̲āni hukmas adal-badal na haṇṭhus*, I never walked contrary to thy command (II, 67).

(Ag.)—*ts̲āni mhālin rachhmutu wats̲u mārun*, thy father killed the fatted calf (I).

*ts̲āni mhālin baj$^{i}$ dhām karmats̲$^{i}$ thī*, thy father hath made a great feast (II, 59).

(Fem. sing. nom.)—*kityān warhiĕn ts̲āñ$^{i}$ khĕzmat karyim*, for how many years did I do thy service (I) ?

*yītin warhĕn mĕ ts̲āñ$^{i}$ ṭahl karan thus*, for so many years I am doing thy service (II, 66).

As in Kāshmīrī, the Demonstrative, Relative, Interrogative, and Indefinite pronouns have, in the singular, separate forms for animate and inanimate objects. There are feminine forms for the animate pronouns, but only a few examples occur in the specimens.

**Demonstrative Pronouns.**—As in Kāshmīrī, these are used also as pronouns of the third person. The following forms occur in the Specimens. Forms for which I have no authority, and which are based on analogies found elsewhere, are enclosed in marks of parenthesis :—

'This.'

| | Sing. | | Plur. |
|---|---|---|---|
| | Animate. | Inanimate. | |
| Nom. . | *i, yi, zi* | *i, yi, zi* | (*im, yim*, f. *ima, yima ; zi*) |
| Dat. . | *is, yis* | (*yith*), *yĕth, yath* | *iman, yiman* |
| Gen. . | *i-sun$^{u}$, yi-sun$^{u}$* | (*yithun$^{u}$*) | *iman-hun$^{u}$, yiman-hun$^{u}$.* |
| Ag. . | (*in, yin*) | (*in, yin*) | *timau, yimau.* |
| Abl. . | (*is, yis*) | (*yēī*) | |

There is an emphatic dative inanimate singular in *ai katha-pāna*, on this very matter (III), and a corresponding emphatic ablative in *aiyi-khātara tin su juān lawun*, for this

very reason (that) he perceived him safe and sound (I). The form *zi* may be compared with the Dras Shiṇā *zhō* (see p. 193), and the Bashgalī Kāfir *izē*, both meaning 'he.'

The following are examples of the use of this pronoun :—

Sing. nom. acc.—*miāun yi shuṛ$^{u}$ mūdmut āsū*, this my son was dead (I).

*yēī ghaṛī tsāun yi shuṛ$^{u}$ āō*, when this thy son came (I).

*miāun$^{u}$ zi shuṛ$^{u}$ mūd$^{u}$mut āsū*, this my son was dead (II, 49).

*tsāun$^{u}$ zi shuṛ$^{u}$*, this thy son (II, 73).

*tsāun$^{u}$ zi bhāy$^{u}$*, this thy brother (II, 80).

Inan.—*yi kyā samuz*, what is this (I) ?

*yi rŏpai dyi tis*, give this rupee to him (234).

Dat. an.—*is ghuṛi-sī̃ ummar kitsā thĕ*, how much is the age of this horse (221) ?

*sāriwī-nishi juān pŏshāk kaḍi aniū tĕ yis lāgyus*, bring ye forth the best robe, and put ye it on this one (I).

Inan.—*su thu yĕth kulyis-tal ghuṛis-pān bēī*, he is seated on a horse under this tree (230).

*yath-lāik thus na*, I am not worthy of this (II, 30).

*yath kilas-manz kaid samuz*, he became imprisoned in this fort (III).

*tin karun yath mulkas panañi marzī-sā̃thi zamīnas kachchh*, he made the land-measurement for this country according to his own wishes (III).

*yath mulku* (for *mulka*)*-sun su thu mĕhram samzumut*, he has become acquainted of (*i.e.* with) this country (III).

Gen.—*isin hathas ankhuch lāgyus*, put ye on to this one's hand a ring (I).

*isini khātara rachhmut$^{u}$ wats$^{u}$ mārāwuth*, thou causedst the fatted calf to be killed for this one's sake (I).

Plur. masc. nom.—*zi kyā thī*, what are these (II, 57) ?

Dat.—*yiman-sā̃thi panun yaḍ bhara*, with these I will fill my belly (I).

In Kāshmīrī there is a defective pronoun, of which the inanimate dative singular is *ath*, meaning 'that within sight.' It occurs once in the Specimens in the phrase *ath-lāik raṭhus na*, I remained not worthy of that (I).

Corresponding to the Kāshmīrī *suh*, he ; *tih*, that (not within sight), we have the following :—

| | Sing. | | Plur. |
|---|---|---|---|
| | Animate. | Inanimate. | |
| Nom. . | *su*, (fem. *sa*) | *su*, (*tī*) | *tim*, (fem. *tima*) |
| Dat. . | *tis*, *tyis*, *tyes* | *tath* | *timan* |
| Gen. . | *ti-sun$^{u}$*, *tyisun$^{u}$*, *tĕsun$^{u}$*, *tyĕsun$^{u}$* | *tathun$^{u}$* | *timan-hun$^{u}$* |
| Ag. . | *tin*, *tini* | ..... | *timau* |
| Abl. . | *tyis* | (*tēī*) | |

Corresponding to the emphatic *ai* of *yi*, we have *taii* in *taii-pata yath mulku-sun su thu mĕhram samzunut*, for that very (reason that) he is become acquainted with this country (III). *Tisau* is ' to him also,' see below.

Examples of the use of this pronoun are :—

Sing. nom. acc.—*su lāchār gōu*, he became helpless (I).

*su salāmat thu*, he is safe and sound (II, 81).

*su thu māl ṯsunāwan*, he is grazing cattle (229).

Inan.—*yis-kĕn miāunᵘ thu, su ṯsāunᵘ thu*, whatever is mine, that is thine (II, 77).

Dat.-acc.—*tis tars āwus*, compassion came to him (I).

*mhālin tis zabun*, the father said to him (I).

*tin tyis zabun*, '*ṯsāun bhōī āuī*,' he said to him, 'thy brother is come' (I).

*tyis ṯsōṭis jān*, beat him well (236).

*lūk sārī tyĕs-pān krūdhī samazēi*, all the people became angry upon (*i.e.* with) him (III).

*tisau zabas*, I will also say to him (II, 27).

*tath dishas-manz baḍḍᵘ kāl pĕōu*, in that country a great famine fell (I).

*tath jāē-hinis aikis shakhsas-labi raṭhu*, he remained with a person of that place (I).

*tath mulkas-manz baḍu drāg pĕōu*, in that country a great famine fell (II, 12).

*tath* (Kāshmīrī would have *tami*) *mulkakis akis baḍis māhnis-nishin*, near a great man of that country (II, 14).

*miāun mhāl thu tath lŏkuṛi gharas-manz rihwan*, my father lives in that small house (233).

Gen.—This follows the declension of *sunᵘ* on p. 358, as in :—

*tisun mhālᵘ kanāra nyit bōzāwun lagus*, his father, having come outside, began to persuade him (I).

*tisun baḍᵘ shuṛᵘ wajji-manz āsū* (II, 53), but

*tyisun baḍḍᵘ shuṛᵘ wajjan-manz āusū* (I), his elder son was in the field (fields).

*tyisun bhōī thu tyĕsiñi bhēnyi-hata baḍḍᵘ*, his brother is taller than his sister (231).

*tĕsinyis ḍanḍas thōyiū zīn*, put ye the saddle upon his back (227).

*mĕ ṯsōṭum tĕsinyis shuṛis mhast*, I beat his son well (228).

*shuṛᵘ tyĕsun marī gōs*, his son died (III).

*tisin mhālin su manāmun*, his father remonstrated with him (II, 63).

*tisinĕ* (for *tisini*) *khātira rachhmutu waṯsu mārun*, he killed the fatted calf for his sake (I).

*tisin hathan ankuchī*, a ring for his hands (II, 46).

*tĕsiñi bhēnyi sā̃thi*, with his sister (225).

*tyĕsiñi bhēnyi-hata baḍḍᵘ*, taller than his sister (231).

*tathun mŏl thu ḍhāī rŏpiē*, the price of that is two and a half rupees (232).

Ag.—*tin pananis dilas sā̃thi zabun*, he said in his heart (I).

*tin māl timhau bā̃ṭhi ditnuk*, he divided the property among them (II, 5).

*tini pananyis zamīnas-manz sōzun*, he sent (him) into his land (I).

Abl.—*tyis hĕ ts̲a tima rŏpiē*, take those rupees from him (235).

Plur. nom. masc.—*tim khushī karañ lag*$^{i}$, they began to do rejoicing (II, 52).

*tyis hĕ ts̲a tima* (probably incorrect for *tim*) *rŏpiē*, take those rupees from him (235).

Dat.-acc.—*tin timan panan*$^{i}$ *dōlat banṭī dits̲in*, he divided his wealth to them (I).

*timan dĕl-tisha* (*?*) *panun yaḍ bhara*, I may fill my belly with those husks (II, 19).

Gen.—*timan-hun*, their (30).

Ag.-abl.—*timau-manza lŏkṛin mhālis zabun*, from among them the younger said to the father (II, 2).

In II, 5, we have *timhau* or *timhō* translated 'among them.' This is for *timau*, with the change of *m* to *mh* noted above (p. 348).

**Relative Pronoun.**—The following forms occur in the Specimens or are given by Mr. Bailey:—

| | Sing. | | Plur. |
|---|---|---|---|
| | Animate. | Inanimate. | |
| Nom. . | *i, yi, yu* | *yi, yu* | *yim*, f. *yima* |
| Dat. . | *yis* | *yath* | *yiman* |
| Gen. . | *yisun*$^{u}$ | (*yathun*) | *yiman-hun*$^{u}$ |
| Ag. . | *yin* | (*yin*) | *yimau* |
| Abl. . | (*yis*) | *yēī* | |

Examples from the Specimens are:—

Sing. nom. inan.—*māla-sun hissa yu mĕ wātim*, the share of the property which will come to me (II, 4).

Ag.—*ts̲āun yi shuṛ*$^{u}$ *āō, yin ts̲āun māl kanjran-sā̃thi uḍāī dyutun* (I), or *ts̲āun*$^{u}$ *zī shuṛ*$^{u}$ *āō, yin ts̲āun*$^{u}$ *māl gāñĕn-manz uḍāwun* (II, 72), this thy son came, who wasted thy substance among harlots.

Abl.—*yēī ghaṛī sōrūī barbād kŏrun*, at what hour (*i.e.* when) he had wasted everything,—and so many times in I.

Plur. nom. masc.—*timan dĕl-tīsha* (*?*), *yu sūr khĕwan thī*, with those husks which the swine are eating (II, 19).

Fem.—*yima shima sūr khĕwan āisi*, the husks which the swine were eating (I).

The **Interrogative** pronoun can be thus declined, so far as materials are available:—

| | Sing. | | Plur. |
|---|---|---|---|
| | Animate. | Inanimate. | |
| Nom. | *kõ̃* (92) | *kyā* | (*kam*, f. *kama*) |
| Dat. | *kas* | (*kath*) | (*kaman*) |
| Gen. | *kasunᵘ* | *?* | (*kamau*) |
| Ag. | *?* | *?* | |
| Abl. | *?* | ..... | ..... |

Examples are:—

Sing. nom. masc.—*yi kyā samuz* (I), what is this? or *zi kyā thī* (II, 57), what are these?

*ts̲āunᵘ nām kyā thūī*, what is thy name (220)?

Dat.-acc.—*ts̲ĕ kas-hata su mŏl hyututh*, from whom didst thou buy that (240)?

Gen.—*kasun shuṛᵘ thu ts̲ĕ-pata yūan*, whose boy comes behind thee (239)?

The **Indefinite Pronoun** is *kũ̃*, anyone, someone. Its oblique case is *kã̃si*, as in *gāmakis kã̃si wānawālis-hata*, from some shopkeeper of the village (241). The corresponding inanimate form for 'anything,' 'something' is *kĕn* or *kēnt̲sa*.

As an example of *kũ̃* we may quote:—

*tis kũ̃ diwan āsū na* (I) or *kũ̃ tis nō diwan āsus* (II, 21), no one was giving to him.

**Reflexive Pronoun.**—No example occurs of the reflexive pronoun meaning 'self.' The pronominal adjective *panunᵘ*, 'own,' is, on the other hand, very common in the Specimens. Its feminine is *panañⁱ*, written *panaⁿⁱ* in the first specimen. As the word *yaḍ*, belly, is feminine in Kāshmīrī, we should expect to find *panañⁱ yaḍ* for 'his own belly,' but both the first and second specimens give *panun yaḍ*, as if *yaḍ* was masculine. *Panunᵘ* is an adjective and its declension is referred to on p. 356. As usual the final *u*-mātrā of *panun* is commonly dropped, and in the process of declension we often find *yi* written for *i*, as in *pananyis* for *pananis*, and *iĕn* or *ĕn* written for *in*, as in *pananiĕn* for *pananin*. Moreover, in the second specimen, the second *n* is often dropped,

so that we find *pani* instead of *panani*. The word is declined as follows, the optional written forms being omitted from the paradigm :—

| | Masculine. | Feminine. |
|---|---|---|
| Sing. | | |
| Nom. . . . | *panun*[u] | *panañ*[i] (*panan*[i] in 1st Spec.) |
| Dat. . . . | *pananis* | *panañi* |
| Ag. . . . | *pananin* | *panañi* |
| Abl. . . . | *panani, pani* | |
| Plur. | | |
| Nom. . . . | *panan*[i] | *panañ*[i] |
| Dat. . . . | *pananin, panin* | *panañin* |
| Ag.-abl. . . . | *pananiau* | *panañiau* |

As examples of the use of this word we have :—

Masc. sing. nom.—*panun yaḍ bhara*, I will fill my own belly (see above) (I, II, 20).

*panun māl maṛa kāman-manz uṛāwun*, he wasted his property in evil deeds (II, 10).

Dat.-acc.—*tin pananis dilas-sā̃thi zabun*, he said in his own heart (I).

*wathi pananis mhālis-labi āō*, having arisen, he came to his own father (I).

*tini pananyis zamīnas-manz sōzun*, he sent him into his own land (I).

*wōthi pani mhālis-nishĕ gat̲sha*, having arisen, I will go to my father (II, 26; so II, 34).

Plur. dat.—*mĕ pananiĕn mazūran-hish banāyim*, make me like thy servants (I).

*mhālin pananiĕn naukaran zabun*, the father said to his servants (I).

*bŏh pananiĕn yāran-sā̃thi khushī karaha*, I might have done rejoicing with my friends (I).

*mĕ panĕn mazūran-manz akis manish thainī*, make me one man among thy servants (II, 32).

*mhālin panĕn māhnin zabun*, the father said to his men (II, 43).

Fem. sing. nom.—*tin timan panan$^{i}$* (for *panañ$^{i}$*) *dōlat banṭī ditsin*, he divided his own property to them (I).

*dāṛh$^{i}$ panan$^{i}$* (for *panañ$^{i}$*) *puchiĕn*, he plucked out his own beard (III).

Abl.—*panani* (for *panañi*) *dōlata-manza miāun hissa dyim*, give me my share from in thine own property (I).

Plur. dat.—*tin tis pañĕn wajjan-manz sōzun*, he sent him into his own fields (II, 16).

**Other Pronominal forms** noted are:—

*i-kēntsa*, whatever, in *i-kēntsa miāun thu, tsāun thu*, whatever is mine is thine (I).

*yis-kĕn*, whatever, in *yis-kĕn miāun$^{u}$ thu, su tsāun$^{u}$ thu*, id. (II, 77).

'How much?', (pl.) 'how many?' is *kyutā*, f. *kitsā*; m. pl. nom. *kityā*, dat. *kityān*. In these the *ā* is really an interrogative or indefinite suffix added to *kyut$^{u}$*, *kits$^{i}$*, and *kit$^{i}$*. Examples are:—

*yĕti-hata Kashīrī-tāī kyutā thu*, how much (distance) is it from here to Kashmīr (222)?

*is ghuṛi-sī ummar kitsā thĕ*, how much is the age of this horse (221)?

*miāni mhāli-sinyi kityā mazūr thī*, how many servants are there of my father (I)!

*tsānis mhāl$^{i}$-sin gharas-manz kityā shuṛ$^{i}$ thī*, how many sons are there in thy father's house (223)?

*kityān warhiĕn tsāñ$^{i}$ khĕzmat karyim*, for how many years did I do thy service (I)!

Another word for 'how much?' and for 'how many?' is *kitruḍ* (222, 223).

*yūt*, so much, or (pl.) so many, occurs only in the examples in the dative plural, in:—

*yītin warhĕn mĕ tsāñ$^{i}$ ṭahl karan thus*, for so many years I am doing thy service (II, 66). Its feminine is probably *yīts$^{i}$*, and its masculine plural probably *yīt$^{i}$*.

**Pronominal Adverbs** are:—

*tĕli*, then (II, 33).

*yĕli*, when (II, 11, 54, 72).

*tĕti*, there (II, 10), *tētē* (I, there wasted his substance).

*yĕti*, here (I, I here am dying, and 222, III).

*kyāzi, kyāza*, why? (94), because (II, 49).

## CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Present.—I am, etc.

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| 1 | *thus* | ? |
| 2 | *thuk, thukh* | ? |
| 3 | *thu* | *thī, thĕ* |
| Plur. | | |
| 1 | *thī* | ? |
| 2 | *thĕaua* | ? |
| 3 | *thī* | ? |

This tense, like the Kāshmīrī *chhuh*, he is, is adjectival, and has masculine and feminine forms. The only feminine form available in the Specimens is that for the third person singular. As regards the use of *thu* instead of *chhuh*, we may compare the *thū* of the dialects of the Indus Kōhistān (Gārwī, Maiyā̃, etc., pp. 510, 524), the Western Pahāṛī *āthī*, he is (not); and the Sindhī *thiaṇ*$^{u}$, to become.

The Past is thus conjugated in the Masculine. No forms of the feminine are available.

I was, etc.

| | Masc. |
|---|---|
| Sing. | |
| 1 | *āsus, āusus* |
| 2 | *āsuk, āusuk, āsukh, āusukh* |
| 3 | *āsū, āusū, āsĕāu* |
| Plur. | |
| 1 | *āis*$^{i}$ |
| 2 | *āsĕaua, ausĕaua* |
| 3 | *āsai, āusai, āis*$^{i}$*, āsiāi* |

Examples of the use of the Verb Substantive are as follows:—

*yath-lāik thus na*, I am not worthy of this (II, 30).

*tū hamēsha mĕ sā̃thi thukh*, thou art ever with me (I).

*tū sadā mĕ-nishĕ thuk*, id. (II, 76).

*i-kēnt̲sa miāun thu, t̲sāun thu*, whatever is mine is thine (I).

With a pronominal suffix of the second person singular dative we have :—

*ts̲āun*$^{u}$ *nām kyā thūī*, thy name what is-to-thee, *i.e.* what is thy name (220) ?

For the feminine third person singular, we have :—

*miānis mhālis-nishĕ wāra mazūran wāra manjī thī*, in my father's house many servants have much bread (II, 23).

*ts̲āni mhālin baj*$^{i}$ *dhām karmats̲*$^{i}$ *thī*, thy father hath made a great feast (II, 59).

*is ghuṛi-sz̃ ummar kits̲ā thĕ*, what is the age of this horse (221) ?

For the masculine third person plural, we have :—

*zi kyā thī*, what are these (II, 57) ?

*ts̲ānis mhāl*$^{i}$*-sin gharas-manz kityā shuṛ*$^{i}$ *thī*, how many sons are there in thy father's house (223) ?

For the Past, we have :—

*miāun yi shuṛ*$^{u}$ *mūdmut āsū*, this my son was dead (I).

*su āsū haza dūr*, he was yet distant (II, 35).

*rāmut āusū*, he was lost (I).

*baḍḍ*$^{u}$ *shuṛ*$^{u}$ *wajjan-manz āusū*, the elder son was in the fields (I).

*yĕti āsĕāu Nawāb Sāhaban Labbhū Rām Tahsīldār rachhmutu*, Labbhū Rām was posted here as Tahsīldār by the Nawāb Sāhib (III).

*yima shima sūr khĕwan āisi*, what husks the swine were eating (I).

*baḍiĕn mahniĕn zamīn ziyāda āsiāi*, more lands were to great men (III).

With the pronominal suffix of the third person singular dative, we have :—

*zēh shuṛī āsias*, two sons were to him (I).

*zēh shuṛ*$^{i}$ *āsis*, id. (II, 1).

There is one instance of the third person feminine singular with the same pronominal suffix in *kz̃khyā āsis*, a wish was to him (II, 18).

## B.—The Active Verb.

The conjugation of the Kashṭawāṛī verb closely follows Kāshmīrī.

As in Kāshmīrī, there are three conjugations. The first consists of all transitive verbs, and all impersonal verbs ; the second of those intransitive verbs which employ the first past participle in the formation of the past tenses; and the third of those intransitive verbs which employ the second past participle in the formation of the past tenses.

There is only one example of an impersonal verb in the Specimens. It is the verb *riwun*, to lament. In the third specimen we have its past *ryūwan* (for *ryuwun*), it was lamented by him, *i.e.* he lamented.

The following verbs of the second conjugation appear in the Specimens :—

*bĕhun*, to sit.

*gats̲hun*, to be proper.

*hanṭhun*, to walk.

*lagun*, to become attached, to begin.

*milun*, to be got (also third conjugation).

*marun*, to die.

*rihun*, to remain.

*samazun*, *samhazun*, or *sapazun*, to become.

Only four verbs of the third conjugation appear in the Specimens. These are :—

*gatshun*, to go, to become.

*milun*, to be got (also second conjugation).

*pĕun*, to fall.

*yiun*, to come.

Epenthetic changes of vowels occur very capriciously in the Specimens. In the same word sometimes they appear, and sometimes they do not. Thus, we have *karun* (III), *kŏrun* (I), and *korun* (II, 9), all meaning 'he made.' We therefore do not here discuss the matter further. The whole subject is dealt with at length in the section on pronunciation (*ante*, p. 347).

The **Infinitive** ends in *un*$^{u}$, of which the final *u*-mātrā is commonly (as in Kāshmīrī) omitted. Thus, *tsōṭun*$^{u}$ or *tsōṭun*, to strike. Its ablative singular masculine is, as in Kāshmīrī, used as an infinitive of purpose and ends in *ani*. Its feminine, also used as in Kāshmīrī, ends in *añ*$^{i}$ or *añ*. The nominative is, as usual, employed as a verbal noun. It is often used with the verb *lagun*, to form an inceptive compound. Examples of the use of the infinitive are:—

*khushī karañ*$^{i}$ (fem.) *tĕ khush samuzun* (masc.) *gatshihi*, to do rejoicing and to become happy is proper for thee (I).

*khushī karañ* (fem.) *biya khush samazun* (masc.) *wājib āsū*, to do rejoicing and to become happy was proper (II, 79).

So *khushī karan*$^{i}$ (for *karañ*$^{i}$) *hĕtsakh* (I), and *tim khushī karañ lag*$^{i}$ (II, 52), they began to do rejoicing.

*ḍhōl wāyun lawun*, the playing of a drum was perceived by him (I).

*andar gatshun lagu na. Tisun mhāl*$^{u}$ *bōzāwun lagus*, he did not begin to go inside. (Then) his father began to persuade him (I).

*bŏh yĕti bhuchi marun lagus*, here I begin to die (I).

*su zabun lōgū*, he began to say ('I will fill my belly with the husks') (I).

*tini sūr tsunāwani sōzun*, he sent (him) to feed swine (I; so II, 17).

For the genitive singular, we have :—

*natsunuk wāz lawun*, the sound of dancing was perceived by him (I).

*yōṛ yinach marzī* (fem.) *karan thu*, he is making a desire of coming here (III).

In the two following examples of the genitive plural, the postposition of the genitive has been omitted :—

*gĕwanĕn biya natsanĕn shōr bōzin*, the sounds of singings and of dancings were heard by him (II, 54).

The **Present Participle** is formed by adding *an* to the root, as in *tsōṭan*, striking. Examples will be given under the heads of the present and imperfect tenses. In Kāshmīrī, at the present day, this participle ends in *ān*, not *an*; but *an* is used in the old language and also in modern poetry.

An irregular present participle is *yūan*, coming, from *yiun*, to come.

**Past Participles.**—There are in the Specimens many examples of a participle corresponding to the first past participle of Kāshmīrī, and there are a few forms corresponding to the second past participle. There are no forms corresponding to the third and fourth past participles.

**First Past Participle.**—As in Kāshmīrī this is formed by adding *u*-mātrā to the root, as in *ṯsōṭ*$^{u}$, struck. As usual, the *u*-mātrā may be dropped, or may be represented by *u*, *ū*, or *ō*, so that instead of *ṯsōṭ*$^{u}$, we may have forms corresponding to *ṯsōṭu*, *ṯsōṭū*, or *ṯsōṭō*. The masculine plural ends in *i*-mātrā, as in *ṯsōṭ*$^{i}$, and, again, we may have forms corresponding to *ṯsōṭi* or *ṯsōṭī*. The feminine ends in *i*-mātrā as in *ṯsōṭ*$^{i}$, plural *ṯsōchi*.

The epenthetic changes of vowels and consonants which are common in Kāshmīrī appear very capriciously in Kashṭawāṛī. The consonantal changes will be noted lower down. As for vowel changes, see the section regarding vowels (*ante*, p. 347).

There are irregular first past participles. The following have been noted :—

| | 1st Past Part. |
|---|---|
| *diun*, to give | *dyut*$^{u}$ (fem. *diṯs*$^{i}$). |
| *hĕun*, to take | *hyut*$^{u}$ (fem. *hĕṯs*$^{i}$). |
| *marun*, to die | *mūd*$^{u}$. |
| *rihun*, to remain | *raṭh*$^{u}$. |

As another example of an epenthetic change of a consonant, we may quote *ṯsaci* (fem. plur.), torn, from *ṯsaṭun*, to tear.

There is one example of this first past participle used as a participle, and not to form a past tense, in the word *zab*$^{u}$ in :—

*ṯsaun*$^{u}$ *zab*$^{u}$ *zāt phirum na*, I never turned aside thy said (thing), *i.e.* I never disobeyed thy word (I).

Other examples of the first past participle will be found under the head of the first past tense.

**Second Past Participle.**—In Kāshmīrī this is formed by adding *yōv* to the root, as in *wuchhyōv*, from *wuchhun*, to see. Judging from the only example of the singular that occurs in the Specimens, the termination is probably *ōv*, with a masc. plur. *ēī*. The forms that occur are the following :—

The second perfect participle of *milun*, to be got, is *milōmut* (II, 51), from which we infer that the second past participle is *milōv*.

For the masculine plural, we have *samazēī* (III).

Irregular second past participles are :—

| | 2nd Past Part. |
|---|---|
| *gaṯshun*, to go | *gōu*. |
| *pĕun*, to fall | *pĕōu*. |
| *yiun*, to come | *āō*. |

Examples of the second past participle will be found under the head of the second past tense.

The Perfect Participle is formed by adding *mut*$^{u}$ to the first or second past participle, as in *ṯsōṭ*$^{u}$*mut*$^{u}$, struck. As usual, the final *u*-mātrā is often dropped, both at the end of the past participle, and at the end of *mut*$^{u}$, or may be represented by *u* so that we get several varying forms.

The feminine ends in *mats*$^{i}$. Examples of the first and second perfect participles are :—

| | 1st or 2nd Perf. Part. |
|---|---|
| *gat͟shun*, to go, to become | *gŏmut* (219) (irreg.). |
| *yiun*, to come | *āmut* (II, 59) (irreg.). |
| *milun*, to be got | *myulmut* (II, 83). |
| *marun*, to die | *mūd*$^{u}$*mut* (II, 49) (irreg. ; but *mūdmut* in I, and II, 81). |
| *rachhun*, to keep | *rachhmutu*, and *rachhmut*$^{u}$, kept, *i.e.* fatted (I). |
| *rāwun*, to lose | *rāw*$^{u}$*mut* (II, 51, 82). *rāmut* (I). |
| *samazun*, to become | *samzumut* (III). |

For feminine, we have :—

| | |
|---|---|
| *karun*, to make | *karmat͟si* (II, 60). |

For the second perfect participle we have further, *milōmut*, got (II, 51), which shows that here *milun* is treated as belonging to the third conjugation, but *myulmut* (II, 83) shows that it also belongs to the second conjugation.

In Kāshmīrī, the conjunctive participle is sometimes used instead of the perfect participle as in *suh chhuh bihith*, instead of *suh chhuh byūṭh*$^{u}$*mot*$^{u}$, he is seated. The same thing occurs in Kashṭawāṛī, where we have (230) *sa thu bēī*, he is seated. Here *bēī* is the conjunctive participle.

**Conjunctive Participle.**—The usual conjunctive participle ends in *i* or *ī*, as in *t͟sōṭī*, having struck. This is specially common in intensive compound verbs. This form does not occur in Kāshmīrī, but is common in Pahāṛī and Lahndā. Examples are :—

*panan*$^{i}$ *dōlat banṭī dit͟sin*, he divided out his wealth (I).
*tin māl timhau bā̃ṭhi ditnuk*, he divided out his property among them (II, 5).
*kityā mazūr thī yaḍ bhari khēwan*, how many labourers, having filled the belly, are eating (I).
*sōrūī jama kari*, having collected everything (I).
*shuṛ*$^{u}$ *tyĕsun marī gōs*, his son died (III).
*khafā samazi*, having become angry (II, 62).
*yin t͟sūun māl kanjran-sā̃thi uḍāī dyutun*, (thy son) who squandered thy property on harlots (I).
*bŏh wathi pananis mhālis nisha gat͟sha*, I, having arisen, will go to my father (I), similarly *wŏthi* in II, 26.

The word *karī* may be added to this participle, as in Lahndā and Pahāṛī. Thus :—

*lŏkṛin shuṛin sārūī khē jōrī-karī akis dūras mulka-sun safar korun*, the younger son, having collected everything, went to a far country (II, 7).

Another form of the Conjunctive Participle ends in *ith* or *it*, corresponding to the Kāshmīrī form with the termination *ith*. Thus, *t͟sōṭith* or *t͟sōṭit*, having struck.

Examples are :—

*surti-manz yith*, having come into (his) sense (II, 22).

*tisin mhālin guth yith su manāmun*, his father, having come outside, remonstrated with him (II, 63).

*aikis naukaras sad dyit guārun*, having called a servant, he asked him (I).

*tisun mhāl$^{u}$ kanāra nyit bōzāwun lagus*, his father, having come outside, began to persuade him (I).

A third form of the conjunctive participle ends in *īta*, as in *ṯsōṭīta*, having struck. Examples are :—

*tis tars āwus, dōṛīta nālamati raṭun*, to him compassion came, having run, he seized him in an embrace (I).

*tis wuchhīta, tis mhālis tars āwus, biya dōṛīta tis nālamut$^{u}$ korus*, having seen him, to his father compassion came, and, having run, he embraced him (II, 35).

Finally in II, 56, *hakārũ̃*, if it is a correct form, is a conjunctive participle meaning 'having called.'

We thus get the following list of the non-finite parts of the verb *ṯsōṭun*, to strike :—

Infinitive.—*ṯsōṭun$^{u}$* or *ṯsōṭun*, to strike; sing. abl. *ṯsōṭani;* fem. sg. nom. *ṯsōṭañ$^{i}$* or *ṯsōṭañ*.

Present Participle.—*ṯsōṭan*, striking.

1st Past Participle.—*ṯsōṭ$^{u}$* (*ṯsōṭu, ṯsōṭū, ṯsōṭō*), struck.

2nd Past Participle.—*ṯsōchov* (*?*), struck.

1st Perfect Participle.—*ṯsōṭ$^{u}$mut$^{u}$* (*ṯsōṭmutu, ṯsōṭmut*), been struck.

2nd Perfect Participle (3rd conjugation).—*milōmut*, been got.

Conjunctive Participle,—

(1) *ṯsōṭi, ṯsōṭī*, having struck.

(2) *ṯsōṭī-karī*, having struck.

(3) *ṯsōṭith, ṯsōṭit*, having struck.

(4) *ṯsōṭīta*, having struck.

(5) (*?*) *ṯsōṭũ̃*, having struck.

Coming to the finite parts of the verb, the imperative is thus conjugated in the second person :—

| Sing. | Plur. |
|---|---|
| *ṯsōṭ*, strike thou | *ṯsōṭiũ*, strike ye. |

There are no materials from which it is possible to state the form of the 3rd person. Examples of this tense are as follows :—

*yi rŏpai dyi tis*, give this rupee to him (234).

*mĕ bōnṭh hanṭh*, walk before me (238).

*tyis hĕ ts̲a tima rŏpiē*, take those rupees from him (235).

*khūha-manza khuāl pāñ*, draw water from the well (237).

*wuchchh, kityān warhiĕn ts̲āñ khĕzmat karyim*, see! for how many years I did thy service (I). In the corresponding passage in II, 65, an interjection *ō* has been added, and we get *wuchhō*.

*sāriwī-nishi juān pŏshāk kaḍi āniū*, having taken out the best robe bring ye it (I; so II, 45).

*tĕsinyis ḍanḍas thōyiū zīn*, put ye the saddle on his back (227).

The **Future Indicative,** also used as a **Present Subjunctive,** is thus conjugated:—

'I shall strike,' 'I may strike,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *ts̲ōṭa* | *ts̲ōṭau.* |
| 2. | *ts̲ōṭakh* | *ts̲ōṭiū.* |
| 3. | *ts̲ōṭi* | *ts̲ōṭan.* |

It will be noted that, allowing for variations of spelling, it is the same as in Kāshmīrī. Examples of its use are as follows:—

*yiman-sā̃thi panun yaḍ bhara*, with these I will fill my own belly (I; so II, 20).

*wŏthi pani mhālis-nishĕ gat̲sha*, having arisen, I will go to my father (II, 26; so I).

*ki panĕn yāran-manz khushī kara*, that I may make rejoicing among my friends (II, 70).

*ath-lāik raṭhus na ts̲āun shuṛ zaba*, I remained not worthy of this (that) I may say (that I am) thy son (I).

*yath-lāik thus na ki phīri ts̲āun shuṛ zabāwa*, I am not worthy of this that again I may be called (*zabāwa* is passive) thy son (II, 30).

*na ts̲āhun zi andar gat̲shi*, he did not wish that he may go within (II, 62).

*su hākim asi gat̲shi na*, that ruler will not be (*i.e.* is not) proper for us (III).

*as Nawāb Sāhabas-labi faryād gat̲shau*, we will go as complainants to the Nawāb Sāhib (III).

*as khĕmau*, we shall eat (II, 48).

*as khyĕmau, khushī karau*, we shall eat, we shall make rejoicing (I).

For the **Past Conditional** there is only one certain example *karaha*, I might have made, in the first person singular. As it stands it is the same as in Kāshmīrī. The full passage is *bŏh pananiĕn yāran-sā̃thi khushī karaha*, I might have made rejoicing with my friends (I).

In *khush samuzun gat̲shihi*, it would have been proper to rejoice (I), the form *gat̲shihi* is that of the 3rd singular Past Conditional, but the sense required is 'it is proper,' not 'it would have been proper.'

As in Kāshmīrī the **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. The participle is unchanged throughout. It is thus conjugated in the masculine :—

'I strike,' 'I am striking,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *thus tsōṭan* | *thī tsōṭan.* |
| 2. | *thukh tsōṭan* | *thĕaua tsōṭan.* |
| 3. | *thu tsōṭan* | *thī tsōṭan.* |

Similarly for 'I go' we have *thus gatshan*, etc. (205-210).

The Auxiliary verb may precede or follow the participle. For the feminine, the feminine of the auxiliary verb is used, but no examples are available. The participle does not change.

The following are examples of this tense :—

*mĕ tsāñ' ṭahl karan thus*, I am doing thy service (II, 66).

*bŏh bhŏchhi maran thus*, I am dying of hunger (II, 25).

*yōṛ yinach marzī karan thu*, he is making a desire of coming hither (III).

*miāun mhāl thu tath lŏkuṛi gharas-manz rihwan*, my father lives in that small house (233).

*su thu māl tsunāwan*, he is grazing cattle (229).

*kasun shuṛ" thu tsĕ pata yūan*, whose boy comes behind thee (239).

*kityā mazūr thī yaḍ bhari khĕwan*, how many labourers, having filled their belly, are eating (I).

*timan dĕl-tisha yu sūr khĕwan thī*, with those husks which the swine are eating (II, 19).

The **Imperfect** is similarly made by conjugating the past tense of the verb substantive with the present participle. Thus, *bŏh āsus tsōṭan*, I was striking. It is unnecessary to give a complete paradigm. The following examples occur in the Specimens :—

*tis kw̃ diwan āsū na*, no one was giving to him (I).

*yima shima sūr khĕwan āisi*, the husks which the swine were eating (I).

**PAST TENSES.—First Conjugation.**—The tenses formed from the past and perfect participles closely follow Standard Kāshmīrī (*vide* p. 292, *ante*). There are the same three methods of conjugation, *viz.* (1) with the subject fully expressed, and no pronominal suffix added to the participle; (2) with the subject indicated only by a pronominal suffix ; and (3) with the subject fully expressed in the agent case and also by a pronominal suffix. As in the case of Kāshmīrī, I therefore give two paradigms for each tense, the first (A) exemplifying the first method and the second (B) exemplifying the second and third methods, the pronominal subject being enclosed in brackets in order to show that it is not used in the second method, but only in the third.

As in Kāshmīrī, the first person plural can only be indicated in the first method, the second person only in the second and third methods (*vide ante*, p. 292).

Past, 'I struck,' literally, 'struck by me,' etc.

| | Singular. | | Plural. | |
|---|---|---|---|---|
| | He was struck. | She was struck. | They (masc.) were struck. | They (fem.) were struck. |
| | | A. | | |
| Sing. | | | | |
| 1. by me | *mĕ tsōṭᵘ* | *mĕ tsōṭⁱ* | *mĕ tsōṭⁱ* | *mĕ tsōchi* |
| 3. by him | *tin tsōṭᵘ* | *tin tsōṭⁱ* | *tin tsōtⁱ* | *tin tsōchi* |
| Plur. | | | | |
| 1. by us | *asi tsōṭᵘ* | *asi tsōtⁱ* | *asi tsōṭⁱ* | *asi tsōchi* |
| 2. by them | *timau tsōtᵘ* | *timau tsōṭⁱ* | *timau tsōṭⁱ* | *timau tsōchi* |
| | | B. | | |
| Sing. | | | | |
| 1. by me | (*mĕ*) *tsōṭum* | (*mĕ*) *tsōṭim* | (*mĕ*) *tsōṭim* | (*mĕ*) *tsōchim* |
| 2. by thee | (*tsĕ*) *tsōṭuth* | (*tsĕ*) *tsōṭith* | (*tsĕ*) *tsōṭith* | (*tsĕ*) *tsōchith* |
| 3. by him | (*tin*) *tsōṭun* | (*tin*) *tsōṭin* | (*tin*) *tsōṭin* | (*tin*) *tsōchin* |
| Plur. | | | | |
| 2. by you | (*tusi*) *tsōṭĕau* | (*tusi*) *tsōṭiau* | (*tusi*) *tsōṭiau* | (*tusi*) *tsōchiau* |
| 3. by them | (*timau*) *tsōṭukh* | (*timau*) *tsōṭikh* | (*timau*) *tsōṭikh* | (*timau*) *tsōchikh* |

Of course the final *u*-mātrā of *tsōṭᵘ* and the final *i*-mātrā of *tsōṭⁱ* are often dropped. Or instead of *u*-mātrā, we may have *u*, *ū*, or *ō*, and instead of *i*-mātrā, *i* or *ī*. Also, instead of *tsōṭim*, we may have *tsōṭyim* or *tsōtiĕm*, etc., and so throughout.

There is only one example of the A method in the Specimens. It is:—

*tin zabᵘ*, he said (II, 58).

There are many examples of the B method. The forms *karun*, *kŏrun*, and *korun* are good examples of the careless way in which the rules of epenthesis are applied:—

Singular First person.—*mĕ gunāh kŏrum* (I) or *mĕ gunāh korum* (II, 41), I did sin.

*tsāunᵘ zabᵘ zāt phirum na*, I never turned thy command (I).

*mĕ tsōṭum tĕsinyis shuṛis mhast*, I beat his son well (228).

*tsāñⁱ khĕzmat* (fem.) *karyim*, I did thy service (I).

Second person.—*mĕ zāt pūt dyituth na* (I) or *zāṭ ak tshāwali-pūt mĕ dyututh na* (II, 70), thou never gavest me a kid.

*tsĕ kas-hata su mŏl hyututh*, from whom didst thou buy that (240)?

*rachhmutᵘ watsᵘ mārāwuth*, thou causedst the fatted calf to be slain (I).

*baj*$^{i}$ *dhām* (fem.) *karith*, thou madest a great feast (II, 75).

Third person.—*lāchāran mahniĕn badāwun*, for helpless men he increased (the land measurement) (III).

*tin pananis mhālis jawāb dyutun*, he gave answer to his father (I).

*yin tsāun māl kanjran-sā̃thi uḍāī dyutun*, he who squandered thy property with harlots (I).

*aikis naukaras sad dyit guārun*, having called a servant he asked (I).

*miān*$^{i}$ *pĕtr*$^{a}$*-sinyi shuṛiĕn karun tĕsiñi bhēnyi-sā̃thi biāh*, the son of my uncle made a marriage with his sister (225).

*tin karun zamīnas kachchh*, he made measurement of the land (III).

*lŏkṛin shuṛiĕn dūr dishas safar kŏrun*, the younger son made a journey to a far country (I).

*lŏkṛin shuṛin akis dūras mulka-sun safar korun*, id. (II, 9).

*su hazza dūr āsū, mhālin lawun*, he was still a great way off (when) his father perceived him (I).

*natsunuk wāz lawun*, he perceived the sound of dancing (I).

*tisin mhālin su manāmun*, his father remonstrated with him (II, 64).

*tsāni mhālin rachhmutu watsu mārun*, thy father killed the fatted calf (I).

*mhast minnat zārī* (fem.) *karin, panun pān* (masc.) *mŏkalāwun*, he made much entreaty and lamenting, and (thus) freed his own person (III).

*nālamati raṭun*, he seized him with an embrace (I).

*mhast ryūwan* (for *ryuwun*), it was much lamented by him, *i.e.* he lamented much (III).

*tini sūr tsunāwani sōzun*, he sent him to feed swine (I; so II, 18).

*na tsāhun zi andar gatshi*, he did not wish to go inside (II, 62).

*māl uṛāwun* (II, 11) or *māl uḍāwun* (II, 74), he wasted the property.

*māṛa kāran-pata māl ujārun*, he wasted the property on evil deeds (I).

*zabun*, he said (*passim*).

*tin timan panan*$^{i}$ *dōlat* (fem.) *banṭī ditsin*, he divided his wealth to them (I).

*mhast minnat zārī* (fem.) *karin*, he made much entreaty and lamenting (III).

*thŭkṛi* (plur. masc.) *banāyin*, he made them small (III).

*zachi tsachiĕn, dāṛh*$^{i}$ *panan*$^{i}$ *puchiĕn*, he tore (his clothes to) rags (plur. fem.), he plucked out his own beard (sing. fem.) (III).

Third person plural.—*shahr sōzukh*, they sent him to the city (III).

*lūkau zamīndārau khuālikh bāsalāt*, people (and) farmers raised a complaint (fem. sing.) (III).

No examples occur of the second or third pasts of the first conjugation.

The **Perfect** and **Pluperfect** tenses exactly follow Kāshmīrī, substituting the Kashṭawāṛī verb substantives for those of that language. It is hence unnecessary to give paradigms of them. The following are examples :—

**Perfect.**—*mĕ gunāh kurmut thum*, I have done sin (II, 29).

*tsāni mhālin baj*$^{i}$ *dhām* (fem.) *karmats*$^{i}$ *thī*, thy father hath made a great feast (II, 60).

**Pluperfect.**—*rāmut āusū, tĕ myul*, he had been lost, and was found (I).

*rāwᵘ mut āsū, hun milōmut thu*, he had been lost, now he has been found (II, 51; so II, 82).

*āsĕāu Nawāb Sāhaban Labbhū Rām Tahsīldār rachhmutu*, the Nawāb Sāhib had appointed Labbhū Rām to be Tahsīldār (III).

The **Second Conjugation** also closely follows Kāshmīrī. The First Past is thus conjugated. The verb taken as a sample is *samazun*, to become:—

'I became,' etc.

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| 1. | (*bŏh*) *samuzus* | (*bŏh*) *samazis.* |
| 2. | (*tū*) *samuzukh* | (*tū*) *samazikh.* |
| 3. | *su samuzᵘ* | *sa samazⁱ.* |
| Plur. | | |
| 1. | *as samazⁱ* | *as samazi.* |
| 2. | (*tus*) *samazĕaua* | (*tus*) *samaziaua.* |
| 3. | *tim samazⁱ* | *tima samazi.* |

Note that, as usual, final *u*-mātrā may be dropped, or may be represented by *u*, *ū*, or *ō*, and that *i*-mātrā may be represented by *i* or *ī*.

The following are examples. They are all in the masculine:—

Sing. First Person.—*ṯsāni hukmas adal-badal na hanṭhus*, I did not walk contrary to thy command (II, 68).

*bŏh hanṭhus az mhast dūr*, I walked much today (224).

*ath-lāik raṭhus na ṯsāun shuṛᵘ zaba*, I remained not worthy of this (that) I may say (that I am) thy son (I).

Third Person.—*su kangāl samhuzun lagᵘ*, he began to become poverty-stricken (II, 14).

*su krūdhī samuz, andar gaṯshun lagu na*, he became angry, and did not begin to go inside (I).

*su zabun lōgū, yiman-sā̃thi panun yaḍ bhara*, he began to say, 'with these I will fill my belly' (I).

*tath jāē-hinis aikis shakhsas-labi raṭhu*, he remained near a person of that place (I).

*yi kyā samuz*, this what became?, *i.e.* what is the matter (I)?

*sapuz maukūf, yath kilas-manz kaid samuz*, he became dismissed, he became imprisoned in this fort (III).

*rāmut āusū, tĕ myul*, he had been lost, and was got (I).

Plur. Third Person.—*tim khushī karañ lagⁱ*, they began to make rejoicing (II, 52).

One instance occurs of the **Second Past** of this conjugation in *samazēī*, they (masc.) became (III). This corresponds to the Kāshmīrī *sapazēy*.

For the **Perfect** we have :—

*su hun myulmut thu*, now he has been got (II, 83).

*yath mulku-sun su thu mĕhram samzumut*, he has become acquainted with this country (III).

For the **Pluperfect**, we can quote *mūdmut āsū*, he was dead (I, and II, 49), but this is hardly a true example of the tense.

The **Third Conjugation** also closely follows Kāshmīrī. The following is the paradigm (in the masculine) of the **Second Past** of *gat̲shun*, to go, to become. Forms for the feminine are not available :—

'I went, I became,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | (*bŏh*) *gōs* | *as gē.* |
| 2. | (*tū*) *gōkh* | (*tus*) *gēaua.* |
| 3. | *su gōu, gau* | *tim gē.* |

The following examples of the second past of the third conjugation are taken from the Specimens, where many others of the same verbs will be found :—

*su hōshas-manz āō*, he came into sense (I).

*gharas-miōṛ āō*, he came near the house (I).

*gharas-niōṛ āv*, id. (II, 54).

*yĕli t̲sāun" zi shuṛ" āō*, when this thy son came (II, 73).

*miāun yi shuṛ" mūdmut āsū, zinda gōu*, this my son was dead, he became alive (I).

*pani mhālis nishĕ gōu*, he went to his father (II, 34).

*baḍḍ" kāl pĕōu*, a great famine fell (I).

*baḍ" drāg pĕōu*, id. (II, 13).

For the **Perfect** of this conjugation we have :—

*t̲sāun" bhāy" āmut thu*, thy brother is come (II, 59).

*rāw"mut āsū, hun milōmut thu*, he had been lost, now he has been found (II, 51).

**Passive.**—According to Mr. Bailey, the passive is formed by adding *a* to the root, and conjugating it with the various parts of *gat̲shun*, to go. Thus :—

*bŏh thus t̲sōṭa gat̲shan*, I am being struck (202).

*bŏh āusus t̲sōṭa gat̲shan*, I was being struck (203).

*bŏh t̲sōṭa gat̲sha*, I shall be struck (204).

The system employed in Kāshmīrī, *viz.* adding the ablative of the infinitive to *yiun*, to come, also obtains. Thus :—

*bŏh thus mārana yūan*, I am being struck (202).

*bŏh āusus mārana yūan*, I was being struck (203).

*bŏh mārana yima*, I shall be struck (204).

We have a potential passive, formed by adding *ā* to the root, in :—

*t̲sāun" shuṛ" zabāwa*, I may be called thy son (II, 31).

**Causal Verbs.**—The regular method of forming a causal root is to add *āw* to the original root. Thus from *uṛun* or *uḍun*, to fly, we have *uṛāwun* or *uḍāwun*, to cause to fly, to squander. Examples are:—

*tisun mhālˣ bōzāwun lagus*, his father began to cause him to understand (I).

*isini-khātara rachhmutˣ watsˣ mārāwuth*, thou causedst the fatted calf to be killed for his sake (I).

*tin tis sūr tsunāwani sōzun*, he sent him to graze swine (II, 18).

*su thu māl tsunāwan*, he is grazing cattle (229).

*panun māl uṛāwun*, he caused to fly (*i.e.* wasted) his property (II, 11, but *uḍāwun*, II, 74).

As usual there is a series of verbs whose root vowel is lengthened in the causal, as in the Hindī *marnā, mārnā*. An example is:—

*asalas nishĕ asal pŏshāk tis lāgiūs*, put ye on him the best robe (II, 44).

In Kāshmīrī the causal of *khasun*, to rise, is *khārun* or *khālun*, to raise. In Kashṭawāṛī the corresponding causal is *khuālun*. Thus:—

*iyĕs-pān lūkau zamīndārau khuālikh bāsalāt*, the people and farmers raised a complaint against him (III).

*khūha-manza khuāl pāñ*, raise (*i.e.* draw) water from the well (237).

In the form *banāyim*, make me (as one of thy servants) (I), *āy* has been added to the root instead of *āw*.

**Pronominal Suffixes.**—Pronominal suffixes are added to verbs as in Standard Kāshmīrī. The suffixes of the agent case have been already dealt with in the paradigms of the first conjugation, and will not be further noticed. For the other cases we have the following:—

First Person Singular.—The suffix is *m*, for all cases except the nominative. Thus:—

*mĕ pananiĕn mazūran hish banāyim*, make-*me* as one of thy servants (I).

*māla-sun hissa yu mĕ wātim, mĕ dim*, give-*to-me* the share of the property which will come-*to-me* (II, 3).

*miāun hissa dyim*, give-*to-me* my share (I).

Second Person Singular.—The suffix of the second person singular for all cases except the nominative and the agent is *ī*, as in:—

*tsāun bhōī āuī*, thy brother came-*of-thee* (I), *i.e.* the 'thy' is repeated in the suffix.

*tsāunˣ nām kyā thūī*, thy name what is-*of-thee* (220). The same remarks apply.

Third Person Singular.—The suffix for all cases except the nominative and the agent is *s*. After the letter *i*, this is sometimes *as*. Thus:—

*aikis mahnis zēh shuṛī āsias*, to a certain man there were-*to-him* two sons (I, but II, 1, has *āsis*).

*kā̃khyā* (fem.) *āsis*, a desire was-*to-him* (II, 18).

*kū̃ tis nō diwan āsus*, to him no one was giving-*to-him* (II, 21).

*tis tars āwus*, to him pity came-*to-him* (I, so II, 36).

*khabar* (fem.) *āyas*, news came-*to-him* (III).

*tyis tsōṭis jān paiṭhyi tĕ razan-sā̃thi ganḍis,* beat-*him* well, and bind-*him* with ropes (236).

*shuṛ^u tyĕsun marī gōs,* his son died-*of-him* (III).

*halāl karius,* make ye-*it* lawful (I).

*tis nālamut^u korus,* to him he made-*to-him* an embrace (II, 37).

*tisun mhāl^u bōzāwun lagus,* his father began-to-persuade-*him* (I).

*yis lāgyus,* put ye-*on-him* (the best robe) (I; so *lāgiūs,* II, 45).

*as mānaus na,* we will not agree-*to-him* (III).

*su salāmat myulus,* he has been joined safe and sound-*to-him* (II, 61).

*zabas,* I will say-*to-him* (I, and II, 27).

The following are cases of double suffixes :—

Agent and dative singular, both third person.—*hunḍī ditinus,* kisses were given-*by-him-to-him* (I).

*guārnas* (for *guārunas*), it was asked-*by-him-to-him, i.e.* he asked him (II, 57).

*zabunas,* it was said-*by-him-to-him* (I).

Agent third person singular and dative third person plural.—*tin māl timhau bā̃ṭhi ditnuk* (for *ditunuk* or *dyutunak*), by him the property was divided-*by-him-to-them* (II, 6).

**Compound Verbs.**—There are several instances of **Intensive** Compounds in the Specimens. They are formed, as usual, by using the first member in the form of the conjunctive participle. Thus :—

*panan^i dōlat banṭī ditsin,* he divided out his own property (I, so *bā̃ṭhi ditnuk* in II, 6).

*marī gos,* his (son) died (III).

*yin tsāun māl uḍāī dyutun,* he who squandered thy property (I).

**Inceptive** compounds are formed with the infinitive, and are described under that head.

[No. II.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

KASHṬAWĀṚĪ DIALECT.

## SPECIMEN I.

*(Rev. T. Grahame Bailey, 1902.)*

Aikis-mahnis zēh shuṛī āsias. Lŏkṛin-shuṛiĕn pananis-mhālis
*To-one-man two sons were-to-him. By-the-younger-son to-his-own-father*
zabun, 'panani-dōlata-manza miāun hissa dyim.' Tĕ
*it-was-said-by-him, 'thine-own-wealth-from-in my share give-to-me.' And*
tin timan panan[i] dōlat banṭī dit̲sin. Thukṛiĕn-dōsan-
*by-him to-them his-own wealth having-divided was-given-by-him. A-few-days-*
manz lŏkṛin-shuṛiĕn sōrūī jama kari dūr-dishas safar
*in by-the-younger-son all collected having-made to-a-far-country journey*
kŏrun, tĕ tētē māṛa-kāran-pata māl ujāṛun.
*was-made-by-him, and there evil-works-after the-property was-wasted-by-him.*
Yēī-ghaṛī sōrūī barbād kŏrun, tath-dishas-manz baḍḍ[a] kāl
*At-what-hour all wasted was-made-by-him, that-country-in a-great famine*
pĕōu, tĕ su lāchār gōu; tath-jāē-hinis-aikis-shakhsas-labi raṭhu.
*fell, and he helpless became; to-of-that-place-one-person-near he-remained.*
Tini pananyis-zamīnas-manz sūr t̲sunāwani sōzun.
*By-him his-own-land-in swine for-causing-to-eat he-was-sent-by-him.*
Yima shima sūr khĕwan āisi, su zabun lōgū, 'yiman-sã̲thi panun
*What husks the-swine eating were, he to-say began, 'these-with my-own*
yaḍ bhara,' tĕ tis kū̃ diwan āsū na. Yēī-ghaṛī su
*belly I-will-fill,' and to-him anyone giving was not. At-what-hour he*
hōshas-manz āō, tin pananis-dilas-sã̲thi zabun, 'miāni-mhāli-
*sense-in came, by-him his-own-heart-with it-was-said-by-him, 'my-father-*
sinyi kityā mazūr thī yaḍ bhari khĕwan, bŏh yĕti bhuchi
*of how-many labourers are belly having-filled eating, I here by-hunger*
marun lagus. Bŏh wathi pananis-mhālis-nisha gat̲sha, tĕ
*to-die began. I having-arisen to-my-own-father-near will-go, and*
zabas, "ai mhāli, mĕ Sāhaba-sun tĕ t̲sāun gunāh
*I-will-say-to-him, "O father, by-me God-of and of-thee sin*
kŏrum, ath-lāik raṭhus na t̲sāun shuṛ[a] zaba; mĕ
*was-done-by-me, to-that-worthy I-remained not thy son I-may-say; me*

pananiĕn-mazūran-hish banāyim."' Wathi pananis-mhālis-labi
*thine-own-labourers-like make-thou-me."' Having-arisen to-his-own-father-near*

āō. Su hazza dūr āsū, mhālin lawun, tis
*he-came. He yet far was, by-the-father he-was-perceived-by-him, to-him*

tars āwus, dōṛita nālamati raṭun, tĕ hunḍī
*pity came-to-him, having-run in-embrace he-was-seized-by-him, and kiss*

ditinus. Tin zabunas, 'ai mhāli, mĕ
*was-given-by-him-to-him. By-him it-was-said-by-him-to-him, 'O father, by-me*

Sāhiba-sun tĕ ts̲āun gunāh kŏrum, ath-lāik raṭhus
*God-of and of-thee sin was-done-by-me, to-that-worthy I-remained*

na ts̲āun shuṛᵘ zaba.' Mhālin pananiĕn-naukaran zabun,
*not thy son I-may-say.' By-the-father to-his-own-servants 'it-was-said-by-him,*

'sāriwī-nishi juān pŏshāk kaḍi aniū, tĕ yis
*'all-than good garment having-taken-out bring-ye, and to-this-one*

lāgyus; isin-haṭhas ankhuch lāgyus, khōran padiōṛu,
*apply-ye-to-him; to-this-one's-hand a-ring apply-ye-to-him, to-the-feet shoe,*

tĕ rachhmutu wat̲swa yōṛ aniū tĕ halāl karius; as
*and the-kept calf hither bring-ye and lawful make-ye-it; we*

khyĕmau, khushī karau; miāun yi shuṛᵘ mūdmut āsū, zinda
*may-eat, happiness we-may-make; my this son dead was, alive*

gōu; rāmut āusū, tĕ myul.' Khushī karanⁱ hĕt̲sakh.
*became; lost was, and was-found.' Happiness to-make was-begun-by-them.*

Tyisun baḍḍᵘ shuṛᵘ wajjan-manz āusū. Yēī-ghaṛī gharas-niōṛ
*His big son fields-in was. At-what-hour to-the-house-near*

āō, ḍhōl wāyun tĕ nat̲sunuk wāz lawun.
*he-came, drum playing and of-dancing the-sound was-perceived-by-him.*

Aikis-naukaras sad dyit guārun, 'yi kyā samuz?'
*To-one-servant call having-given it-was-asked-by-him, 'this what became?'*

Tin tyis zabun, 'ts̲āun bhōī āuī; ts̲āni-mhālin
*By-him to-him it-was-said-by-him, 'thy brother came-of-thee; by-thy-father*

tisinĕ-khātira rachhmutu wat̲su mārun, aiyi-khātara
*of-him-for-the-sake the-kept calf was-killed-by-him, this-very-for-the-sake*

tin su juān lawun.' Su krūdhī samuz, andar gat̲shun
*by-him he well was-perceived-by-him.' He angry became, within to-go*

lagu na. Tisun mhālᵘ kanāra nyit bōzāwun lagus.
*he-began not. His father outside having-emerged to-persuade began-to-him.*

Tin pananis-mhālis jawāb dyutun, 'wuchchh, kityān-warhiĕn
*By-him to-his-own-father answer was-given-by-him, 'see-thou, for-how-many-years*

ts̲āñⁱ khĕzmat karyim; ts̲āunᵘ zabᵘ zāt phirum
*thy service was-done-by-me; thy said (word) ever was-turned-by-me*

na; mĕ zāt pūt dẏituth na, bŏh pananiĕn-yāran-sa̐thi
*not; to-me ever a-kid was-given-by-thee not, I my-own-friends-with*
khushī karaha; ẏēī-ghaṛī ṯsāun ẏi shuṛ$^{u}$ āō, ẏin
*happiness might-have-made; at-what-hour thy this son came, by-whom*
ṯsāun māl kanjran-sa̐thi uḍāī-dẏutun, isini-khātara
*thy property harlots-with was-made-to-fly-away-by-him, his-for-the-sake*
rachhmut$^{u}$ wat̲s$^{u}$ mārāwuth.' Mhālin tis
*the-kept calf was-caused-to-be-killed-by-thee.' By-the-father to-him*
zabun, 'ai shuṛia, tū hamēsha mĕ-sa̐thi thukh; i-kēnt̲sa
*it-was-said-by-him, 'O son, thou always me-with art; whatever*
miāun thu, ṯsāun thu; khushī karañ$^{i}$ tĕ khush samuzun
*mine is, thine is; happiness to-make and happy to-become*
gat̲shihi, ṯsāun ẏi bhōī mūdmut āsū, zinda gōu;
*would-have-been-proper, thy this brother dead was, alive became;*
rāmut āusū, tĕ myul.'
*lost was, and was-found.'*

[No. 12.]

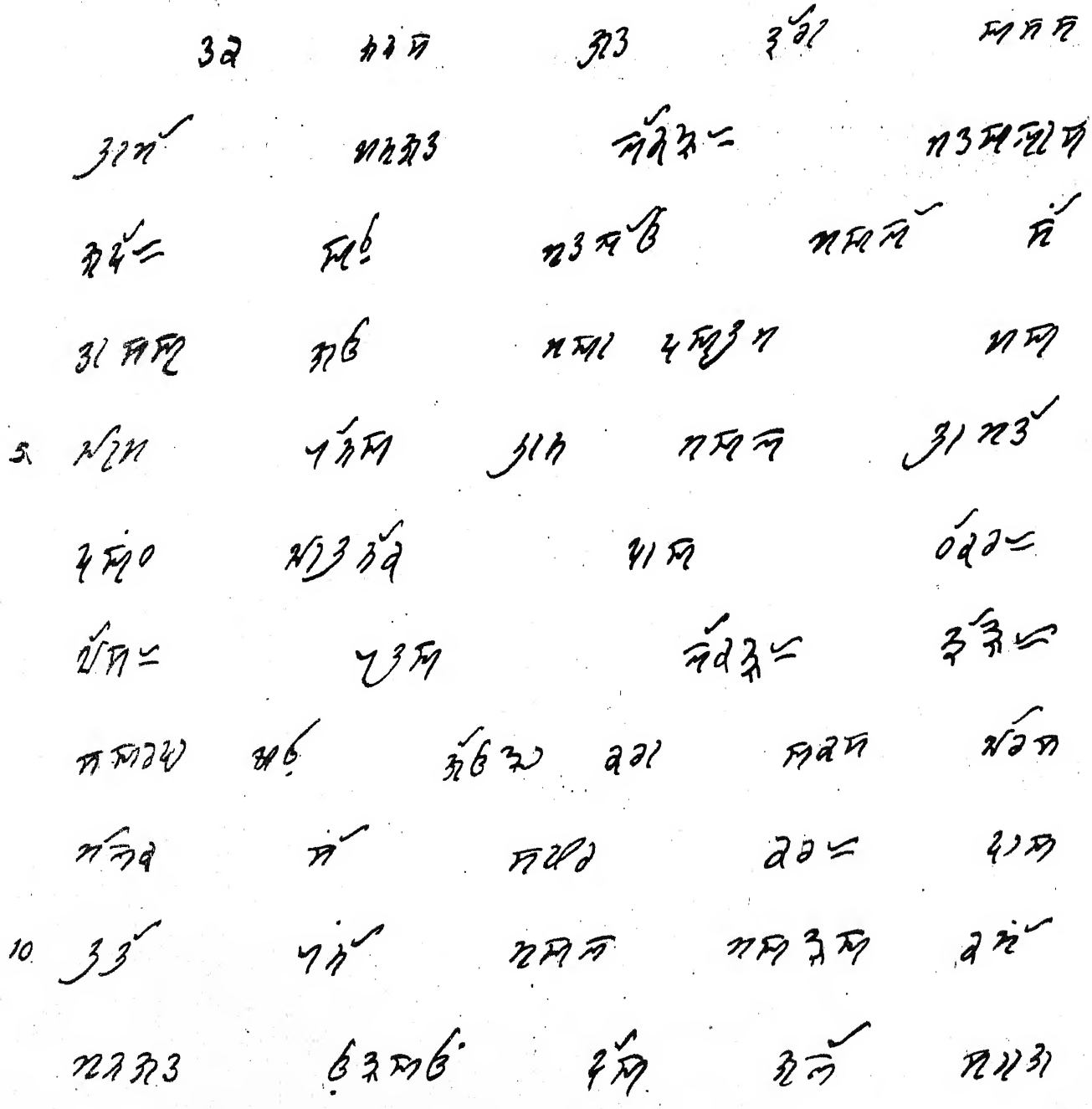
# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

KASHṬAWĀṚĪ DIALECT.

## SPECIMEN II.

*(Kashmīr Darbār.)*



[ No. 12.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

KASHṬAWĀṚĪ DIALECT.

## SPECIMEN II.

***(Kashmīr Darbār.)***

### TRANSLITERATION.

Haka zanasa zaha shōrī 'asasa.
Ak-zanis zēh shuṛ¹ āsis.
*To-one-man two sons were-to-him.*

Tīmō manzaha lōkaṛaṇa mahaʼalīsa
Timau-manza lōkṛin mhālis
*Them-from-among by-the-younger to-the-father*

zabōṇa, ʻ ʼaʼī mahalōʼu, maʼalō sõ
zabun, ʻai mhāli, māla-sun
*it-was-said-by-him, ʻ O father, the-property-of*

hīsaʼa yaʼū maʼaī waʼatama, maʼa
hissa yu mĕ wātim, mĕ
*share which to-me will-arrive-to-me, to-me*

5. dīma.' Pōnaʼa tīna maʼala tīmahō
dim.' Pōnā tin māl timhau
*give-to-me.' Then by-him property among-them*

baʼāṭha dītanōka. Bīʼa ṭhōkaraṇa
bāṭhi-ditnuk. Biya ṭhukṛin-
*was-divided-by-him-to-them. And a-few-*

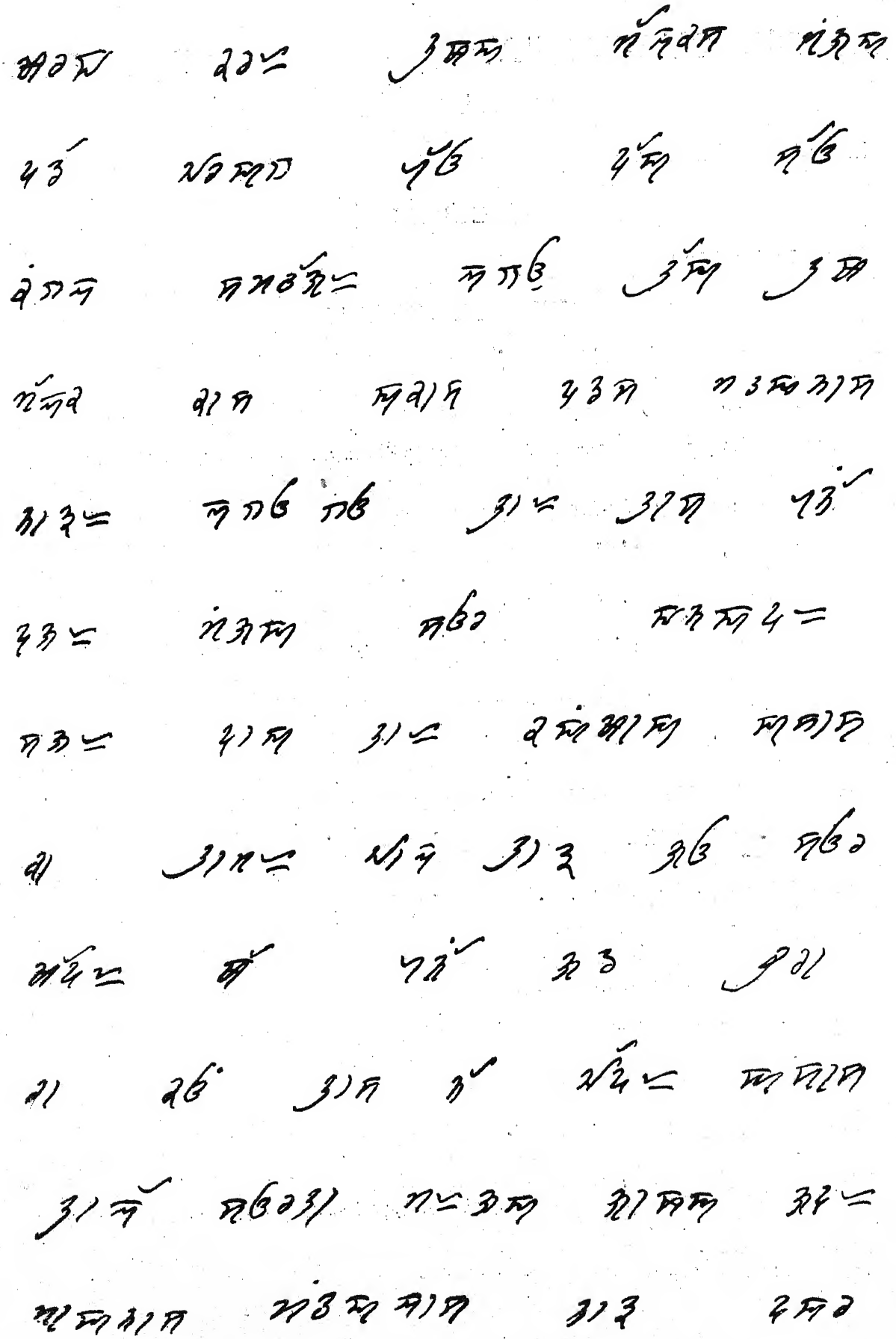
dōsaṇa pataʼa lōkaṛaṇa shōṛaṇa
dōsan-pata lōkṛin-shuṛin
*days-after by-the-younger-son*

saʼaravī khaʼī jōʼuṛī karī 'akas dōrasa
sārūī-khē (?) jōri-kari akis-dūras-
*every-thing collected-having a-far-*

mōlaka sõ saphara karaṇa. Bīʼa
mulka-sun safar korun. Biya
*country-of journey was-made-by-him. And*

10. tatō panõ maʼala maʼaṛaʼa kamõ
tĕti panun māl māṛa-kāman-
*there his-own property wicked-deeds-*

manazah 'uṛaʼaʼũ. Bōʼa yalō sarīya
manz uṛāwun. Biya yĕli sārūī
*in ...-caused-to-fly-by-him. And when all*



kharacha karaṇa, tatha'a mōlakasa manza'a
kharch korun, tath-mulkas-manz
*expended was-made-by-him, that-country-in*

baḍō dara'aga pōu, bō'a sō'u
baḍu drāg pēōu, biya su
*a-great famine fell, and he*

kangala samahōzaṇa laga'u. Tō'a tatha-
kangāl samhuzun lagᵘ. Tē tath-
*poverty-stricken to-become began. And to-of-that-*

15. mōlaka kīsa 'akīsa baḍasa maha'anīsa
mulkakis-akis-baḍis-māhnis-
*country-a-great-man-*

nīshaṇa laga'u ga'u. Tīṇa tīsa panȭ
nishin lagᵘ gōu. Tin tis pañēn-
*near attached he-became. By-him for-him his-own-*

wajaṇa manza'a sa'ura chana'awaṇa
wajjan-manz sūr tsunāwani
*fields-in swine for-grazing*

sazaṇa. Bī'a tīṇa ka'ankhī'a 'asīsa
sōzun. Biya tin kāk̃hyā āsis
*it-was-sent-by-him. And by-him desire was-to-him*

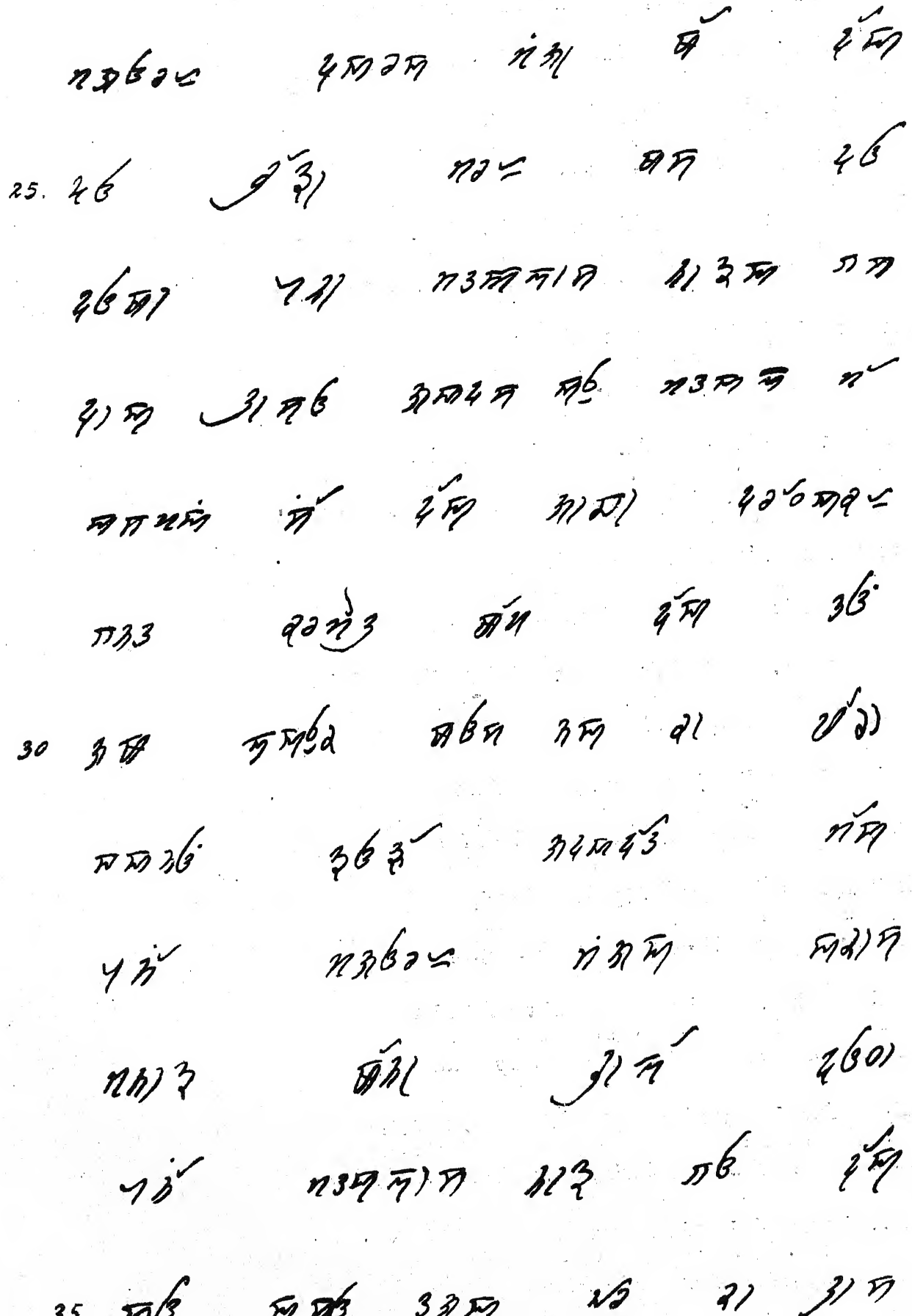
kī tīmaṇa dīla tīsha ya'u sa'ura
ki timan-dēl-tisha (?) yu sūr
*that those-husks-with which the-swine*

20. khōwaṇa thō panȭ yaḍa bharī,
khēwan thī panun yaḍ bhara,
*eating are his-own belly I-may-fill,*

kī ka'ũ̄ tīsa nō dōwaṇa 'asīsa.
ki kũ̄ tis nō diwan āsus.
*because anyone to-him not giving was.*

Tīlō sa'uratī maṇaza'a yītha'a zabaṇa,
Tēlī surti-manz yith zabun,
*Then sense-in having-come it-was-said-by-him,*

'mī'anīsa māha'alīsa nīsha wa'ara
'miānis-mhālis-nishē wāra-
*'to-my-father-near to-many-*



maza'uraṇa wa'ara'a manjī thō, bō'a
mazūran wāra manjī thī, biya
*servants* *much* *bread* *is,* *and*

25. ba'u bhōchhī maraṇa thasa. Ba'u
bōh bhŏchhi maran thus. Bōh
*I* *by-hunger* *dying* *am.* *I*

wa'uthī panī maha'alīsa nīsha'a gasa,
wōthi pani-mhālis-nishĕ gat̲sha,
*having-arisen* *to-my-own-father-near* *will-go,*

bī'a tīsa'u za'abasa, "'a'ī maha'alō, mō
biya tisau zabas, "ai mhāli, mĕ
*and* *to-him-also* *I-will-say-to-him,* "*O* *father,* *by-me*

'asama'ã sõ bō'a zīchī barõṭha'akaṇa
āsmāna-sun biya t̲sĕ brōnṭha-kan
*heaven-of* *and* *to-thee* *before*

ganaha karamōta thoma. Bō'a ha'ũ
gunāh kurmut thum. Biya haun (?)
*sin* *been-done* *is-by-me.* *And* *now*

30. yatha la'a'īka tha'usa na'a kī phōrī
yath-lāik thus na ki phīri
*for-this-worthy* *I-am* *not* *that* *again*

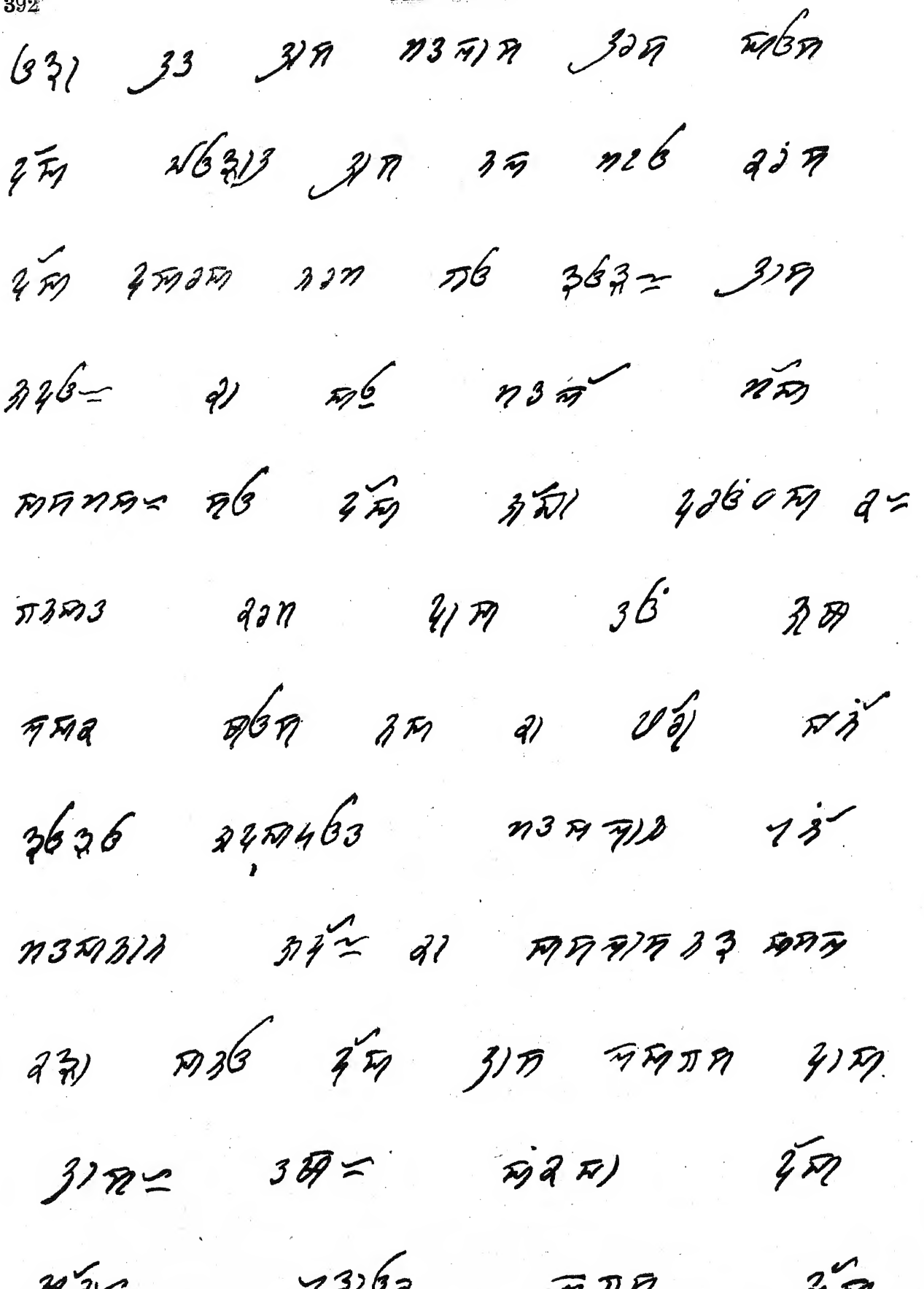
cha'anũ sha'uṛō zaba'awōha. Mō'a
t̲sāun$^{u}$ shuṛ$^{u}$ zabāwa. Mĕ
*thy* *son* *I-may-be-called.* *Me*

panõ maza'uraṇa manza'a 'akīs
paněn-mazūran-manz akis
*thine-own-servants-among* *to-one*

manīsha thōnī."' Tīlō wa'uṭhī
manish (?) thainī (?)."' Tēli wōṭhi
*like* *make."'* *Then* *having-arisen*

panõ maha'alīsa nīsha ga'u. Bō'a
pani-mhālis-nishĕ gōu. Biya
*to-his-own-father-near* *he-went.* *And*

35. sa'u 'asa'u haza'a dara kī tīsa
su āsū haza dūr ki tis
*he* *was* *yet* *distant* *that* *to-him*



uchhi taha tīsa mahalīsa tarasa 'a'usa
wuchhīta tis-mhālis tars āwus
*having-seen to-his-father compassion came-to-him*

bō'a da'uṛīta tīsa nala maṭa'u karāsa
biya dōṛīta tis nālamut$^{u}$ korus
*and having-run to-him embracing was-done-to-him*

bō'a wa'ara'a narama ga'u. Sha'uṛaṇa tīsa
biya wāra narm gōu. Shuṛin tis
*and much kissing occurred. By-the-son to-him*

zaba'uṇa kī, ''a'ī mahalō, mō'a
zabun ki, 'ai mhāli, mē
*it-was-said-by-him that, 'O father, by-me*

40. 'asama'aṇa sa'u bō'a zōchī bara'unṭha'a kaṇa
āsmāna-sun biya ṯsĕ brōnṭha-kan
*heaven-of and to-thee before*

gana'aha karama, bī'a ha'ŭ ẏatha
gunāh korum, biya haun (?) ẏath-
*sin was-done-by-me, and now for-this-*

la'aka tha'ũsa na'a kī phōrī chanõ̃
lāik thus na ki phīri ṯsāun$^{u}$
*worthy I-am not that again thy*

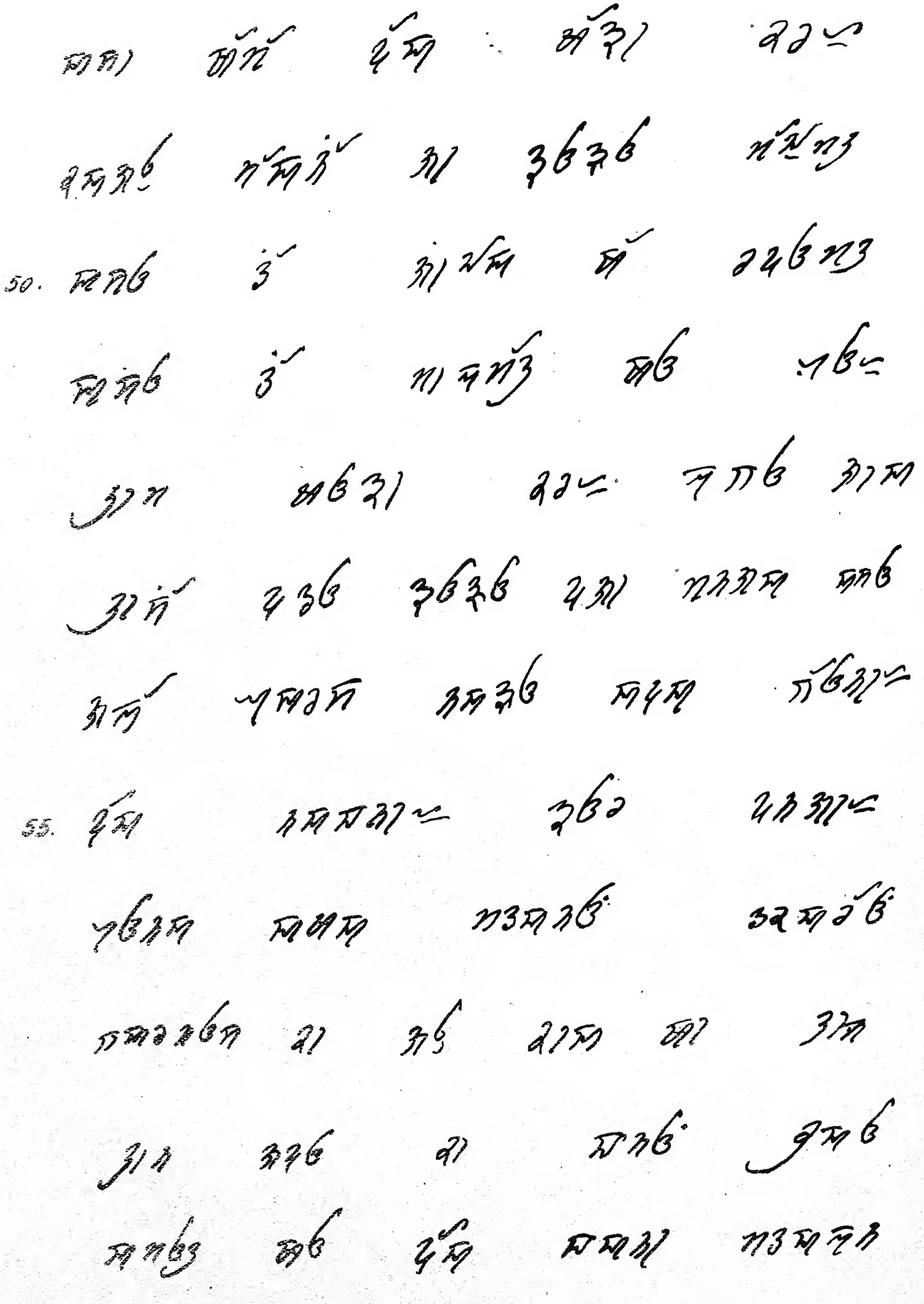
sha'uṛa'u zaba'awa'uha.' Maha'alīn panõ̃
shuṛ$^{u}$ zabāwa.' Mhālin panĕn-
*son I-may-be-called.' By-the-father to-his-own-*

maha'anīna zabōṇa kī, ''asalīsa nasha 'asala
māhnin zabun ki, 'asalas-nishĕ asal (pōshāk)
*men it-was-said-by-him that, 'good-than good (garment)*

45. kaṛī 'ana'u, bō'a tīsa la'agasa; bī'a
kaṛi aniū, biya tis lāgiūs; biya
*having-produced bring-ye, and to-this-on put-ye-on-to-him; and*

tīsaṇa hathaṇa 'ankachī, bō'a
tisin-hathan ankuchī, biya
*to-his-hands a-ring, and*

khōraṇa paḍī'ura lagasa; bō'a
khōran paḍiōṛu lāgius; biya
*to-the-feet shoe put-ye-on-to-him; and*



'asī khōmō, bō'a khōshī karaṇa
asⁱ khĕmau, biya khushī karañ
*we may-eat, and rejoicing is-to-be-done*

ka'aza'ī mō'anõ zī sha'uṛa'u mōdumata
kyāzi miāunᵘ zi shuṛᵘ mūdᵘmut
*because-that my this son dead*

50. 'asa'u, hõ zīnda'a thō; rawa'umata
āsū, haun (?) zinda thu; rāwᵘmut
*was, now alive is; been-lost*

'asa'u, hõ mīlamōta tha'u.' Pa'uṇa
āsū, hun milōmut thu.' Pōnā
*was, now been-got is.' Then*

tīma kha'ushī karaṇa laga'u. Zī'a
tim khushī karañ lagⁱ. Ziya
*they rejoicing to-do began. And*

tīsõ baḍ'u sha'uṛa'u wajī manaz'a 'asa'u.
tisun baḍᵘ shuṛᵘ wajji-manz āsū.
*his great son the-field-in was.*

Yalō gha'arasa na'aṛa'u 'awa'a, gō'unīṇa
Yĕli gharas ⁿniōṛ āv, gĕwanĕn
*When to-the-house near he-came, of-singing*

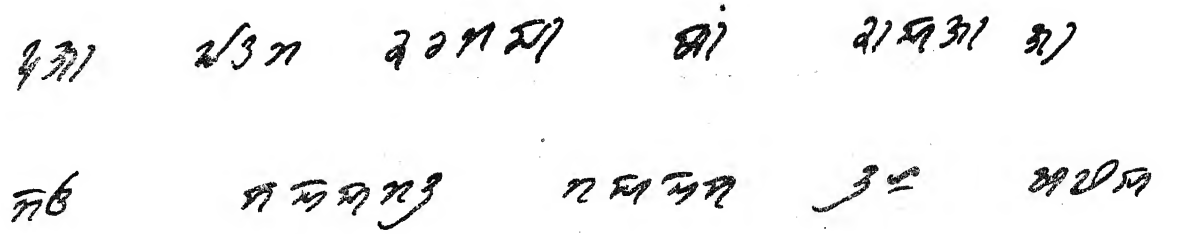
55. bō'a na'achanīṇa sha'ura banazīṇa.
biya natsanĕn shōr banzin (? bōzin).
*and of-dancing the-noises were-heard-by-him.*

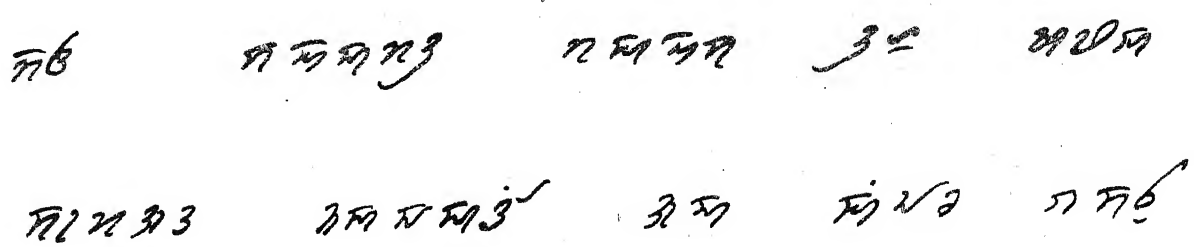
Pa'una'a 'akha'a maha'ana'ũ haka'arōũ
Pōnā akhā māhnᵘ hakārũ
*Then one man having-called*

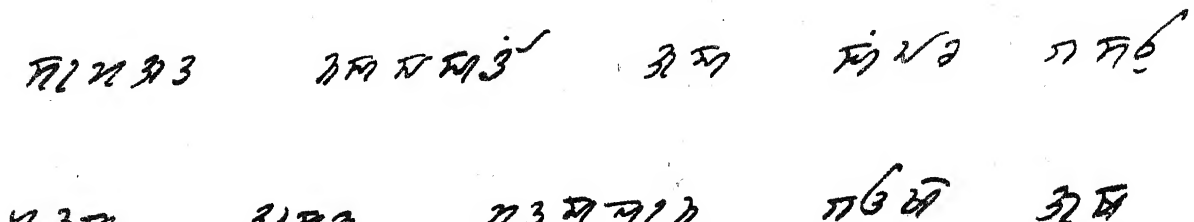
ga'arana'usa kī, 'za'ī kī'a thī?' Tīsa
guārnas ki, 'zi kyā thī?' Tis
*it-was-asked-by-him-to-him that, 'these what are?' To-him*

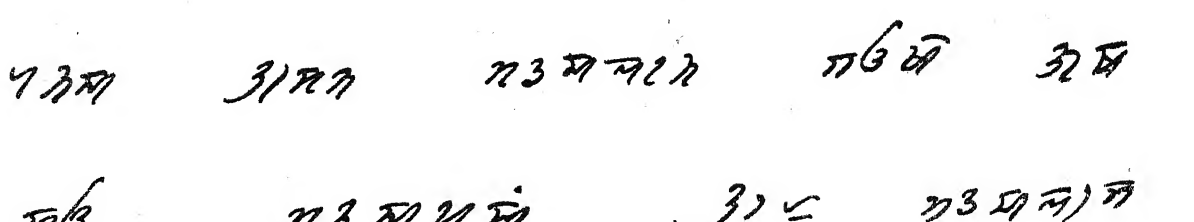
tīna zaba'u kī, 'chana'ũ bha'a'u
tin zabᵘ ki, 'tsāunᵘ bhāyᵘ
*by-him it-was-said that, 'thy brother*

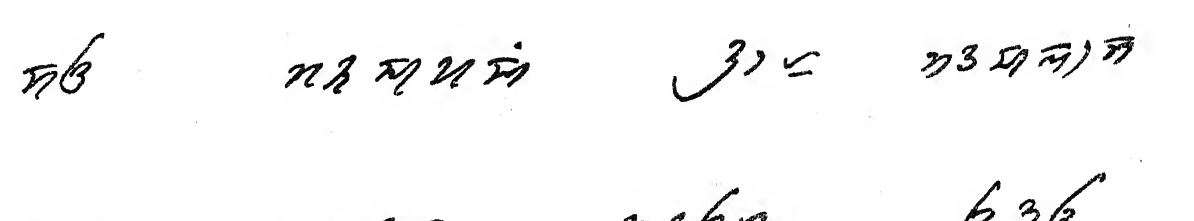
'ama'uta tha'u, bō'a cha'anī maha'alana
āmut thu, biya tsāni-mhālin
*come is, and by-thy-father*

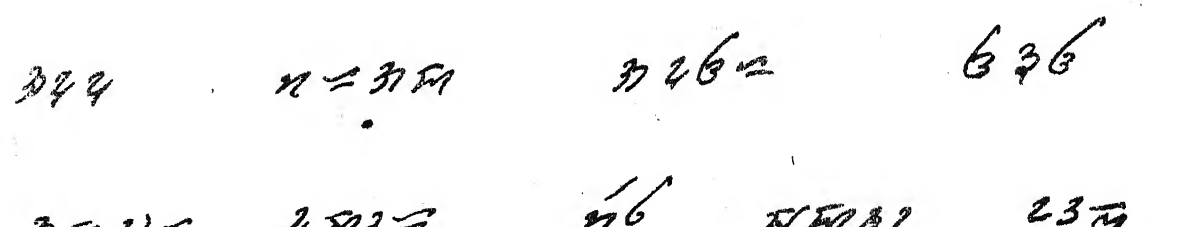
60. 

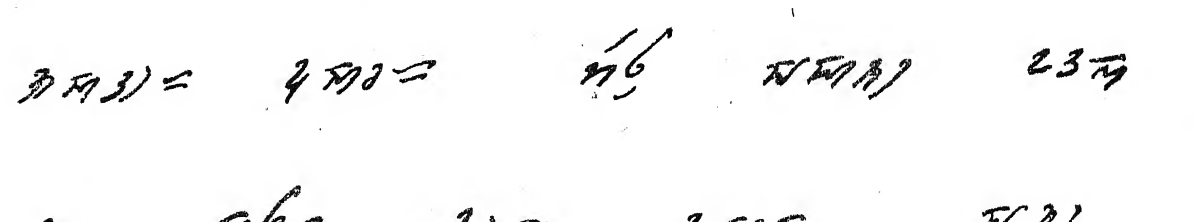


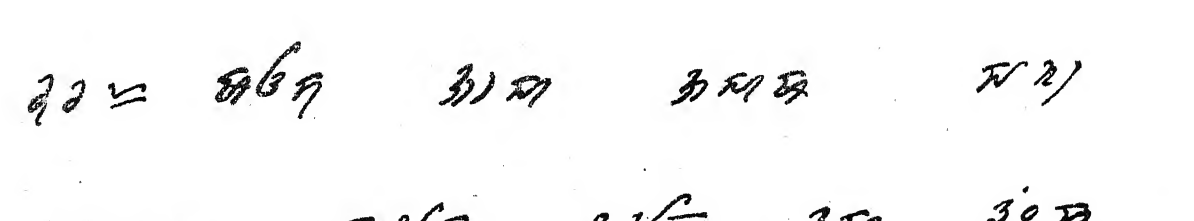


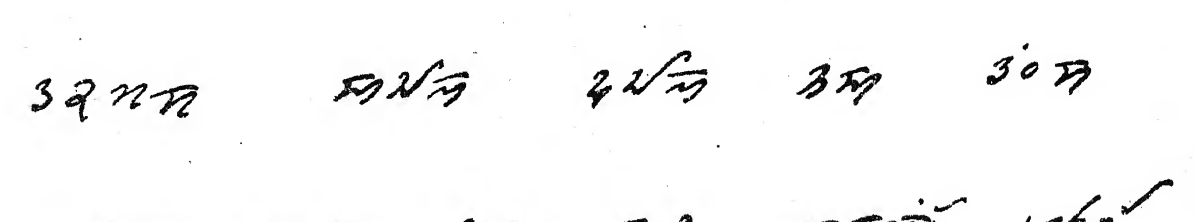


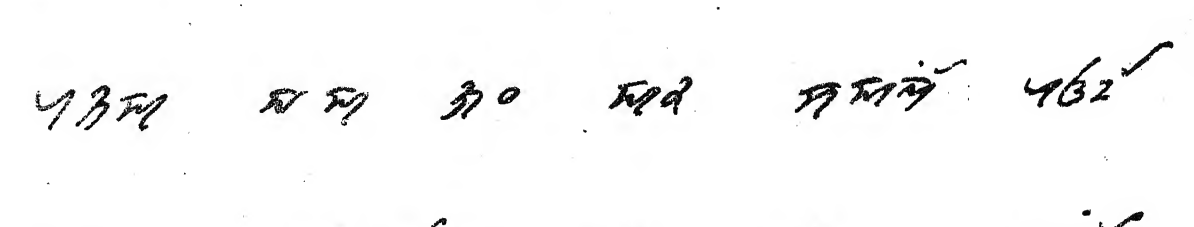


65. 







70. 

baji dahama karamachī thī̃; kī'azī zī
baj[i] dhām karmat͟s[i] thī; kyāzi zi
*great feast been-made is; because-that that*

sa'u sala'amata ma'alasa.' Taṇa khapha'a
su salāmat myulus.' Tin khafā
*he safe was-got-to-him.' By-him angry*

simazaha na'acha'ahõ̃ za'a andara gasa'ī.
samazi na-t͟sāhun zi andar gat͟shi.
*having-become not-was-it-wished-by-him that within he-will-go.*

Pana'a tīsana maha'alīna ga'utha yatha
Pōnā tisin-mhālin guth (?) yith
*Then by-his-father outside having-come*

sa'u mana'ama'ã. Tīṇa maha'alīsa
su manāmun. Tin mhālis
*he was-remonstrated-with-by-him. By-him to-the-father*

jawaba maṇaza'a zaba'uṇa, 'uchha'u,
jawāb-manz zabun, 'wuchhō,
*answer-in was-said-by-him, 'see,*

ya'atīṇa wa'araṇa mō'ī cha'anī ṭahala
yītin-warhĕn mĕ t͟sāñ[i] ṭahl
*for-so-many-years by-me thy service*

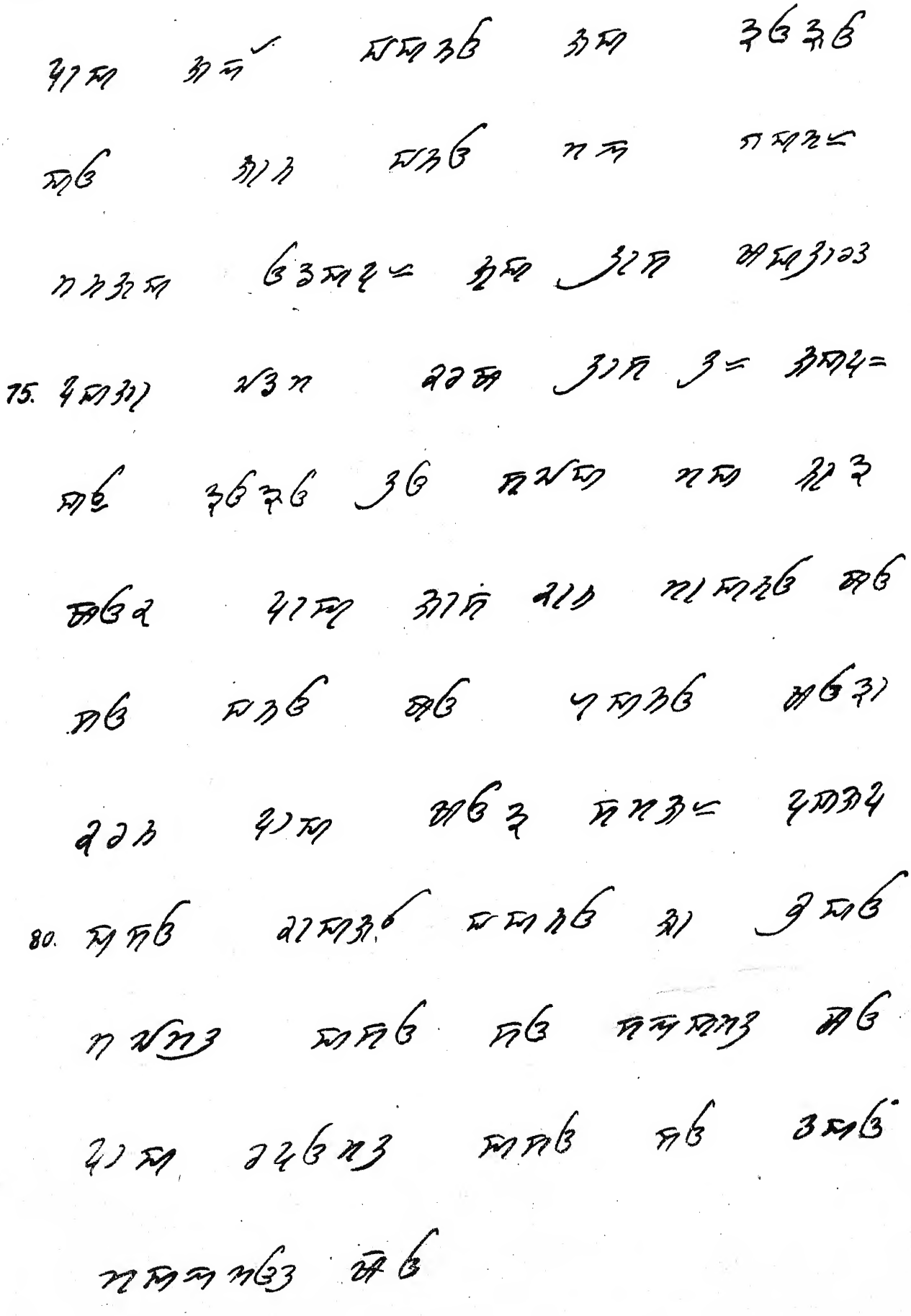
karaṇa tha'usa; zī'a za'atha chanī
karan thus; ziya zāt t͟sāni-
*doing am; and ever to-thy-*

hakamasa 'adala badala na'a hanṭhasa.
hukmas adal-badal na hanṭhus.
*command against not I-walked.*

Paṇa'a cha'a zaṭha 'aka sa'alõ̃ pa'uṭō
Punā t͟sĕ zāṭ ak t͟shāwali-pūt
*Then by-thee ever one goat's-kid*

ma'a dītī'utha na'a kī panõ̃
mĕ dyututh na ki panēn-
*to-me was-given-by-thee not that my-own-*

ya'arō manaza'a khōsī kara'a;
yāran-manz khushī kara;
*friends-among rejoicing I-may-make;*



bī'a yalō cha'ana'u za'a sha'uṛa'u
biya yĕli tsāun$^{u}$ zi shuṛ$^{u}$
*and when thy this son*

'a'u, yīna chana'u mala ga'anaṇa
āō, yiu tsāun$^{u}$ māl gāñĕn-
*came, by-whom thy property harlots-*

manaza'a 'uḍa'awaṇa, za'a tīsa kha'atīraha
manz uḍāwun, tsĕ tis-khātira
*among was-caused-to-fly-by-him, by-thee him-for-the-sake-of*

75. ba'ajī dahama karatha.' Tīsa taṇa za'abaṇa,
baj$^{i}$ dhām karith.' Tis tin zabun,
*a-great feast was-made-by-thee.' To-him by-him it-was-said-by-him,*

'a'ī sha'uṛ'u, ta'u sada'a ma'a nīsha
'ai shuṛ$^{u}$, tū sadā mĕ-nishĕ
*'O son, thou always to-me-near*

tha'uka; bī'a yīsa kīna mī'ana'u tha'u,
thuk; biya yis-kĕn miāun$^{u}$ thu,
*art; and whatever mine is,*

sa'u chana'u tha'u; pa'ana'u kha'ushī
su tsāun$^{u}$ thu; pōnā khushī
*that thine is; but rejoicing*

karana bī'a kha'usha samazaṇa wa'ajaba
karañ biya khush samazun wājib
*to-make and happy to-become proper*

80. 'asa'u, kī'aza'ī cha'ana'u zī bha'a'u
āsū, kyāzi tsāun$^{u}$ zi bhāy$^{u}$
*was, because-that thy this brother*

madamata 'asa'u, sa'u sala'amata tha'u;
mūdmut āsū, su salāmat thu;
*dead was, he safe is;*

bī'a rawa'umata 'asa'u, sa'u ha'a'ũ
biya rāw$^{u}$mut āsū, su hun
*and been-lost was, he now*

ma'alama'uta tha'u.'
myulmut thu.'
*been-got is.'*

[ No. 13.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

KASHṬAWĀṚĪ DIALECT.

## SPECIMEN III.

*(Rev. T. Grahame Bailey, 1902.)*

Yĕti āsĕāu Nawāb-Sāhaban Labbhū Rām Tahsīldār rachhmutu
*Here was by-the-Nawāb-Sāhib Labbhū Rām Tahsīldār placed*

pā̃ṯsan-warhiĕn. Pŏnna tyĕs-pān lūkau-zamīndārau khuālikh
*for-five-years. Then him-on by-people-by-farmers was-raised-by-them*

bāsalāt. Pŏnna sapuz maukūf, yath-kilas-manz kaid
*a-complaint. Then he-became dismissed, this-fort-in imprisoned*

samuz. Pŏnna āyas tārī-manz khabar shuṛ[u] tyĕsun marī-gōs.
*he-became. Then came-to-him telegram-in news son his died-for-him.*

Mhast ryūwan, zachi ṯsachiĕn, dāṛh[i] panan[i]
*Much it-was-wept-by-him, rags (clothes) were-torn-by-him, beard his-own*

puchiĕn. Pahra dyutōs sā̃thi, shahr
*was-plucked-out-by-him. A-guard was-given-to-him in-company, city*

sōzukh. Pŏnna Rām-Chandar-Sāhabas-sā̃thi mhast minnat
*he-was-sent-by-them. Then Rām-Chandar-Sāhib-with much entreaty*

zārī karin panun pān mŏkalāwun. Nhōri yōṛ
*lamenting was-made-by-him his-own body was-freed-by-him. Again here*

yinach marzī karan thu. As mānaus na. As Nawāb-
*of-coming desire doing he-is. We will-agree-to-him not. We The-Nawāb-*

Sāhabas-labi faryād gaṯshau. Su thu baḍḍ[u] zulmmiāru. Taii-
*Sāhib-near (in-)complaint will-go. He is a-great oppressor. That-very-*

pata yath-mulku-sun su thu mĕhram samzumut. Tin
*for this-country-of he is acquainted become. By-him*

karun yath-mulkas panañi marzī-sā̃thi zamīnas kachchh.
*was-made-by-him to-this-country his-own desire-with to-land measurement.*

Lāchāran-mahniĕn badāwun, baḍiĕn-mahniĕn zamīn ziyāda
*To-helpless-men was-increased-by-him, to-great-men lands more*

āsiāi, thukṛi banāyin. Ai-katha-pāna lūk sārī
*there-were, little were-made-by-him. This-very-matter-from-upon people all*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tyĕs-pān | krūdhī | samazēī. | Su | hākim | asi | gaṭshi | na. |
| *him-upon* | *angry* | *became.* | *That* | *ruler* | *to-us* | *is-proper* | *not.* |

## FREE TRANSLATION OF THE FOREGOING.

The Nawāb Sāhib kept Labbhū Rām as Tahsīldār here for five years. Then the people and the farmers made a complaint against him, and he was dismissed and imprisoned in this fort. He received news by telegram that his son was dead. He wept much, rent his clothes, and tore out his beard. Then he was sent to the city under an escort. He made many entreaties and implored Rām Chandra Sāhib, and so got himself released. He wants to come back here again, but we will not agree to have him, and intend to make a petition to that effect to the Nawāb Sāhib. He is a great oppressor, and, as he got to know this part of the country very well, he had the land measured just as it suited him. He used to make out the land of the poor people to be more than it really was, while he understated the large areas of the rich people. Everyone became enraged against him for this. We do not want such a ruler.

## PŎGULĪ.

Immediately to the west of Kashṭawāṛ, and to the south of the Pīr Pantsāl range that forms the southern boundary of the Valley of Kashmīr, lie the Valleys of the rivers Pŏgal and Parīstān. These unite and join the river Bichlārī (the Bishlaṛ of Mr. Bailey), which in its turn joins the Chināb, south of the Bānihāl Pass. The tract of country across the Bichlārī, where the other two rivers run into it, is called Sar. Over the whole of this tract,—the Valleys of the Pŏgal and the Parīstān, and Sar,—the language is the same, and is called Pŏgulī by Mr. Bailey.

Pŏgulī has to its east the Kashṭawāṛī dialect of Kāshmīrī. To its south, between it and the Chināb lie the two dialects Rāmbanī and Sirājī to be presently described, and beyond the Chināb, further to the south lies Bhadrawāh in which the language is the Bhadrawāhī dialect of Pahāṛī. To the west of Pŏgulī we have various dialects of Lahndā. To its north lies Kāshmīrī. As may be gathered from the above, Pŏgulī, while based on Kāshmīrī, is much mixed with Pahāṛī and Lahndā, and forms a transition dialect. In 1911 the number of speakers was reported to be 8,158.[1]

The following account of the dialect is entirely based on two specimens and a list of words and sentences kindly given to me by the Rev. Grahame Bailey. These have also been printed in his work *The Languages of the Northern Himalayas* published together with a grammatical sketch by the Royal Asiatic Society in 1908. As given here the specimens differ slightly from those appearing in that book, but exactly follow the manuscript originally given by him to me, except that the system of spelling followed is that adopted for this Survey. When no materials were available in the specimens or List of Words, I have freely, and gratefully, utilized the information contained in his grammatical sketch.

**PRONUNCIATION.—Vowels.**—The *mātrā*-vowels, which are so prominent in Kāshmīrī, occur also in Pŏgulī, but they are capriciously employed. Sometimes they are interchangeable with full vowels, as in *mī$^{u}$n* or *mīun*, my; *tī$^{u}$n* or *tīun*, thy. Similarly *kaṭl$^{u}$* or *kaṭlu*, a he-goat (150), plural *kaṭl$^{a}$* or *kaṭla* (152). At other times they are dropped altogether, as in Kāshmīrī *gās$^{a}$*, Pŏgulī *gās*, grass; *mŏṭ wŏts*, the fatted calf, as compared with the Kāshmīrī *mŏṭ$^{u}$ wotsh$^{u}$*.

The vowel-scale is very uncertain, vowels, even when accented, being freely interchangeable. Thus, *a* and *ĕ* in *yabla* or *yĕbla*, when; *khal* (230) or *khĕll* (11), below. So final *a* and *i* are continually interchanged. *E.g.* in *bīmi* or *bīma*, seated; or in the dat.-acc. of the 2nd declension *mālis* or *mālas* (abl. *māli* or *māla*). Similarly *a* and *u* are interchanged in the dat.-acc. of the 1st declension (*mālas* or *mālus*), and *a* and *ŏ* in *zŏp*, speak thou, imperative of *zapnu*, to speak.

As in Kāshmīrī, *i* and *ĕ* are interchangeable, as in *nĕshun* or *nisun*, to emerge; and in the case of *yūun*, to come (80), for *yīun*, we have the interchange of *ī* and *ū*. Again, as in Kāshmīrī, *u* and *ŏ* are interchangeable, as *lŏṭ* or *luṭ*, a head (40), and *ū* and *ō*, as in *lūk* (55) or *lōk* (Parable), a son. Again, *ā* and *ö* are interchangeable. Thus we have both *zāt* and *zöt*, meaning 'ever,' within a few words of each other in the Parable.

[1] In the census returns Pŏgulī is classed as a dialect of Western Pahāṛī.

So *ai* and *ö* are interchanged in *pūra pöṭh*, fully, and *juāna paiṭh*, well, both in the Parable.

A Kāshmīrī *yo* or *yu* is represented by *ü* in Pŏgulī. Thus, Kāshmīrī *ʏoṭhᵘ*, Pŏgulī *yüṭh*, fat; Kāshmīrī *zyuṭhᵘ*, Pŏgulī *züṭh*, elder.

A *y* is often inserted before a vowel. This occurs most often (as in Kāshmīrī) before *i* or *e*, but also occurs before *a*. Thus, *chhyi*, for *chhi*, they are; *dyēn*, for *dēn*, give it (234), but *dĕh*, give (Parable); *khyĕzmat*, for *khizmat* (*khidmat*), service; *lŏkhchyis*, for *lŏkhchis*, small (dat. sg.) (233); *lōkyas*, for *lōkas*, to the son (228); *nyistu*, for *nistu*, he emerged, but *nĕsh gō*, he absconded (II); *pananyi*, for *panani* (II); *tyabla*, for *tabla* or *tĕbla*, then; *tyĕs* or *tĕs*, to him. Similarly *ɯ* or *u* is inserted in *ghɯöṛᵉ* or *guöṛᵃ*, mares (141), plur. of *ghōṛᵉ* (139).

Epenthesis is common, but its operation is obscured by the frequent omission of *mātrā*-vowels.

When *i* or *i*-mātrā follows *a*, the two often become *ai*, as in *aggē* or *aiggī*, before (90); *bainṭi*, for *banṭᵉ*, having divided; *gaiba-ḍēra*, a sheepfold (II), as compared with Kāshmīrī *gabi-ḍēra*; *laig*, they began, for *lagᵉ* (II). Sometimes we have *i* instead of *ai*, as *panin* (II), for *panañᵉ*, own (fem.).

When the same vowels follow *ā*, the most common change is to *ai*, as in *chapṛais*, for *chaprāsī*, an orderly (II); *phairi*, for *phāri*, he will strike (197), but *phāir-kĕri*, for *phāri-kĕri*, having struck (178); *ɯail* (fem.), for *ɯāli* (cf. Kāshmīrī *ɯōlᵘ*, for *ɯālᵘ*, masc.), a ring. At other times there is no epenthesis shown in writing, as in *rahnaɯālis*, to a dweller.

When these vowels follow *ō*, the sounds vary. We have *bōᵉli*, for *bōlᵉ*, speech (II); *ṭōipa-pãt*, for *ṭōpi-pãt*, on the hat (II); *ghōṛᵉ*, a mare (139), and *ghɯöṛᵉ*, mares (141).

For *u* followed by *i*-mātrā, we have *huᵉnnᵉ*, for *hūñᵉ*, a bitch (147).

When the verbal termination *u* is followed by the suffix *n*, it becomes *ün*, as in *huntün*, he heard; *dyutün*, he gave; *prustün*, he asked; *manaltünsō*, he persuaded him. Similarly, from *jō*, we have *jün*, he said, and from *kō*, *küñ*, he made. The origin of this *ün* is uncertain. It may be due to epenthesis, if we assume that the *n* represents an original *ni* as in the neighbouring Sirājī. We may add here the form such as *kūhṛün*, to daughters, in the plural of the third declension.

Before *u*-mātrā there are also varying changes. Sometimes there is no epenthesis, as in *ghōṛᵘ* (68, 138), a horse. At other times the mātrā-vowel is simply transferred to the preceding syllable, as in *mīᵘn*, my, *tīᵘn*, thy, for *mīnᵘ*, *tīnᵘ*, respectively. More often it becomes a full *u*, as in *bārun*, for *bāranᵘ* (Ksh. pl. *bāranᵉ*), a brother; *juānmut*, for *juānmatᵘ*, good; *lēug*, for *lagᵘ*, he began (II); *samuztu*, for *samazᵘtu*, he became. If *ā* precedes, it generally becomes *au*, as in *āhtū* or *auhtū* (for *āhᵘtu*), he was; *aun*, for *ānᵘ*, bring ye; *laug*, for *lāgᵘ*, clothe ye; *maul*, for *mālᵘ*, a father. In *ɯōt*, for *ɯātᵘ*, he arrived, the *ā* has become *ō*, not *au*. Sometimes we get the Kāshmīrī changes of *a* to *o*, as in *rohun*, for *rahnᵘ*, he remained (II); *mohan*, for *mahnᵘ*, a man (51). As other forms of this epenthesis we can note *kuāl* (Kāshmīrī *kōlᵘ*), (for how much) time, in the Parable, and *gönṭhtu*, for *ganṭhᵘtu* (cf. *gaṭhin* in 236), it was bound (II).

**Consonants.**—The consonantal system is on the whole the same as that of Kāshmīrī, but there are many irregularities due to the influence of the neighbouring Western Pahāṛī and Lahndā.

There is an interesting example of the elision of an initial *v* in the word *yüṭh*, fat, as compared with the Kāshmīrī *vyoṭhᵘ*. The fricatives *t͡s* and *z* occur, but the *t͡s* is pronounced with a more dental sound than in Kāshmīrī,[1] the tip of the tongue making contact at a point nearer the teeth than is customary in that language. Moreover, as we shall see lower down, it is liable to be interchanged with *ch*.

The treatment of the letter *h* is somewhat peculiar. In Kāshmīrī there are frequent examples of an original sibilant becoming *h*. Thus the Sanskrit *śvāpadaḥ* is represented by the Kāshmīrī *hāputh*, a bear. In Pŏgulī in this particular word the sibilant is preserved and we have *shāput* (II). In other cases, the sibilant becomes *h* even when it is retained in Kāshmīrī. Thus, Pŏgulī *shāhtar* (44), Kāshmīrī *shĕstᵃr*, iron; *nāht* (34), Kāshmīrī *nast*, a nose. It will be observed that in both cases the vowel is lengthened before the Pŏgulī *h*. Another instance of the change of an original *ś* to *h* is the verb *hunnu*, to hear, which has no corresponding form in Kāshmīrī. We can compare the Gādī (Pahāṛī) *k͟hunnā*. In this connexion we may also mention the adverb *shō*, like, in *mŏzūr-shō*, like a servant. With *shō* compare the Kāshmīrī *hyukᵘ*, fem. *hishᵘ*.

In the Western Pahāṛī dialects, especially in Kiũṭhalī and those related to it, aspiration is frequently transferred. So, in Pŏgulī, we have *āhṭ*, eight (8), for *āṭh*; *āht*, a hand (56), for *āth* or *hāth* (Kāshmīrī *atha*); and *kuṛhī* or *kuhṛī*, a daughter (56). An *h* is inserted in *halhal* for *halāl*, lawful.

In Kāshmīrī when a word ends in a hard consonant (*k*, *ch*, *t͡s*, *ṭ*, *t*, or *p*) this is always aspirated in the Hindī dialect (see p. 267). This aspiration is nowhere indicated in the writing of the Pŏgulī specimens. In Dardic languages, including Kāshmīrī, there are no aspirated sonant consonants (*gh*, *jh*, *ḍh*, *dh*, or *bh*). When these occur in words occurring in Indian languages, the Dardic languages employ the unaspirated letter, as in the Kāshmīrī *gurᵘ*, Hindī *ghōṛā*, a horse. In Pŏgulī, under the influence of the neighbouring Pahāṛī and Lahndā, these sonant aspirates are usually retained. Thus, we have *ubha*, up (86); *dhaũnu*, to walk (224); *ghar*, a house (67); *ghōṛᵘ*, a horse (68). But the Dardic influence also exists. Thus, while in the Parable we have *gharus*, (he arrived) in the house; we have in sentence 233, *garus-manz*. So also we have *ginnu*, to take (240), while the Lahndā form is *ghinṇā*.

Attention has often been called to the tendency in the Dardic languages to harden a sonant consonant. So, in Pŏgulī, we have *dant*, a tooth (37), representing the Persian *dand*. Again in II we have *dānt*, oxen, where even Kāshmīrī has *dānd*.

In Kāshmīrī certain consonants are liable to change under the influence of a following mātrā-vowel (see p. 266). Thus, before *y* or *ü*-mātrā, *l* becomes *j*, and *ṭ* becomes *t͡s*. We see traces of this in Pŏgulī, where the *dyut*, given, becomes *dit͡sēn*, for *dityēn*, they were given by him. At another time *t* becomes *ch* instead of *t͡s*, as in *juānmacha*, the feminine plural of *juānmut*, good. In Kāshmīrī, the feminine of *wŏlᵘ*, a ring, is *wŏjᵘ*, a small ring. In the corresponding feminine word in Pŏgulī the *l* is not changed to *j*, and we have *wail*.

In Kāshmīrī, *n* is liable to become *ñ* before *y* or *ü*-mātrā (see p. 267). There are no certain traces of this in Pŏgulī, although in one place in the second specimen *ny*

[1] I am indebted to a private letter of Mr. Bailey's for this information.

may perhaps represent *ñ* in the feminine *pananyi* (*ṭōipa-pā̃t*). There is one occurrence of *ñ* which I am unable to explain. The suffix of the agent singular of the pronoun of the third person is *n*, as in *jün*, it was said by him. But in the word *kiñ*, it was made by him, the *n* has become *ñ*.

**DECLENSION.**—We can clearly trace the four declensions of Kāshmīrī, although complete sets of forms are not available for all four. At the same time it must be observed that there seems to have been considerable intermingling of the first and second declensions. As a sample of the first declension we may take *māl*, property, which is thus declined:—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *māl* | *māl.* |
| Acc.-dat. | *mālas, mālus* | *mālan.* |
| Gen. | *māla-sun, mālu-sun* | *mālan-sun.* |
| Ag.-abl. | *māli* | *mālĕi.* |

As examples of the various cases we may quote the following:—

Sing. nom.—*awāz*, in *tin ḍhōlan-sun nasni-sun awāz huntün*, he heard the sound of singing and dancing.

*māl*, in *tin dyut tiauan-manza panun māl bainṭi*, he divided his property among them.

Acc.-dat.—*ḍēras*, in *gaiba-ḍēras-manz pē shāl*, a jackal fell upon the sheepfold (II).

*Sāhabas*, in *Sāhabas-sī̃t āhta trīh mahna*, thirty men were with the Sāhib (II). Cf. *Sāhabus*, below.

*āhtus*, in *tyĕswĕ āhtus-manz wail*, a ring on his hand.

*dukāndārus*, in *gāma-sanni dukāndārus-laba*, from a shopkeeper of the village (241).

*garus*, in *mīⁿn maul chhu tĕs lŏkhchyis garus-manz rahti*, my father lives in that small house (233).

*gharus*, in *su panani gharus wōt*, he arrived at his house.

*janglus* and *luṭus*, in *Sāhab rohan janglus luṭus-pā̃t*, the Sāhib stayed at the head of the forest (II). Here, as elsewhere, the dative *janglus* is used instead of the genitive.

*luṭus*, in *bāla-sanni luṭus-pā̃t*, on the top of the hill (228).

*mālus*, in *tīna mālus yō mī hissa yĕau*, what share may come to me of thy property. Here again the dative is used for the genitive.

*mulkus*, in *pē tyĕs mulkus-manz sakh̲t kāl*, a severe famine fell in that land.

*tēr-ki mulkus rahnawālis-laba gō*, he went near an inhabitant of that (lit. of there) country. Here again the dative is used for the genitive.

*pahrus*, in *rohun pahrus-tā̃*, he remained (under water) for a watch (II).

*Sāhabus*, in *din dusan rahnus Sāhabus-sī̃t*, I stayed for two days with the Sāhib (II). Cf. *Sāhabas*, above.

*tāpus*, in *tāpus* (for *tāpus-manz*) *āhtū bīmi gat̲shti*, he was sitting in the sun (II).

We have seen above that the word *ghar* or *gar*, a house, is declined regularly. It has also irregular forms of the dative, as in the following:—

*chhitti ghōṛ$^{a}$-sun zīn chhu gi-manz*, in the house is the saddle of the white horse (226). Similarly *gi-manz* in 223.

*aũ gĕō gatshaha na*, I will not go to the house. *aũ ās giō-nish*, I returned home (II).

Ag.—*Sāhabi*, in *Sāhabi, gönṭhtu dastār pananyi ṭōipa-pãt*, the Sāhib tied a turban on (*i.e.* round) his hat (II).

Plur. nom.—*guāl*, in *guāl dah peōas raṛa*, ten shepherds rushed at it (II).

*mŏzūr*, in *kyĕta mŏzūr chhyi*, how many servants there are.

Similarly the plural of *dānt*, a bull, is *dānt* (II, and 144).

The word *rupaī*, a rupee, is irregular. We have *rupaē* in:—

*īttēk kīmat thī ḍāī rupaē*, the price of this is two and a half rupees (232); and *rupīa* (apparently 2nd declension) in:—

*yaũ rupīa gyun tyĕs*, take these rupees from him (235). *Rupaē* may be borrowed from Pañjābī.

Acc.-dat.—*dusan*, in *din dusan rahnus Sāhabus-sĩt*, I stayed two days with the Sāhib (II).

*dōstan*, in *aũ kara khushī panana dōstan-sĩt*, I may make rejoicing with my friends.

*gazan*, in *sū-ī gō dahan gazan ḍuggu*, he verily went down (dived) for ten yards (II).

*khŏran*, in *khŏran-manz jōṛ*, a pair of shoes on the feet.

*naukaran*, in *māli pananan naukaran jün*, the father said to his servants.

*pahran*, in *Sāhab āhtū raṭṭi mī din pahran*, the Sāhib was keeping me for two watches (II).

Ag.-abl.—*duseĭ*, in *maneĭ duseĭ-pata lŏkhchyĕ lōki sauruī kō jama*, after a few days the younger son collected everything.

*kōrṛĕi* (nom. sing. *kŏrṛa*), in *mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sĩt phārtumut chhu*, I have beaten his son with many stripes (228).

Examples of the Genitive will be given under adjectives.

The second declension is of nouns ending in *u*-mātrā, or originally ending in that letter. In most cases the *u*-mātrā has been dropped, though it usually has left traces of its former existence in the shape of epenthetic changes of the preceding vowel. As examples I give the declension of two nouns, *maul*, corresponding to the Kāshmīrī *mŏl$^{u}$* a father, and *mohan*, corresponding to the Kāshmīrī *mahanyu$^{v}$*, a man.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *maul* | *māl$^{a}$, māla.* |
| Acc.-dat. | *mālis, mālas* | *mālan.* |
| Gen. | *māli-sun, māla-sun* | *mālan-sun.* |
| Ag.-abl. | *māli, māla* | *mālan.* |
| Nom. | *mohan* | *mahna.* |
| Acc.-dat. | *mahnis, mahnas* | *mahnan.* |
| Gen. | *mahni-sun, mahna-sun* | *mahnan-sun.* |
| Ag.-abl. | *mahni* | *mahnan.* |

The forms for the Ag.-abl. plural are given on the authority of Mr. Bailey's grammar. On the analogy of the first declension we should expect something like *mālyĕi* and *mahnyĕi*.

We have one example of a vocative singular in *lōka, tu chhus hamēsha mī-sz̃t*, son, thou art ever with me.

Words ending in *mut*, like *nālmut*, an embrace, make the dative singular like *nālmatis, nālmatas*, and so on.

The dative singular, as given above, ends in *is* or *as*. These are sometimes written *yis* and *yas*, as in *lŏkhchyis*, to the small (house); *lōkyas*, to the son.

Similarly, we find the *i* or *a* of the agent-ablative represented by *yĕ* in *lŏkhchyĕ*, by the younger.

The following are examples of the above cases, so far as they are available, except the genitive singular and plural. The genitive will be discussed under the head of adjectives.

Sing. nom.—*maul*, in *maul gŏṭhō nyistu*, the father came outside.

*lōk*, in *aũ chhus na lāik tï"n lōk zaptiam*, I am not worthy that they may call me thy son.

*nālmut*, in *tyĕs nālmut kūsnē*, he made an embrace to him.

Acc.-dat.—*ghōṛis*, in *yĕs ghōṛis ummur kyit thī*, how much age is to this horse? *i.e.* how old is this horse (221)?

*ghōṛis* and *kŏlis*, in *su chhu ghōṛis-pz̃t kŏlis-khal bīma*, he is seated on a horse under a tree (230).

*mālis*, in *lŏkhchyĕ panani mālis jō*, the younger said to his father.

*aũ mālis-laba gaṯsha*, I will go to my father.

*tin panani mālis dyutün jawāb*, he gave answer to his father.

*rahnawālis*, in *mulkus rahnawālis-laba gō*, he went to an inhabitant of the country.

*mahnas*, in *yakis mahnas dih lōka āhta*, to a certain man there were two sons.

*lŏkhchyis*, in *mī"n maul chhu tĕs lŏkhchyis garus-manz rahti*, my father lives in that small house (233).

*lōkyas*, in *mī tyĕswĕ lōkyas phārtumut chhu*, I have beaten his son (228).

Ag.-abl.—*lōki*, in *lōki jōas*, the son said to him (I have sinned).

*mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sz̃t byāh kyĕmut*, the son of my uncle has made marriage with his sister (225).

*lōki* and *lŏkhchyĕ*, in *lŏkhchyĕ lōki saurūī kō jama*, the younger son collected everything.

*lŏkhchyĕ*, in *lŏkhchyĕ paṇani mālis jō*, the younger said to his father.

*māli*, in *māli pananan naukaran jün*, the father said to his servants.

*lassa*, in *lassa jamadār pēntu aũ*, I was called by Lassu Jamadār (II).

Plur. nom.—*ghōṛ*$^{a}$, horses (140), *hunn*$^{a}$, dogs (148), *kaṭl*$^{a}$ or *kaṭla*, goats (152).

*hunna*, in *hunna wīh tĕ guāl dah pĕōas raṛa*, twenty dogs and ten shepherds rushed at it (II).

*lōka*, in *yakis mahnas dih lōka āhta*, to a certain man were two sons.

*tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223)?

*mahna*, in *Sāhabas-sɨ̃t āhta trīh mahna*, with the Sāhib there were thirty men (II).

*hakka pēntin tsailīh mahna*, he sent forty men to the beat (II).

The third declension consists of feminine nouns originally ending in *i*-mātrā or *ü*-mātrā. The final mātrā-vowel is either dropped or becomes *ī*. As an example we give the declension of *kūhṛī*, a daughter, equivalent to the Kāshmīrī *kūr*$^{ü}$. Some of the forms are taken from Mr. Bailey's Grammar, and others from the specimens. Examples of the genitive will be found under the head of adjectives :—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *kūhṛī* | *kūhṛa*, *kūhṛ*$^{a}$. |
| Acc.-dat. | *kūhṛi*, *kūhṛa* | *kūhṛün*, *kūhṛan*. |
| Gen. | *kūhṛi-sun*, *kūhṛa-sun* | *kūhṛün-sun*, *kūhṛan-sun*. |
| Abl. | *kūhṛī*, *kūhṛa* | *kūhṛün*, *kūhṛan*. |

Examples are the following :—

*ghōṛ*$^{i}$, a mare (139), pl. nom. *ghuöṛ*$^{a}$ or *ghwöṛ*$^{a}$ (141); *hu*$^{i}$*nn*$^{i}$, a bitch (147); pl. nom. *huny*$^{a}$ (149).

Acc.-dat.—*ṭōipa* (Kāshmīrī sing. nom. *ṭūp*$^{i}$), in *Sāhabi gönṭhtu dastār pananyi ṭōipa-pɨ̃t*, the Sāhib tied a turban on (*i.e.* round) his hat (II).

*chaṛhi* (sing. nom. *chaṛh*, 43), in *tyĕsyĕ chaṛhi-pɨ̃t zīn li*, put the saddle upon his back (227).

*khēti* (Kāshmīrī sing. nom. *khīt*$^{i}$), in *tin pyēntu panani khēti-manz*, he sent him into his field (to feed swine).

*waigi*, in *züṭh lōk waigi-manz auhtū*, the elder son was in the field.

Ag.-abl.—*gaiba* (Kāshmīrī sing. nom. *güb*$^{ü}$, a ewe), in *gaiba-ḍēras-manz pē shāl*, a jackal got into the sheepfold (II). This word was originally *gabi*, and the final *i* became reflected back into the first syllable by epenthesis.

Plur. acc.-dat.—*kanjrün*, in *tī*$^{u}$*n lōk*, *yin kō tī*$^{u}$*n māl kanjrün-sɨ̃t kharāb*, thy son who destroyed thy property with harlots.

The fourth declension consists of those feminine nouns that originally ended in any letter except *i*-mātrā or *ü*-mātrā. Sufficient materials are not available for a complete paradigm, but the following examples occur :—

Sing. acc.-dat.—*bīna* (sing. nom. *bēan*, 50), in *mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sɨ̃t byāh kyĕmut*, the son of my uncle has made a marriage with his sister (225).

Abl.—*bīna*, in *bīna-khota bŏṛ chhu*, he is taller than the sister (231).

*wata* (Kāshmīrī base *wat*, sing. nom. *wath*), in *wat-wata tāp āhtū sakht*, on the way the sunshine was strong (II).

Plur. nom.—*hīma* (Kāshmīrī *hĕma*, sing. nom. *hĕm*), in *yaũ hīma sōr khālti āhta*, the husks which the swine did eat.

Abl.—*razan* (Kāshmīrī sing. nom. *raz*), in *razan-sɨ̃t gaṭhin*, bind him with ropes (236).

*gāũ*, a cow, has its plur. nom. *gŏitri* (143, 145).

**Postpositions.**—These are very like those used in Kāshmīrī. Some govern the dative and some the agent-ablative. The following is a list of the more important postpositions occurring in the specimens, with the cases they govern :—

*khal*, beneath (dat.).

*kichi, kyichi,* or *kichya,* for (dat. or abl. or abl. of gen.). Cf. Kāshmīrī *kyut*$^{u}$, fem. *kits*$^{u}$.

*laba,* near, from near (dat.). Equivalent to the Hindī *pās* and *pās-sē.*

*manz* or *manza,* in, into, among, from in (dat.). In Kāshmīrī *manza* means only 'from among' (*mẽ-sē*), but in the one case in which it occurs in the Pŏgulī parable it simply neans 'among.'

*pãt,* upon (dat.).

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*pata,* after (ag.-abl.).

*pŏṭh* or *paiṭh,* like (? ag.-abl.). Kāshmīrī *pŏṭh*$^{i}$.

*sĩt* or *sũt,* with, together with (dat.); with, by means of (ag.-abl.). Kāshmīrī *sūty.*

*tã,* up to, during (dat.). Kāshmīrī *tāñ.*

The following are examples of their use:—

*su chhu kŏlis-khal bīma,* he is seated under a tree (230).

*tyĕs-kichi tyĕs miltu,* for this (*i.e.* because) he has got him (safe and sound).

*Sāhab āhtū raṭṭi mī bō*$^{i}$*li-sani* (dat. of gen.) *kyichi,* the Sāhib was keeping me for the language (*i.e.* to study the language) (II).

*tin pyēntu sōr gās khālalnĕ* (abl.)*-kichya,* he sent him for giving swine grass to eat.

*tī kyĕmut chhu tyĕswĕ* (abl. of gen.)*-kichya mŏṭ wŏts halhal,* thou hast made for his sake the fatted calf lawful (*i.e.* hast slaughtered it).

*tēr-ki mulkus rahnawālis-laba gō,* he went near (*pās*) an inhabitant of that country.

*aũ khaṛta mālis-laba gatsha,* I will arise, I will go to (*pās*) my father.

*gāma-sanni dukāndārus-laba,* from (*pās-sē*) a shopkeeper of the village (241).

*pē tyĕs mulkus-manz sakht kāl,* there fell a mighty famine in that country.

*chhitti ghōṛ*$^{a}$*-sun zīn chhu gi-manz,* in the house is the saddle of the white horse (226).

*dūr mulkus-manz kaujüin safar,* he made a journey into a far country.

*tin pyēntu panani khēti-manz,* he sent him into his field.

*tin dyut tiauan-manza panun māl bainṭi,* he divided his property among them.

*khūhus-manz pãĩ kāṛi,* draw water from (*mẽ-sē*) the well (237).

*Sāhabi gönṭhtu dastār pananyi ṭōipa-pãt,* the Sāhib tied a turban on (*i.e.* round) his hat (II).

*Sāhab rohan janglus luṭus-pãt,* the Sāhib remained on (*i.e.* at) the head of the forest (II).

*su chhu ghōṛis-pãt bīma,* he is seated on a horse (230).

*ita-pãta Kashīr-tã kituk chhu dūr,* how far is it from here (*yahã-par-sē*) to Kashmīr (222)?

*manĕi duslĕi-pata lŏkhchyĕ lōki saurū kō jama,* after a few days the younger son collected everything.

*tin-pata khaṛuttu tĕ āō mālis-laba,* after that he arose and came to his father.

*mahna*, in *Sāhabas-sĩt āhta trīh mahna*, with the Sāhib there were thirty men (II).

*hakka pēntin ṯsailīh mahna*, he sent forty men to the beat (II).

The third declension consists of feminine nouns originally ending in *i*-mātrā or *ü*-mātrā. The final mātrā-vowel is either dropped or becomes *ī*. As an example we give the declension of *kūhṛī*, a daughter, equivalent to the Kāshmīrī *kūr*$^{ü}$. Some of the forms are taken from Mr. Bailey's Grammar, and others from the specimens. Examples of the genitive will be found under the head of adjectives :—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *kūhṛī* | *kūhṛa, kūhṛ*$^{a}$. |
| Acc.-dat. | *kūhṛi, kūhṛa* | *kūhṛün, kūhṛan.* |
| Gen. | *kūhṛi-sun, kūhṛa-sun* | *kūhṛün-sun, kūhṛan-sun.* |
| Abl. | *kūhṛī, kūhṛa* | *kūhṛün, kūhṛan.* |

Examples are the following :—

*ghōṛ*$^{i}$, a mare (139), pl. nom. *ghuöṛ*$^{a}$ or *ghwöṛ*$^{a}$ (141); *hu*$^{i}$*nn*$^{i}$, a bitch (147); pl. nom. *huny*$^{a}$ (149).

Acc.-dat.—*ṭōipa* (Kāshmīrī sing. nom. *ṭūp*$^{i}$), in *Sāhabi gönṭhtu dastār pananyi ṭōipa-pãt*, the Sāhib tied a turban on (*i.e.* round) his hat (II).

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The following are examples of their use:—

*su chhu kŏlis-khal bīma,* he is seated under a tree (230).

*tyĕs-kichi tyĕs miltu,* for this (*i.e.* because) he has got him (safe and sound).

*Sāhab āhtū raṭṭi mī bōʾli-sani* (dat. of gen.) *kyichi,* the Sāhib was keeping me for the language (*i.e.* to study the language) (II).

*tin pyēntu sōr gās khālalnĕ* (abl.)*-kichya,* he sent him for giving swine grass to eat.

*tī kyĕmut chhu tyĕswĕ* (abl. of gen.)*-kichya mŏṭ wŏtsʻ halhal,* thou hast made for his sake the fatted calf lawful (*i.e.* hast slaughtered it).

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*aũ khaṛta mālis-laba gatsʻha,* I will arise, I will go to (*pās*) my father.

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*chhitti ghōṛᵃ-sun zīn chhu gi-manz,* in the house is the saddle of the white horse (226).

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*ita-pãta Kashīr-tã kituk chhu dūr,* how far is it from here (*yahã-par-sē*) to Kashmīr (222)?

*manĕi duslĕi-pata lŏkhchyĕ lōki saurū kō jama,* after a few days the younger son collected everything.

*tin-pata khaṛuttu tĕ āō mālis-laba,* after that he arose and came to his father.

*kasau lōk chhu tī-pata pata dhaũti*, whose boy comes behind thee (239) ?
*pūra-pöṭh iḍḍ chhi bharti*, in a full manner (*i.e.* completely) they fill the belly.
*tyĕs-kichi tyĕs miltu juān-paiṭh*, because he got him in a good manner (*i.e.* safe and sound).
*aũ kara khushī panana dōstan-sĩt*, I may make rejoicing with my friends.
*mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sĩt phārtumut chhu*, I have beaten his son with many stripes (228).
*allakmat kār* (for *kāra*)*-sũt küñ panun māl phanā*, he wasted his substance by means of evil work.
*ita-pãta Kashīr-tã*, from here to Kāshmīr (222).
*rohun pahrus-tã*, he remained for a whole watch (II).

Postpositions are sometimes omitted. Thus we have *tāpus* for *tāpus-manz* in *tāpus āhtū bīmi gatshti*, he was sitting in the sunshine (II). We shall see that the same sometimes occur with the postposition of the genitive.

**Adjectives** follow the example of Kāshmīrī. Those that end in, or originally ended in, *u*-mātrā are declined. Others, such as *dūr*, far, or *juān*, good, are not declined. Thus we have *dūr mulkus-manz*, in a far country.

As for declinable adjectives, it is to be noted that the syllable *mut* is added to an indeclinable adjective without altering the sense, and the adjective is then declinable,—the *mut* corresponding to the Kāshmīrī *mot**, while in that language is chiefly used to form the Perfect Participle from a Past Participle. Thus, beside *juān*, good, we have *juānmut*, and beside *allak*, bad, we have *allakmut*.

The word *sāru* or *sauru*, all, always takes emphatic *ī*, as in Kāshmīrī, so that the nominative singular masculine is *sāruī* or *sauruī*.

The following is the declension of *juānmut*, good. It will be observed that the final *t* undergoes epenthetic changes in the feminine, and that the *u* of *mut* is also liable to changes parallel to those that occur in Kāshmīrī :—

| | Sing. | | Plur. | |
|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. |
| Nom. . . | *juānmut* | *juānmit*<br>*juānmat* | *juānmata* | *juānmacha* |
| Acc.-dat. . | *juānmatis*<br>*juānmatas* | *juānmachi*<br>*juānmacha* | *juānmatan* | *juānmachan* |
| Ag.-abl. . | *juānmati*<br>*juānmata* | *juānmachi*<br>*juānmacha* | *juānmatan*<br>*juānmatĕi* | *juānmachan* |

In the acc.-dat. masculine, the final *s* is often dropped before a noun in the dative with which an adjective is in agreement, so that *juānmati* or *juānmata* may stand for any oblique case of the singular. In the List of Words and Sentences (119ff.) the final vowel is also dropped, so that *juānmat* stands for all oblique cases of the singular. The

only example of this last in the Specimens is *allakmat kār-sũt küñ panun māl phanā*, he destroyed his property by evil work.

Similarly, in the masculine plural the final *n* of the acc.-dat. is sometimes dropped, so that we get *juānmata* instead of *juānmatan*. The same is probably the case in the ag.-abl. and in both cases of the feminine plural, but no examples of this are forthcoming.

As examples of declinable adjectives we can quote the following:—

Masculine sing. nom.—*juānmut mohan*, a good man (119); *allakmut lūk*, a bad boy (129).

*sauruī*, in *lŏkhchyĕ lōki sauruī kō jama*, the younger son collected all.

*yĕbla küñ sauruī māl kharch*, when he had expended all the property.

*sāruī*, in *sāruī chīj yu chhu mī$^{u}$n, su chhu tī$^{u}$n*, everything which is mine is thine.

Acc.-dat.—*lŏkhchyis* (for *lŏkhchis*), in *mī$^{u}$n maul chhu tĕs lŏkhchyis garus-manz rahti*, my father lives in that small house (233).

*panani* (nom. *panun*), in *yabla su panani gharus wōt*, when he arrived at his own house.

*lŏkhchyĕ panani mālis jō*, the younger (son) said to his father.

*mīna* (nom. *mī$^{u}$n*), in *mīna mālis kyĕta mŏzur chhyi*, how many servants there are to my father.

*tīna* (nom. *tī$^{u}$n*), in *tīna mālus yō mī hissa yĕau*, the share of thy property which comes to me.

We have the acc.-dat. agreeing with a genitive singular in:—

*chhitti ghōṛ$^{a}$-sun zīn*, the saddle of the white horse (226).

*tīni māla-sani gi-manz*, in thy father's house (223).

Ag.-abl.—*lŏkhchyĕ* (for *lŏkhchi*), in *lŏkhchyĕ lōki sauruī kō jama*, the younger son collected all.

*tīni māli yüṭh wŏts halhal küñ*, thy father made the fatted calf lawful (*i.e.* slaughtered it).

We have a Vocative singular in *mīna lōka*, my son (thou art always with me).

Plur. nom.—*juānmat mahna*, good men (124).

Acc.-dat.—*pananan*, in *māli pananan naukaran jün*, the father said to his servants.

*panana*, in *aũ kara khushī panana dōstan-sĩt*, I may make merry with my friends.

Ag.-abl.—*shāhṭĕi*, in *mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sĩt phārtumut chhu*, I have beaten his son with many stripes (228).

Fem. sing. nom.—*juānmit kuṛhmahn*, a good woman (128); *allakmit kuhṛī*, a bad girl (131).

*panin* (masc. *panun*), in *panin bō$^{i}$li zŏp*, speak thine own language (II).

*tīn$^{i}$* (masc. *tī$^{u}$n*), in *kĕt kuāl khyĕzmat tīn$^{i}$ kēmī, tĕ zāt tīn$^{i}$ kath balti na mī*, for how long did I do thy service, and never disobeyed thy word.

Acc.-dat.—*panani*, in *tin pyēntu panani khēti-manz*, he sent him into his field.

*pananyi*, in *Sāhabi gōnṭhtu dastār pananyi ṭōipa-pãt*, the Sāhib tied a turban round his hat (II).

Plur. nom.—*juānmacha kuṛhmahnya*, good women (130).

Comparison is made, as in Kāshmīrī, with *khota* (cf. 133-7). Thus, *tĕsau bārun tĕsĕī bīna-khota bŏṛ chhu*, his brother is taller than his sister (231).

*sārinī-khota ḍāḍḍ juān aun*, bring ye the best garment of all.

The earlier numerals are given in the List of Words. The dative of *yakh*, one, is *yakis*, as in :—

*yakis mahnas dih lōka āhta*, to one (*i.e.* a certain) man were two sons.

*yakis naukaras dyutün sad*, he called a certain servant.

The dative of *dih*, two, is *din*, as in :—

*din dusan rahnus Sāhabus-sĩt*, for two days I remained with the Sāhib (II).

*Sāhab āhtū rāt raṭṭi mī din pahran*, the Sāhib kept me at night for two watches (II).

The dative of *dāh*, ten, is *dahan*, as in :—

*sū-ī gō dahan gazan*, he verily went for ten yards (II).

**Genitive.**—Corresponding to the Kāshmīrī *sond*$^{u}$, the genitive postposition is *sun*. This is used with all nouns, both singular and plural. There do not appear to be any forms corresponding to the Kāshmīrī *hond*$^{u}$ or *un*$^{u}$. We see a trace of the Kāshmīrī *uk*$^{u}$, in *tēr-ki*, of there, in *tēr-ki mulkus rahnawālis-laba gō*, he went near an inhabitant of the country of there, *i.e.* of that country. Similarly we have *it tēk*, of that, in 232. In all other cases, the genitive postposition is *sun*. As in Kāshmīrī, this *sun* governs the dative, and before it, again as in Kāshmīrī, the final *s* of the masculine dative is dropped.

Sometimes the dative alone is used as a genitive without the *sun*. Thus we have *tēr-ki mulkus*, of that country, just quoted. Similarly *janglus*, in *Sāhab rohan janglus luṭus-pãt*, the Sāhib remained at the head of the forest (II), and *tĕ ma mūlus yō mī hissa yĕau*, the share of thy property which may come to me.

The postposition *sun* is, of course, an adjective, and is declined like *juānmut*. Its accusative dative singular is *sanis*, and its agent ablative is *sani* or *sanni*. As usual with adjectives the final *s* of *sanis* is usually dropped, so that we get *sani* or *sanni* for all oblique cases of the masculine singular. No examples are available for the masculine plural or for the feminine of *sun*.

The following examples occur of the genitive singular :—

*ghōṛ$^{a}$-sun*, in *chhitti ghōṛ$^{a}$-sun zīn chhu gi-manz*, in the house is the saddle of the white horse (226).

*Khudā-sun*, in *mī kō Khudā-sun gunā*, I did a sin of (*i.e.* against) God.

*ḍhōlan-sun* (gen. plur.) *nasni-sun* (gen. sing.) *awāz hunt ün*, he heard the sound of drums and of dancing.

*bāla-sanni*, in *bāla-sanni luṭus-pãt su chhu gallas gās khēdal*, he is grazing cattle on the top of the hill (229).

*gāma-sanni*, in *gāma-sanni dukāndārus-laba*, from a shopkeeper of the village (241).

*māla-sani*, in *tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223) ?

*pĕchōw-sani*, in *mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sĩt byāh kyĕmut*, by the son of my uncle a marriage has been made with his sister (225).

We have, in *ḍhōlan-sun*, already quoted, an example of the genitive plural.

**PRONOUNS.**—The first two **Personal Pronouns** are declined as follows. In the nominative they follow Pahāṛī and Lahndā rather than Kāshmīrī :—

| | | I. | Thou. |
|---|---|---|---|
| Sing. | | | |
| | Nom. | *aũ* | *tu.* |
| | Acc.-dat. | *mī* | *tī.* |
| | Ag.-abl. | *mī* | *tī.* |
| | Gen. | *mī"n, mīun* | *tī"n, tīun.* |
| Plur. | | | |
| | Nom. | *as* | *tus.* |
| | Acc.-dat. | *asan* | *tusan.* |
| | Ag.-abl. | *asĕi* | *tusĕi.* |
| | Gen. | *asau, asaū* | *tusau, tusaū.* |

The genitives, as usual, are adjectives, and are declined as such. Thus :—

| | Masc. Sing. | Fem. Sing. |
|---|---|---|
| Nom. | *mī"n* | *mīn'.* |
| Acc.-dat. | *mīni(s), mīna(s)* | *mīni, mīna.* |
| Ag.-abl. | *mīni, mīna* | *mīni, mīna.* |

Similarly, in the plural, following the 2nd and 3rd declensions.

*Tī"n* is declined in the same way.

*Asau* is declined thus :—

| | | Masc. | Fem. |
|---|---|---|---|
| Sing. | Nom. | *asau* | *asĕi.* |
| | Acc.-dat. | *aswĕ* | *asyĕ.* |
| | Ag.-abl. | *aswĕ* | *asyĕ.* |
| Plur. | Nom. | *asau* | *asyĕ.* |

Similarly *tusau.*

No information is available as to the oblique cases of the plural. The following examples occur in the specimens :—

First person sing. nom.—*aũ khāla, iḍḍ bhara,* I may eat, I may fill my belly (with the husks that the swine were eating).

*aũ chhus phāka phaṭṭi,* I am dying of hunger.

*aũ khaṛta, mālis-laba gatsha, tĕ tyĕs aũ zapa,* I will stand up, I will go to my father, and will say unto him.

Acc.-dat.—*tīna mālus yō mī hissa yĕau, su mī dĕh,* give to me the share of thy property which may come to me.

*mī tī kara mŏzur-shō,* make me also like a servant.

*tī zöt dyit na mī tsēlya-pāṭh,* thou never gavest a kid to me.

Ag.-abl.—*mī kō gunā,* I did sin.

*zāt tīn' kath balti na mī,* I never disobeyed thy word.

Gen.—*mī"n lōk phaṭmut auhtū,* my son was dead.

*yū chhu mī"n,* what is mine (is thine).

(Masc. sg. dat.)—*mīni pĕchŏw-sani lōke chhu tyĕsyĕ binā-sĕ̃t byāh kyĕmut,* the son of my uncle has married his sister (225).

*mīna mālis kyĕta mŏzur chhyi*, how many servants are there to my father.
As a voc. sing. we have in the Parable *mīna lōka*, my son !
Plur. nom.—*as khālam, khushī karam*, we may eat, we may make rejoicing.
Second person masc. sing. nom.—*tu chhus hamēsha mī-sĩt*, thou art ever with me.
Ag.-abl.—*tī zöt dyit na*, thou never gavest (me a kid).
*tī kas-laba tyĕs mŏl gintu*, from whom didst thou buy that (240) ?
Gen.—*aũ chhus na lāik tīᵘn lōk zaptiam*, I am not worthy to be called thy son.
*tīᵘn bārun āmut-chhu*, thy brother is come.
*yabla tīᵘn lōk āō, yin kō tīᵘn māl kharāb*, when thy son came, who destroyed thy property.
*yu chhu mīᵘn, su chhu tīᵘn*, what is mine is thine.
(Acc.-dat.)—*tīna mālus yō mī hissa yĕau*, the share of thy property which may come to me.
*tīni māla-sani gi-manz*, in thy father's house (223).
(Ag.-abl.)—*tīni māli yüṭh wŏts halhal küñ*, thy father killed the fatted calf.
Fem. sing. nom.—*kĕt kuāl khyĕzmat tīnⁱ kēmī, tĕ zāt tīnⁱ kath balti na mī*, for how much time I did thy service (fem.) and never did I disobey thy word (fem.).

The two **demonstrative pronouns**, also used as pronouns of the third person, are thus declined :—

| | | This. | That. |
|---|---|---|---|
| Sing. | | | |
| | Nom. | *yĕ, yu* | *su.* |
| | Acc.-dat. | *yĕs* | *tĕs.* |
| | Gen. | *yĕsau* | *tĕsau.* |
| | Ag.-abl. | *yin* | *tin.* |
| Plur. | | | |
| | Nom. | *yaũ* | *tiaũ.* |
| | Acc.-dat. | *yauan* | *tiauan.* |
| | Gen. | *yauau* | *tiauau.* |
| | Ag.-abl. | *yaũĕi* | *tiaũĕi.* |

The forms *tĕs* and *tĕsau* may insert a *y* before the *ĕ*, so that we also have *tyĕs* and *tyĕsau*. *Tin-ī* is 'by him verily,' 'by him alone.'

The genitives, as usual, are adjectives, and *tĕsau* is thus declined :—

| | | Masc. | Fem. |
|---|---|---|---|
| Sing. | | | |
| | Nom. | *tĕsau* | *tĕsĕi.* |
| | Acc.-dat. | *tĕswĕ* | *tĕsyĕ.* |
| | Abl. | *tĕswĕ* (?) | *tĕsĕi.* |
| Plur. | | | |
| | Nom. | *tĕsau* | *tĕsyĕ.* |

No information is available for the other cases of the plural.

The following examples occur of these pronouns :—
*yĕ*,—sing. nom.—*yĕ rupaī tyĕs dyēn*, give this rupee to him (234).
*yu kut gō*, what is this (that has) happened ?

Acc.-dat.—*yĕs ghōṛis ummur kyit thī*, how much age is there to this horse (221)?

Plur. nom.—*yaũ rupīa gyun tyĕs*, take these rupees from him (235).

No examples occur of the genitive singular or plural, as given in the above paradigm. We have on the other hand the word *ittēk* meaning 'of this' in *ittēk kīmat thī ḍāī rupaē*, the price of this is two and a half rupees. We may hazard a guess that here *itt* is an inanimate form corresponding to the Standard Kāshmīrī dative *yith*, and that to this has been appended the genitive suffix *k* equivalent to the Kāshmīrī *uk*$^{u}$, *vide ante*, p. 281. We can, however, say nothing certain regarding one solitary example.

*Su*,—sing. nom.—*yō mī hissa yĕau, su mī dĕh*, what share may come to me, that give to me. Note that here *su* is used as an inanimate pronoun. There does not appear to be anything corresponding to the Kāshmīrī *tih*.

*su samuztu lāchār*, he became helpless.

*su āhtū tirhūī*, he was yet distant.

*sū-ī gō dahan gazan ḍuggu luṭ-bakkhī*, he verily went head-downwards (dived) for ten yards (II).

Acc.-dat.—*mī*$^{u}$*n maul chhu tĕs lŏkhchyis garus-manz rahti*, my father dwells in that small house (233).

*pē tyĕs mulkus-manz sakht kāl*, a severe famine fell in that land.

*tyĕs āō tars, tĕ tyĕs nālmut kūsnē*, compassion came to him, and he did to him embracing.

*yĕ rupaī tyĕs dyēn*, give this rupee to him (234).

*tyĕs mast phāri*, beat him well (236).

In *yaũ rupīa gyun tyĕs*, take these rupees from him (235), *tyĕs* has the force of the ablative.

Ag.-abl.—*tin dyut panun māl*, he gave his own property.

*tin pyēntu panani khēti-manz*, he sent him into his own fields.

*tin ḍhōlan-sun nasni-sun awāz huntün*, he heard the sound of drums and dancing.

*tin-pata khaṛuttu*, after that he arose (and came to his father).

*tin-pata gō hakka*, after that there was a jungle-beat (II).

*tin-ī anta shāl pants*, he alone killed five jackals (II).

Plur. dat.—*tin dyut tiauan-manza panun māl bainṭi*, he divided his property among them.

Ag.-abl.—*tiaũĕi khushī karnī kē*, they made rejoicing.

Gen. (masc. sing. nom.)—*tyĕsau zūṭh lōk waigi-manz auhtū*, his elder son was in the field.

*tyĕsau maul gŏṭhō nyistu*, his father came outside.

*tĕsau bārun tĕsĕi bīna-khota bŏṛ chhu*, his brother is taller than his sister (231).

(Acc.-dat.)— *tyĕswĕ āhtus-manz laugthas wail*, put ye a ring on his hand.

*mī tyĕswĕ lōkyas shāhṭĕi kōrṭĕi-sz̃t phārtumut chhu*, I have beaten his son with many stripes (228).

(Fem. sing. acc.-dat.)—*mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sz̃t byāh kyĕmut*, the son of my uncle has made a marriage with his sister (225).

Acc.-dat.—*yĕs ghōṛis ummur kyit thī*, how much age is there to this horse (221) ?

Plur. nom.—*yaũ rupīa gyun tyĕs*, take these rupees from him (235).

No examples occur of the genitive singular or plural, as given in the above paradigm. We have on the other hand the word *ittēk* meaning 'of this' in *ittēk kīmat thī ḍāī rupaē*, the price of this is two and a half rupees. We may hazard a guess that here *itt* is an inanimate form corresponding to the Standard Kāshmīrī dative *yith*, and that to this has been appended the genitive suffix *k* equivalent to the Kāshmīrī *uk*", *vide ante*, p. 281. We can, however, say nothing certain regarding one solitary example.

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(Fem. sing. acc.-dat.)—*mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sz̃t byāh kyĕmut*, the son of my uncle has made a marriage with his sister (225).

*tyĕsyĕ charḥi-pãt zīn li*, put the saddle upon his back (227).

Ag.-abl.—*tĕsĕi bīna-khota*, than his sister (231).

The **relative** pronoun *yu* or *yō*, who, which, is declined like *yĕ* or *yu*, this. Mr. Bailey gives the genitive singular as *yĕsau*. Other examples are:—

Sing. nom.—*tīna malus yō mī hissa yĕau*, the share of thy property which may come to me.

*yu chhu mī"n, su chhu tī"n*, what is mine, that is thine.

Ag.-abl.—*yabla tī"n lōk āō, yin kō tī"n māl kharāb*, when thy son came, who destroyed thy property.

Plur. nom.—*yaũ hīma sōr khālti āhta*, the husks which the swine were eating.

The **interrogative** pronoun is *kam* (92), who?, with an inanimate form *kut*, what? (93). Its singular dative is *kas*, and genitive *kasau*. Thus:—

An. sing. dat.—*tī kas-laba tyĕs mŏl gintu*, from whom didst thou buy that (240)?

Gen.—*kasau lōk chhu tī pata pata dhaũti*, whose boy comes behind thee (239)?

Inan. sing. nom.—*yu kut gō*, what is this (that has) happened?

*tī"n nām kut chhu*, what is thy name (220)?

The **indefinite** pronoun is *kãs*, anyone, as in *kãs āhtūs na dōti*, no one was giving to him. There is no information as to the remaining forms. With *kãs* we may compare the Kāshmīrī *kaĩsi*, the oblique singular of *kẽh*, anyone. There is no example of the word for 'anything.'

The only form of the **reflexive** pronoun available is the genitive *panun*, own, equivalent to the Kāshmīrī *panun"*, and the Hindī *apnā*. It is declined as an adjective, like *juānmut*. Thus:—

Masc. sing. nom.—*tin dyut tiauan-manza panun māl bainḥi*, he divided his property among them.

Acc.-dat.—*lŏkhchyĕ panani mālis jō*, the younger said to his father.

*yabla su panani gharus wōt*, when he arrived at his own house.

*tin panani mālis dyutün jawāb*, he gave answer to his father.

Plur. acc.-dat.—*māli pananan naukaran jün*, the father said to his servants.

*aũ kara khushī panana* (for *pananan*) *dōstan-sĩt*, I may make rejoicing with my friends.

Fem. sing. nom.—*panin bō'li zŏp*, speak thine own language (II).

Acc.-dat.—*tin pyēntu panani khēti-manz*, he sent him into his field.

*Sāhabi gönṭhtu dastār pananyi ṭōipa-pãt*, the Sāhib tied a turban round his hat (II).

The **pronoun of quantity** is *kĕt* or *kituk*, f. *kit*; m. pl. *kĕta*. As usual a *y* may be inserted before the *ĕ* or *i*, so that we also have *kyĕt*, *kyituk*, *kyit*, and *kyĕta*. Examples are:—

Masc. sing. nom.—*kĕt kuāl kyĕzmat tin' kēmī*, for how much time (*i.e.* for how long) did I do thy service.

*ita-pãta Kashīr-tã kituk chhu dūr*, from here how much distance is it to Kashmīr (222)?

Plur. nom.—*tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223)?

*mīna mālis kyĕta mŏzur chhyi*, how many labourers are there to my father.

Fem. sing. nom.—*yĕs ghōṛis ummur kyit thī*, how much is the age of this horse (221)?

**CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.**—The present tense of the Verb Substantive follows Kāshmīrī in being based on the root *achh*. It is conjugated as follows in the masculine. Feminine forms are not available :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *chhus* | *chhisam.* |
| 2. | *chhus* | *chhĕth.* |
| 3. | *chhu* | *chhi, chhĕ.* |

Before *ĕ* or *i*, *y* may be inserted. Thus, *chhyi, chhyĕ.*

Examples are :—

Sing. 1st person.—*aū chhus na lāik*, I am not worthy (to be called thy son).

2nd person.—*tu chhus hamēsha mī-sz̃t*, thou art ever with me.

3rd person.—*yu chhu mī$^{u}$n, su chhu tī$^{u}$n*, what is mine, that is thine.

Plur. 3rd person.—*mīna-mālis kyĕta mŏzur chhyi*, how many servants are there to my father.

*tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223)?

The Past tense is conjugated as follows in the masculine. Feminine forms are not available :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *āhtūs* | *āhsam.* |
| 2. | *āhtūs* | *āhtath.* |
| 3. | *āhtū* | *āhta.* |

In the singular the initial *ā* may be changed to *au*, so that we may have *auhtūs* and *auhtū*. Examples of this tense are as follows :—

Sing. 1st person.—*dānt lĕhti āhtūs aū*, I was grazing oxen (II).

3rd person.—*su āhtū tirhūī*, he was yet far.

*phaṭmut auhtū, gō zinda ; rāutumut auhtū, yablai miltu*, he was dead, he became alive ; he was lost, even now he is found.

*tyĕsau züṭh lōk waigi-manz auhtū*, his eldest son was in the field.

Plur. 3rd person.—*yakis mahnas dih lōka āhta*, to a certain man were two sons.

*Sāhabas-sz̃t āhta trīh mahna*, thirty men were with the Sāhib (II).

Sometimes we have a feminine *thī*, instead of the feminine of *chhu*. With this we may compare the Kashṭawārī masculine *thu*. Thus, *yĕs ghōṛis ummur kyit thī*, how much age (fem.) is to this horse (221)? This is the only example of this verb in the specimens.

**B. Active Verb.**—There are traces of the three conjugations of Kāshmīrī,—but they are so indefinite that it will be most convenient to consider them as they occur. The verb employed as a model will be *phārnu*, to strike.

The **Infinitive** and **Future Passive Participle** ends in *nu*, as in *phārnu*, to strike. Its feminine is *phārnī*. An example of the use of the infinitive is :—

*khushī karnu tĕ khushī āsnu juān chīj gō*, to do rejoicing and to become rejoiced is a good thing.

*tyĕsyĕ chaṛhi-pãt zīn li*, put the saddle upon his back (227).

Ag.-abl.—*tĕsĕi bīna-khota*, than his sister (231).

The **relative** pronoun *yu* or *yō*, who, which, is declined like *yĕ* or *yu*, this. Mr. Bailey gives the genitive singular as *yĕsau*. Other examples are:—

Sing. nom.—*tīna malus yō mī hissa yĕau*, the share of thy property which may come to me.

*yu chhu mīⁿn, su chhu tīⁿn*, what is mine, that is thine.

Ag.-abl.—*yabla tīⁿn lōk āō, yin kō tīⁿn māl kharāb*, when thy son came, who destroyed thy property.

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Masc. sing. nom.—*kĕt kuāl kyĕzmat tīn kēmī*, for how much time (*i.e.* for how long) did I do thy service.

*ita-pãta Kashīr-tã kituk chhu dūr*, from here how much distance is it to Kashmīr (222)?

Plur. nom.—*tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223)?

*mīna mālis kyĕta mŏzur chhyi*, how many labourers are there to my father.

Fem. sing. nom.—
(221)?

**CONJUGATION.**—A
present tense of the Verb
root *achh*. It is conjugated
available :—

| | Sing. |
|---|---|
| 1. | *chhus* |
| 2. | *chhus* |
| 3. | *chhu* |

Before *ĕ* or *i*, *y* may be
Examples are :—
Sing. 1st person.—
2nd person.—*tu chhus*
3rd person.—*yu chhu*
Plur. 3rd person.—
my father.
*tīni māla-sani gi*
house (223)?

The Past tense is conjugated
available :—

| | Sing. |
|---|---|
| 1. | *āhtŭs* |
| 2. | *āhtŭs* |
| 3. | *āhtŭ* |

In the singular the initial
and *auhtū*. Examples of this
Sing. 1st person.—
3rd person.—*su āhtŭ*
*phaṭmut auhtū, gū*
alive; he was lost,
*tyĕsau zŭṭh lōk*
Plur. 3rd person.—
*Sāhabas-sẽt āhta*

Sometimes we have a
we may compare the Kashmirī
how much age (fem.) is to this
the specimens.

**B. Active Verb.**—
they are so indefinite that
The verb employed as a model

The **Infinitive** and
strike. Its feminine is *phirun*
*khushī karnu tĕ*
is a good thing.

| | Past Participle. |
|---|---|
| see | *pashtu.* |
| *ēnnu*, to send | *pēntu* or *pyēntu.* |
| eturn | *phirtu.* |
| nk | *pīut* (for *pītu*). |
| sk | *prustu.* |
| become | *samuztu.* |

the feminine singular ends in *ti*, as in *balti*, fem. sing. of

ds in *ti* or *ta*. Thus, we have both *anti* (II) and *anta* (II),
; and *pēnti* (II), the masculine plural of *pēntu*. We thus
s the second declension of nouns.

he feminine in the specimens. It probably follows the
, so that we get the following :—

| ng. | Plur. |
|---|---|
| *ārtu* | *phārti, phārta.* |
| *ārti* | *phārta.* |

n, is probably *diti* or *dita*, and its feminine singular *ditsi*.
, drunk, is *pīt*.

are numerous irregular past participles, which may be
ly to the third conjugation of Kāshmīrī. Such are :—

| | Past Participle. |
|---|---|
| | *bīn* (pl. *bīna*). |
| *mnu*, to sit down | *bīmi* or *bīma.* |
| go, to happen, to | *gō* (masc. pl. *gĕō* or *gĕau*; fem. sing. *gē*). |
| to make | *kō* (fem. *kē*). |
| t | *khāō* (fem. *khāē*). |
| in | *lēug* (pl. *laig*). |
| all | *pē* (pl. *pĕō*). |
| ain | *rohun, rohan,* or *rŏhn* (pl. *rahna*). |
| ive | *wōt.* |
| | *āō* (pl. *aua*). |
| | *jō.* |

ay compare the Bhadrawāhī *zauṇū* (past participle *zāũ*),
st participle *zab*"), both meaning 'to say.'

past participle, used as a participle, occur in the speci-
he past participle of *bīmnu*, to sit down; *bīmi* or *bīma*, here
ples are :—
, he was going seated (*i.e.* he was sitting) in the sun (II).
*-khal bīma*, he is seated on a horse under the tree (230).

*tyĕsyĕ charhi-pãt zīn li*, put the saddle upon his back (227).

Ag.-abl.—*tĕsĕi bīna-khota*, than his sister (231).

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Ag.-abl.—*yabla tīⁿn lōk āō, yin kō tīⁿn māl kharāb*, when thy son came, who destroyed thy property.

Plur. nom.—*yaũ hīma sōr khālti āhta*, the husks which the swine were eating.

The **interrogative** pronoun is *kam* (92), who?, with an inanimate form *kut*, what? (93). Its singular dative is *kas*, and genitive *kasau*. Thus:—

An. sing. dat.—*tī kas-laba tyĕs mŏl gintu*, from whom didst thou buy that (240)?

Gen.—*kasau lōk chhu tī pata pata dhaũti*, whose boy comes behind thee (239)?

Inan. sing. nom.—*yu kut gō*, what is this (that has) happened?

*tīⁿn nām kut chhu*, what is thy name (220)?

The **indefinite** pronoun is *kãs*, anyone, as in *kãs āhtūs na dēti*, no one was giving to him. There is no information as to the remaining forms. With *kãs* we may compare the Kāshmīrī *kaĩsi*, the oblique singular of *kĕ̃h*, anyone. There is no example of the word for 'anything.'

The only form of the **reflexive** pronoun available is the genitive *panun*, own, equivalent to the Kāshmīrī *panunⁿ*, and the Hindī *apnā*. It is declined as an adjective, like *juānmut*. Thus:—

Masc. sing. nom.—*tin dyut tiauan-manza panun māl bainṭi*, he divided his property among them.

Acc.-dat.—*lŏkhchyĕ panani mālis jō*, the younger said to his father.

*yabla su panani gharus wōt*, when he arrived at his own house.

*tin panani mālis dyutün jawāb*, he gave answer to his father.

Plur. acc.-dat.—*māli pananan naukaran jün*, the father said to his servants.

*aũ kara khushī panana* (for *pananan*) *dōstan-sĩt*, I may make rejoicing with my friends.

Fem. sing. nom.—*panin bōli zŏp*, speak thine own language (II).

Acc.-dat.—*tin pyēntu panani khēti-manz*, he sent him into his field.

*Sāhabi gönṭhtu dastār pananyi ṭōipa-pãt*, the Sāhib tied a turban round his hat (II).

The **pronoun of quantity** is *kĕt* or *kituk*, f. *kit*; m. pl. *kēta*. As usual a *y* may be inserted before the *ĕ* or *i*, so that we also have *kyĕt*, *kyituk*, *kyit*, and *kyēta*. Examples are:—

Masc. sing. nom.—*kĕt kuāl kyĕzmat tĩⁿ kēmī*, for how much time (*i.e.* for how long) did I do thy service.

*ita-pãta Kashīr-tã kituk chhu dūr*, from here how much distance is it to Kashmīr (222)?

Plur. nom.—*tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223)?

*mīna mālis kyĕta mŏzur chhyi*, how many labourers are there to my father.

Fem. sing. nom.—*yĕs ghōṛis ummur kyit thī*, how much is the age of this horse (221)?

**CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.**—The present tense of the Verb Substantive follows Kāshmīrī in being based on the root *achh*. It is conjugated as follows in the masculine. Feminine forms are not available:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *chhus* | *chhisam.* |
| 2. | *chhus* | *chhĕth.* |
| 3. | *chhu* | *chhi, chhĕ.* |

Before *ĕ* or *i*, *y* may be inserted. Thus, *chhyi, chhyĕ.*

Examples are:—

Sing. 1st person.—*aū chhus na lāik*, I am not worthy (to be called thy son).

2nd person.—*tu chhus hamēsha mī-sz̃t*, thou art ever with me.

3rd person.—*yu chhu mī"n, su chhu tī"n*, what is mine, that is thine.

Plur. 3rd person.—*mīna-mālis kyĕta mŏzur chhyi*, how many servants are there to my father.

*tīni māla-sani gi-manz kĕta lōka chhĕ*, how many sons are there in thy father's house (223)?

The Past tense is conjugated as follows in the masculine. Feminine forms are not available:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *āhtūs* | *āhsam.* |
| 2. | *āhtūs* | *āhtath.* |
| 3. | *āhtū* | *āhta.* |

In the singular the initial *ā* may be changed to *au*, so that we may have *auhtūs* and *auhtū*. Examples of this tense are as follows:—

Sing. 1st person.—*dānt lĕhti āhtūs aū*, I was grazing oxen (II).

3rd person.—*su āhtū tirhūī*, he was yet far.

*phaṭmut auhtū, gō zinda; rāutumut auhtū, yablai miltu*, he was dead, he became alive; he was lost, even now he is found.

*tyĕsau züṭh lōk waigi-manz auhtū*, his eldest son was in the field.

Plur. 3rd person.—*yakis mahnas dih lōka āhta*, to a certain man were two sons.

*Sāhabas-sz̃t āhta trīh mahna*, thirty men were with the Sāhib (II).

Sometimes we have a feminine *thī*, instead of the feminine of *chhu*. With this we may compare the Kashṭawārī masculine *thu*. Thus, *yĕs ghōṛis ummur kyit thī*, how much age (fem.) is to this horse (221)? This is the only example of this verb in the specimens.

**B. Active Verb.**—There are traces of the three conjugations of Kāshmīrī,—but they are so indefinite that it will be most convenient to consider them as they occur. The verb employed as a model will be *phārnu*, to strike.

The **Infinitive** and **Future Passive Participle** ends in *nu*, as in *phārnu*, to strike. Its feminine is *phārnī*. An example of the use of the infinitive is:—

*khushī karnu tĕ khushī āsnu juān chīj gō*, to do rejoicing and to become rejoiced is a good thing.

It will be observed that in the above we have *khushī* (fem.) *karnu* (masc.), instead of *khushī karnī*, as we might expect from the analogy of Kāshmīrī. Here *karnu* is either an error of the speaker or else either *karnī* or *karnu* may be used in such a sentence, for at the conclusion of the first section of the Parable we have *tiaũĕi khushī* (fem.) *karnī* (fem.) *kē* (fem.), they did making rejoicing.

In the phrase *khālnu khain na*, he did not eat food (II), the infinitive *khālnu*, to eat, is used to mean 'food.'

An infinitive of purpose is obtained by putting the infinitive into the ablative case governed by the postposition *kichi*, *kyichi*, or *kichya*, as in *tin pyēntu sōr gās khālalnĕ-kichya*, he sent him to give swine grass to eat. The *nĕ* of *khālalnĕ* is for *ni*, and the form is that of the dative and ablative of *khālalnu*. We get the regular *ni* of the dative in the genitive *nasni-sun awāz*, the sound of dancing.

This oblique form of the infinitive is also used to form inceptive compound verbs. These will be dealt with later on.

In some verbs, whose roots end in *ī*, the *u* of *nu* is epenthetically thrown into the preceding syllable, so that we get, e.g., *yīun*, to come, instead of *yīnu*, *dīun*, to give, instead of *dīnu*, and *pīun*, to drink, instead of *pīnu*.

The **Present Participle** is formed by adding *ti* to the root. Thus, *phārti*, striking. Sometimes the *ti* is omitted, so that we get *phār*, as an optional form. Thus we have *su chhu gallas gās khālal*, he is giving cattle grass to eat (229), where *khālal* is used instead of *khālalti*. Similarly *ḍhōra ginn* (for *ginti*) *pēsis*, taking a rock I fell upon it (II). Examples of the present participle will be found under the head of the present and imperfect tenses.

**Past Participle.**—In Kāshmīrī, there are a certain number of verbs which form the past participle by adding *tˣ* to the root. Such are :—

| Infinitive. | Past Participle. |
|---|---|
| *dyunˣ*, to give | *dyutˣ*. |
| *hyonˣ*, to take | *hyotˣ*. |
| *khasun*, to mount | *khotˣ*. |
| *lasun*, to live long | *lūstˣ*. |

In Pŏgulī this manner of forming the past participle is largely extended, so that it has practically become the regular method. Examples are :—

| Infinitive. | Past Participle. |
|---|---|
| *annu*, to kill | *antu*. |
| *balnu*, to turn | *baltu*. |
| *dhaũnu*, to walk | *dhaũtu*. |
| *dīun*, to give | *dyut* (for *ditu*). |
| *ginnu*, to take | *gintu*. |
| *ganṭhnu*, to bind | *gönṭhtū*. |
| *hunnu*, to hear | *huntˣ*. |
| *? kharṭnˣ*, to stand up | *kharuttu*. |
| *manalnu*, to persuade | *manaltu*. |
| *milnu*, to be got | *miltu*. |
| *nĕshnu*, *nisnu*, or *nyisnu*, to emerge | *nyistu*. |

| Infinitive. | Past Participle. |
|---|---|
| *pashun*, to see | *pashtu*. |
| *pēnnu* or *pyēnnu*, to send | *pēntu* or *pyēntu*. |
| *phirnu*, to return | *phirtu*. |
| *pīun*, to drink | *pīut* (for *pītu*). |
| *prusnu*, to ask | *prustu*. |
| *samuznu*, to become | *samuztu*. |

These are all masculine, the feminine singular ends in *ti*, as in *balti*, fem. sing. of *baltu*.

The masculine plural ends in *ti* or *ta*. Thus, we have both *anti* (II) and *anta* (II), the masculine plural of *antu*; and *pēnti* (II), the masculine plural of *pēntu*. We thus see that the masculine follows the second declension of nouns.

There is no example of the feminine in the specimens. It probably follows the 3rd declension and ends in *ti*, so that we get the following:—

| | Sing. | Plur. |
|---|---|---|
| Masc. | *phārtu* | *phārti*, *phārta*. |
| Fem. | *phārti* | *phārta*. |

The plural of *dyut*, given, is probably *diti* or *dita*, and its feminine singular *ditsi*. The feminine singular of *pīut*, drunk, is *pīt*.

Besides the above there are numerous irregular past participles, which may be taken as corresponding roughly to the third conjugation of Kāshmīrī. Such are:—

| Infinitive. | Past Participle. |
|---|---|
| *bīnu*, to fear | *bīn* (pl. *bīnə*). |
| *bīmnu* or *byīmnu*, to sit down | *bīmi* or *bīma*. |
| *gatshnu*, to go, to happen, to become | *gō* (masc. pl. *gĕō* or *gĕau*; fem. sing. *gē*). |
| *karnu*, to do, to make | *kō* (fem. *kē*). |
| *khālun*, to eat | *khāō* (fem. *khāē*). |
| *lagnu*, to begin | *lēug* (pl. *laig*). |
| (*?*) *pēun*, to fall | *pē* (pl. *pĕō*). |
| *rahnu*, to remain | *rohun*, *rohan*, or *rŏhn* (pl. *rahna*). |
| *wātnu*, to arrive | *wōt*. |
| *yīun*, to come | *āō* (pl. *aua*). |
| *zapnu*, to say | *jō*. |

With *zapnu*, to say, we may compare the Bhadrawāhī *zauṇū* (past participle *zāũ*), and the Kashṭawāṛī *zabun* (past participle *zabᵘ*), both meaning 'to say.'

The only cases in which a past participle, used as a participle, occur in the specimens are two examples of the past participle of *bīmnu*, to sit down; *bīmi* or *bīma*, here meaning 'seated.' The examples are:—

*tāpus āhtū bīmi gatshti*, he was going seated (*i.e.* he was sitting) in the sun (II).

*su chhu ghōṛis-pāt kŏlis-khal bīma*, he is seated on a horse under the tree (230).

Examples of the use of the past participle in finite tenses will be found under the head of the past tense.

The **Perfect Participle** is formed by adding *mut* to the past participle. Thus, *phārtumut*, been struck. Thus :—

| Infinitive. | Past Part. | Perfect Part. |
|---|---|---|
| *rāunu*, to lose | *rāutu* | *rāutumut.* |
| *yīun*, to come | *āō* | *āmut.* |
| Irregular are— | | |
| *karun*, to do | *kō* | *kyĕmut.* |
| *phaṭun*, to die | *?* | *phaṭmut.* |

Examples will be found under the head of the Perfect and the Pluperfect tenses.

It is hardly necessary to add that, as elsewhere, the Past and Perfect Participles of transitive verbs are passive in signification, and that when used in finite tenses of verbs, the subject must be put into the agent case.

The **Conjunctive Participle** is formed by adding to the root *i*, which is generally transferred epenthetically to the preceding syllable. To this *kĕri* is usually added. Thus, *āis-kĕri*, for *āsi-kĕri*, having been (171), *phāir-kĕri* (for *phāri-kĕri*), having struck (178). In forming intensive compounds *kĕri* is not used. Thus, *dyut panun māl bainṭi*, he divided (*bainṭi dyut*) his property. In *bainṭi*, the final *i* is not only reflected back into the preceding syllable, but is also retained. In such compounds, the final *i* is sometimes dropped, as in *nĕsh gō*, he ran away (II).

We thus get the following list of non-finite parts of the verb *phārnu*, to strike :—

Infinitive and Future Passive Participle.—*phārnu*, to strike.
Present Participle.—*phārti*, *phār*, striking.
Past Participle.—*phārtu*, struck.
Perfect Participle.—*phārtumut*, been struck.
Conjunctive Participle.—*phāir-kĕri*.

Coming to the finite parts of the verb, the **Imperative** in the second person singular is either the same in form as the root or may add *i* or *a*. Thus, *phār*, *phāri*, or *phāra*, strike thou. Irregular is *dĕh*, give thou. Examples are :—

*li*, in *tyĕsyĕ charhi-pãt zīn li*, put thou the saddle on his back (227).
*zŏp* (for *zap*), in *panin bō'li zŏp*, speak thou thine own language (II).
*kara*, in *mī tī kara mŏzur-shō*, make me also like a servant.
*dhaũi*, in *mī aiggī dhaũi*, walk thou before me (238).
*kāṛi*, in *khūhus-manz pãĩ kāṛi*, draw thou water from the well (237).
*phāri*, in *tyĕs mast phāri*, beat thou him well (236).
*dĕh*, in *su mī dĕh*, give thou that (share) to me.

The second person plural is formed by adding *u* to the root, but this *u* is epenthetically reflected into the preceding syllable. Thus, *phāur*, strike ye. So :—

*aun* and *laug*, in *sārinī-khota ḍāḍḍ juān tsŭŏhaī aun tĕ tyĕs laug*, bring ye quickly the best garment, and put ye it on him.

*gyun* (for *giun*), in *yaũ rupīa gyun tyĕs*, take ye these rupees from him (235).

The **Future Indicative,** which is also used as a **Present Subjunctive,** is conjugated as follows :—

'I shall strike,' 'I may strike,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *phāra* | *phāram.* |
| 2. | *phārus* | *phāruth.* |
| 3. | *phairi* | *phārun.* |

It will be observed that the final *i* of the 3rd person singular epenthetically affects the preceding vowel. Other examples are *ais,* he will become, from *āsnu ; gĕtshi,* he will go, from *gatshnu ;* and *rih,* he will remain, from *rahnu.* The following are more or less irregular :—

*dīun,* to give, has :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *dĕāua* | *dĕauam.* |
| 2. | *dĕōwus* | *dēōuth.* |
| 3. | *dĕu* | *dēōun.* |

Very similarly, *pīun,* to drink, has :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *pĕōa* | *pēōam.* |
| 2. | *pĕōus* | *pĕōath.* |
| 3. | *pīwi* | *pĕōun.* |

*bīnu,* to fear, has 1st sing. *bīwa* or *biūwa,* and so on. *yīun,* to come, has :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *yaua* | *yauam.* |
| 2. | *yōwus* | *yōuth.* |
| 3. | *yĕau* | *yōun.* |

Examples of this tense occurring in the specimens are :—

Sing. 1.—*khāla* and *bhara,* in *aũ khāla, idḍ bhara,* I may eat, I may fill my belly (with the husks).

*kharta, gatsha,* and *zapa,* in *aũ kharta, mālis-laba gatsha, tĕ tyĕs aũ zapa,* I will arise, I will go to my father, and I will say unto him.

*kara,* in *aũ kara khushī panana dōstan-sĩt,* I may make rejoicing with my friends.

Sing. 3.—*yĕau,* in *yō mī hissa yĕau,* the share which may come to me.

Plur. 1.—*khālam* and *karam,* in *as khālam, khushī karam,* we may eat, rejoicing we may make.

We have an irregular form which I am unable to explain in *gat̲shaha*, for *gat̲sha*, in the following :—

*aũ gĕō gat̲shaha na*, I will not go into the house. *gat̲shaha* looks like a Kāshmīrī past conditional, but the meaning of that tense will not suit.

There is one doubtful example of the **Past Conditional** in the Parable. If it is really this, then the Past Conditional is formed by taking the Present Participle alone without an auxiliary, as in *aũ phārti*, (if) I had struck. The one example is *zaptiam*, they may have said to me (*i.e.* I may be called) (thy son). Here we have a pronominal suffix added to *zapti*, and the form will be considered again under the head of pronominal suffixes.

The **Present** is, as usual, formed by conjugating the present participle with the present tense of the verb substantive. Thus, *aũ phār chhus*, or *aũ phārti chhus*, I am striking. The participle does not change for gender, number, or person. Examples are :—

Sing. 3.—*chhu dhaũti*, in *kasau lōk chhu tī pata pata dhaũti*, whose boy comes behind thee (239) ?

*chhu khālal*, in *su chhu gallas gās khālal*, he is giving cattle grass to eat (229).

*chhu rahti*, in *mĩ"n maul chhu tĕs lŏkhchyis garus-manz rahti*, my father lives in that small house (233).

Plur. 3.—*chhi bharti*, in *pūra-pŏṭh iḍḍ chhi bharti*, they are filling their bellies completely.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive as in *aũ phārti āhtūs*, I was striking. Examples are :—

Sing. 1.—*lĕhti-āhtūs*, in *dānt lĕhti-āhtūs aũ*, I was grazing cattle (II).

Sing. 3.—*āhtū gat̲shti*, in *tāpus āhtū bīmi gat̲shti*, he was sitting in the sun (II).

*āhtū raṭti*, in *Sāhab āhtū rāt raṭti mī*, the Sāhib was keeping me at night (II).

*wālti-auhtū*, in *Sāhab t̲sāṭ wālti-auhtū*, the Sāhib was swimming (II).

*zapti-āhtū*, in *Sāhab zapti-āhtū*, the Sāhib was saying ('speak the language') (II).

Plur. 3.—*yaũ hīma sōr khālti-āhta*, the husks which the swine were eating.

The **Past Tense** differs according to whether the verb is intransitive or transitive.

In the intransitive verb the tense is formed by suffixing pronominal suffixes of the nominative to the past participle. The third person, however, takes no suffixes, being the bare past participle. Note that, unlike Kāshmīrī, Pŏgulī has a suffix for the first

person plural. Thus from *gatshnu*, to go, to become (past participle *gō*), we have the following conjugation in the masculine:—

'I went,' 'I became,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *gōs* | *gĕōsam.* |
| 2. | *gōs* | *gĕōath.* |
| 3. | *gō* | *gĕō, gĕau.* |

Similarly, from *yīun*, to come (past part. *āō*), we have:—

| | | |
|---|---|---|
| 1. | *ās* | *āŏsam.* |
| 2. | *ās* | *āuath.* |
| 3. | *āō* | *aua.* |

From *rahnu*, to remain (past part. *rohun, rohan*, or *rohn*), we have:—

| | | |
|---|---|---|
| 1. | *rahnus* | *rahnsam.* |
| 2. | *rahnus* | *rahnath.* |
| 3. | *rohun, rohan, rŏhn* | *rahna.* |

From *bīnu*, to fear, we have:—

| | | |
|---|---|---|
| 1. | *bīnus* | *bīnsam.* |
| 2. | *bīnus* | *bīnath.* |
| 3. | *bīn* | *bīna.* |

Examples of the use of the intransitive past are the following:—

Masc. sing. 1.—*ās*, in *aũ ās waiga-manz*, I came into the field (II).

*dhaũtus*, in *aũ az dūr-tã dhaũtus*, I walked a long way today (224).

*gōs*, in *aũ gōs bīī*, I became afraid (II).

*rahnus*, in *din dusan rahnus Sāhabus-sĩt*, I stayed for two days with the Sāhib (II).

Masc. sing. 3.—*khaṛuttu* and *āō*, in *tin-pata khaṛuttu tĕ āō mālis-laba*, after that he arose and came to his father.

*gō*, in *tēr-ki mulkus rahnawālis-laba gō*, he went to a dweller of that country.

*gō zinda*, he became alive.

*yu kut gō*, what (is) this (that has) happened?

*lēug*, in *khĕll parhūī lēug dhaũni*, he began to go across at the bottom (II).

*miltu*, in *rāutumut auhtū, yablai miltu*, he was lost, now he is found.

*nyistu*, in *tyĕsau maul gŏṭhō nyistu*, his father came outside, cf. *nĕsh gō*, he ran away, in II.

*pē*, in *ada pē tyĕs mulkus-manz sakht kāl*, then a mighty famine fell in that land.

*gaiba-ḍēras-manz pē shāl*, a jackal fell (*i.e.* suddenly came) into the sheep-fold (II).

*phirtu*, in *ada khalō phirtu*, then he returned below (*i.e.* to the plains) (II).

*rohun*, etc., in *rohun pahrus-tã̃*, he remained (under water) for a whole watch (II).

*Sāhab rohan janglus luṭus-pã̃t*, the Sāhib stayed at the head of the jungle (II).

*samuztu*, in *su samuztu lāchār*, he became helpless.

*wōt*, in *yabla su panani gharus wōt*, when he arrived at his house.

Plur. 3.—*tamāsha laig bālni mahna pan̲tsā*, fifty men began to watch the spectacle (II).

In the case of transitive verb, the participle, as in Hindī, does not change for person, but agrees with the object (if in the form of the nominative) in gender and number. The subject is put into the case of the agent. The subject may also be indicated, as in Kāshmīrī, by the aid of pronominal suffixes. The forms with these will be discussed under that head. Here we shall merely deal with the use of the participle with no suffix. The following are examples:—

A. Object masc. sing. or nominative.—*dyut*, in *tin dyut tiauan-manza panun māl bainṭi*, he divided his property among them.

*gönṭhtu*, in *Sāhabi gönṭhtu dastār pananyi ṭōipa-pã̂t*, the Sāhib tied a turban round his hat (II).

*jō*, in *lökhchyĕ panani mālis jō*, the younger said to his father.

*kō*, in *lökhchyĕ lōki sauruī kō jama*, the younger son collected everything.

*mī kō guna*, I did sin.

*yin kō tī"n māl kharāb*, (thy son), who destroyed thy property.

*pyēntu*, or *pēntu*, in *tin pyĕntu panani khēti-manz*, he sent (him) into his field.

*Lassa Jamādār pēntu aũ*, Lassu Jamādār sent me.

Object in the Accusative-Dative.—*gintu*, in *tī kas-laba tyĕs mŏl gintu*, from whom didst thou buy that (240)? Note here that, unlike Kāshmīrī, the participle takes no suffix, although the subject is in the second person.

Object masculine plural.—*anta*, in *tīnī anta shāl pān̲ts*, he killed five jackals (II).

Object feminine singular nominative.—*balti*, in *zāt tīn' kath balti na mī*, I never disobeyed thy word.

*kē*, in *tiaũĕi khushī-karnī kē*, they made rejoicing-doing.

The **Perfect** tense is formed, as in Kāshmīrī, by conjugating the perfect participle with the present tense of the verb substantive. Thus:—

*aũ āmut chhus*, I have come; *mī phārtumut chhu*, I have struck. Examples are:—

*tī"n bārun āmut chhu*, thy brother hath come.

*tī kyĕmut chhu tyĕswĕ-kichya mŏṭ wŏt̲s halhal*, thou hast, for his sake, made the fatted calf lawful (*i.e.* hast slaughtered it).

*mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sĩ̃t byāh kyĕmut*, the son of my uncle has made a marriage with his sister (225).

*mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sĩ̃t phārtumut chhu*, I have beaten his son with many stripes (228).

The **Pluperfect** is similarly made with the perfect participle and the past tense of the auxiliary verb, as in *mī āhtū phārtumut*, I had struck. No examples of this tense occur in the specimens. Phrases such as *phaṭmut auhtū*, he was dead; *rāutumut auhtū*, he was lost, do not properly fall under this head, the participles being used merely as adjectives.

**Passive Voice.**—According to Mr. Bailey, the passive is made by using a form such as *phārani* with the various tenses of *yīun*, to come. Thus, *aĭ̃ ās phārani*, I was beaten; *yaua phārani*, I shall be beaten. This *phārani* is the ablative of the infinitive *phārun*, which we shall again meet when dealing with inceptive verbs. The principle of forming the passive is therefore the same as in Kāshmīrī.

**Causal Verbs.**—The regular causal is made by adding *al* to the root. Thus, *khālnu*, to eat; *khālalnu*, to cause to eat, to feed; *mannu*, to heed; *manalnu*, to cause to heed, to persuade. Examples are:—

*bāla-sanni luṭus-pā̃t su chhu gallas gās khālal*, on the top of the mountain he is causing cattle to eat grass, *i.e.* he is grazing cattle (229).

*tin pyēntu sōr gās khālalnĕ-kichya*, he sent him to give swine grass to eat, *i.e.* to feed swine.

*tyĕsau maul gŏṭhō nyistu tĕ manaltünsō*, his father came out and persuaded him.

As in India, some causals are made otherwise. Thus from *phaṭnu*, to die, we have *phārnu*, to kill, or to strike.

**Pronominal Suffixes.**—These are as freely used as in Kāshmīrī.

**Accusative.**—The suffix of the accusative of the 3rd person singular is *n*, as in *gaṭhin* (*gaṭhi*+*n*), bind ye him; *dyēn* (*dĕh*+*n*), give it. Thus:—

*tyĕs mast phāri tĕ razan-sī̃t gaṭhin*, beat him well, and bind-him with ropes (236).

*yĕ rupaī tyĕs dyēn*, give-it this rupee to him (234).

**Dative.**—The suffix of the dative of the 1st person singular is *m*, as in *zaptiam* (*zapti*+*m*), they may have said to me, *i.e.* they might have called me (thy son). *Zapti* is here probably the past conditional (see p. 422), but the form is obscure.

The suffix of the dative of the 3rd person singular is *s*, as in the following:—

*kā̃s āhtūs* (*āhtū*+*s*) *na dēti*, no one was-to-him giving.

*yabla hōsh ās* (*āō*+*s*), when sense came to him.

*lōki jōas* (*jō*+*s*), by the son it was-said-to-him (I have sinned).

*ḍhōra ginn pēsis* (*pēs*, I fell, +*s*) *raṛa*, taking a big stone I fell-upon-it (with) a rush (II).

*guāl dah pĕōas* (*pĕō*, pl. of *pē*, fell, +*s*), ten shepherds fell-upon-it (II).

**Agent.**—The suffix of the agent of the 1st person singular is *mī*, as in:—

*kĕt kuāl khyĕzmat tīn' kēmī* (*kē*, fem. of *kō*, done, +*mī*), for how long time was thy service done by me.

*tēr pashtumī* (*pashtu*+*mī*) *shāput*, there was-seen-by-me a bear (II).

The suffix of the agent of the 2nd person singular is *i*, which, in the one example, is epenthetically reflected back to the preceding syllable, as in:—

*tī zöt dyiṭ* (for *dyutu*+*i*) *na mī tsēlya-pāṭh*, thou never gavest me a kid.

*phirtu*, in *ada khalō phirtu*, then he returned below (*i.e.* to the plains) (II).

*rohun*, etc., in *rohun pahrus-tã̃*, he remained (under water) for a whole watch (II).

*Sāhab rohan janglus luṭus-pã̃t*, the Sāhib stayed at the head of the jungle (II).

*samuztu*, in *su samuztu lāchār*, he became helpless.

*wōt*, in *yabla su panani gharus wōt*, when he arrived at his house.

Plur. 3.—*tamāsha laig bālni mahna panṯsā*, fifty men began to watch the spectacle (II).

In the case of transitive verb, the participle, as in Hindī, does not change for person, but agrees with the object (if in the form of the nominative) in gender and number. The subject is put into the case of the agent. The subject may also be indicated, as in Kāshmīrī, by the aid of pronominal suffixes. The forms with these will be discussed under that head. Here we shall merely deal with the use of the participle with no suffix. The following are examples:—

A. Object masc. sing. or nominative.—*dyut*, in *tin dyut tianan-manza panun māl bainṭi*, he divided his property among them.

*gönṭhtu*, in *Sāhabi gönṭhtu dastār pananyi ṭōipa-pã̃t*, the Sāhib tied a turban round his hat (II).

*jō*, in *lŏkhchyĕ panani mālis jō*, the younger said to his father.

*kō*, in *lŏkhchyĕ lōki sauruī kō jama*, the younger son collected everything.

*mī kō guna*, I did sin.

*yin kō tī"n māl kharāb*, (thy son), who destroyed thy property.

*pyēntu*, or *pēntu*, in *tin pyĕntu panani khēti-manz*, he sent (him) into his field.

*Lassa Jamādār pēntu aũ*, Lassu Jamādār sent me.

Object in the Accusative-Dative.—*gintu*, in *tī kas-laba tyĕs mŏl gintu*, from whom didst thou buy that (240)? Note here that, unlike Kāshmīrī, the participle takes no suffix, although the subject is in the second person.

Object masculine plural.—*anta*, in *tinī anta shāl pānṯs*, he killed five jackals (II).

Object feminine singular nominative.—*balti*, in *zāt tīn' kath balti na mī*, I never disobeyed thy word.

*kē*, in *tiaũĕi khushī-karnī kē*, they made rejoicing-doing.

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*tyĕsau maul gŏṭhō nyistu tĕ manaltünsō*, his father came out and persuaded him.

As in India, some causals are made otherwise. Thus from *phaṭnu*, to die, we have *phārnu*, to kill, or to strike.

**Pronominal Suffixes.**—These are as freely used as in Kāshmīrī.

**Accusative.**—The suffix of the accusative of the 3rd person singular is *n*, as in *gaṭhin* (*gaṭhi*+*n*), bind ye him; *dyēn* (*dĕh*+*n*), give it. Thus:—

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**Dative.**—The suffix of the dative of the 1st person singular is *m*, as in *zaptiam* (*zapti*+*m*), they may have said to me, *i.e.* they might have called me (thy son). *Zapti* is here probably the past conditional (see p. 422), but the form is obscure.

The suffix of the dative of the 3rd person singular is *s*, as in the following:—

*kãs āhtūs* (*āhtū*+*s*) *na dēti*, no one was-to-him giving.

*yabla hōsh ās* (*āō*+*s*), when sense came to him.

*lōki jōas* (*jō*+*s*), by the son it was-said-to-him (I have sinned).

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**Agent.**—The suffix of the agent of the 1st person singular is *mī*, as in:—

*kĕt kuāl khyĕzmat tīn' kēmī* (*kē*, fem. of *kō*, done, +*mī*), for how long time was thy service done by me.

*tēr pashtumī* (*pashtu*+*mī*) *shāput*, there was-seen-by-me a bear (II).

The suffix of the agent of the 2nd person singular is *i*, which, in the one example, is epenthetically reflected back to the preceding syllable, as in:—

*tī zöt dyiṭ* (for *dyutu*+*i*) *na mī tsēlya-pāṭh*, thou never gavest me a kid.

The suffix of the agent of the 3rd person singular is *n*. Before this the termination *u* becomes *ü*. *K̲ō*, made, becomes *küñ* with this suffix.

Examples are :—

*tēr shāput antin* (*anti*, plur. of *antu*,+*n*) *āhṭ*, there eight bears were-killed-by-him (II).

*yakis naukaras dyutün* (*dyutᵘ*+*n*) *sad, tĕ prustün* (*prustu*+*n*), a call was-given-by-him to a servant, and it-was-asked-by-him.

*tin panani mālis dyutün jawāb*, by him to his father answer was-given-by-him.

*mīṭh diṭs̲ēn*, kisses were-given-by-him. Here *diṭs̲ēn* is for *diṭs̲ē*+*n*. *Diṭs̲ē* is the solitary example of the second past participle, masculine plural, corresponding to the Kāshmīrī *diṭs̲öy*.

*tin ḍhōlan-sun nasni-sun awāz huntün*, by him the sound of drums (and) of dancing was-heard-by-him.

*yabla hōsh ās, tyabla jün* (*jō*+*n*), when sense came to him, then it-was-said-by-him.

*māli pananan naukaran jün*, by the father it-was-said-by-him to the servants.

*dūr mulkus-manz kaujüin safar*, a journey to a far country was-made-by-him. The form *kaujüin* is obscure, although the suffix *n* is clear. Perhaps *kauju* may represent the Kāshmīrī 2nd past participle *karyōv*, it was made.

*khālnu khāin* (*khāō*+*n*) *na*, he did not eat food (II).

*tēr allakmat kār-sūt küñ panun māl phanā*, there, by evil deeds, his property was-made-by-him destroyed.

*yĕbla küñ sauruī māl kharch*, when all the property was-made-by-him expended.

*tīni māli yüṭh wŏṭs̲ halhal küñ*, by thy father the fatted calf was-made-by-him lawful.

*hakka pēntin* (*pēnti*, plur. of *pēntu*,+*n*) *ṯsailīh mahna*, to the beat forty men were-sent-by-him (II).

When a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Future and Present Subjunctive. Thus, the second person plural imperative of *phārnu* is *phāur*, and the second person plural future and present subjunctive is *phāruth*. With a suffix *phāruth* is used, instead of *phāur*, in the sense of the imperative. When the suffix is added the *u* of the termination *uth* is either dropped or reflected by epenthesis on to the preceding syllable, so that we get *phārth* or *phāurth*. Thus we have *karthas* (from *karnu*, to make), *anthan* (from *ānnu*, to bring), and *lāugthas* (from *lāgun*, to put on) in the following :—

*tyĕswĕ āhtus-manz lāugthas* (*lāguth*+*s*) *wail* . . . . *tĕ yüṭh wŏṭs̲ ānthan* (*ānuth*+*n*), *te karthas* (*karuth*+*s*) *halhal*, put-ye-to-him on the hand a ring . . . . and bring-ye-it the fatted calf, and make-ye-for-it lawful. In this *karthas* has practically the same meaning as *karthan* would have, unless it means 'make-ye-for-him' (*i.e.* for the son).

Double suffixes also occur, as in Kāshmīrī, but the order is more free than in that language. For instance in Kāshmīrī *korᵘnas* means 'made-by-him-for-him,' in which the suffix of the agent, *n*, precedes that of the dative, *s*. In Pŏgulī we may have either

a form equivalent to *kor$^{u}$nas*, or a form equivalent to **kor$^{u}$san*, in which the suffix of the dative precedes that of the agent. Examples are :—

*tyĕs nālmut kūsnĕ* (*kō*+*s*+*n*), to him embrace was-made-to-him-by-him. Here the suffix of the dative precedes that of the agent.

*tyĕsau maul gŏṭhō nyistu tĕ manaltünsō* (*manaltu*+*n*+*s*), his father came outside, and it-was-persuaded-by-him-to-him. Here the suffix of the agent precedes that of the dative.

*tēr jümnai* (*jō*+*m*+*n*), '*Sāhab āō*,' there it-was-said-to-me-by-him, 'the Sāhib is come.' Here the suffix of the dative precedes that of the agent.

**Compound Verbs.**—We have **Intensive** compounds in *bainṭi dīun*, to divide, and *nĕsh gō*, he ran away (II).

**Inceptive** compounds are formed with *lagnu*, to begin, conjugated with the ablative in *ni* of the infinitive of the principal verb. Thus :—

*khĕll parhūī lēug dhaũni* . . . . *tamāsha laig bālni mahna pantṣā*, he began to go across the bottom . . . . fifty men began to watch the spectacle (II).

According to Mr. Bailey **Potential** compounds are formed by conjugating *hagnu*, to be able, with the root of the principal verb. Thus, *aũ haga gatṣh*, I shall be able to go, or I am able to go.

[No. 14.]

# DARDIC SUB-FAMILY.

## DARD GROUP.

### KĀSHMĪRĪ.

PŏGULĪ DIALECT.

## SPECIMEN I.

***(Rev. T. Grahame Bailey, 1902.)***

Yakis-mahnas dih lōka āhta. Lŏkhchyĕ panani-mālis
*To-one-man two sons were. By-the-younger to-his-own-father*

jō, 'bāba, tīna-mālus yō mī hissa yĕau, su mī
*it-was-said, 'father, of-thy-property what to-me share may-come, that to-me*

dĕh.' Tin dyut tiauan-manza panun māl bainṭi.
*give.' By-him was-given them-among his-own property having-divided.*

Maněi-dusĕi-pata lŏkhchyĕ-lōki sauruī kō jama, tĕ dūr-
*Few-days-after by-the-younger-son all was-made collected, and a-far-*

mulkus-manz kaujüin saſar, tĕ tēr allakmat-kār-sūt
*country-in was-made-by-him a-journey, and there bad-work-with*

küñ panun māl phanā. Yĕbla küñ
*was-made-by-him his-own property destruction. When was-made-by-him*

sauruī māl kharch, ada pē tyĕs-mulkus-manz sakht kāl, tĕ
*all property expended, then fell that-country-in a-hard famine, and*

su samuztu lāchār, tĕ tēr-ki-mulkus rahnawālis-laba gō.
*he became helpless, and there-of-of-the-country to-a-dweller-near he-went.*

Tin pyēntu panani-khēti-manz sōr gās khālalnĕ-kichya. Tĕ
*By-him he-was-sent his-own-field-in swine grass feeding-for. And*

yaũ hīma sōr khālti-āhta, su zapti-āhtū, 'aũ khāla, iḍḍ
*what husks the-swine eating-were, he saying-was, 'I may-eat, belly*

bhara.' Tĕ kãs āhtūs na dēti. Yabla hōsh ās,
*I-may-fill.' And anyone was-to-him not giving. When sense came-to-him,*

tyabla jün, 'mīna-mālis kyĕta mŏzur chhyi, pūra-
*then it-was-said-by-him, 'to-my-father how-many labourers are, in-full-*

pŏṭh iḍḍ chhi bharti, tĕ aũ chhus phāka phaṭti. Aũ
*manner belly they-are filling, and I am by-hunger dying. I*

kharṭa mālis-laba gaṯsha, tĕ tyĕs aũ zapa, "hat-sē
*will-stand-up to-the-father-near I-will-go, and to-him I will-say, "O-Sir*

bāba, mī kō tī"n tĕ Khudā-sun gunā. Aũ chhus na
*father, by-me was-done of-thee and God-of sin. I am not*

lāik tīⁿn lōk zaptiam. Mī tī kara mŏzur-shō."'
*worthy thy son saying-to-me. Me also make a-labourer-like."'*
Tin-pata khaṛuttu, tĕ āō māliṣ-laba. Su āhtū tirhūī, tĕ
*That-after he-stood-up, and came to-the-father-near. He was far, and*
māli bāltün, tĕ tyĕs āō tars, tĕ tyĕs
*by-the-father he-was-seen-by-him, and to-him came compassion, and to-him*
nālmut kŭsnē, tĕ mīṭh diṭsēn. Lōki
*embrace was-made-to-him-by-him, and kisses were-given-by-him. By-the-son*
jōas, 'hat-sē bāba, mī kō tīⁿn tĕ Khudā-sun
*it-was-said-to-him, 'O-Sir father, by-me was-done of-thee and God-of*
gunā. Aŭ chhus na lāik tīⁿn lōk zaptiam.' Māli
*sin. I am not worthy thy son saying-to-me.' By-the-father*
pananan-naukaran jün, 'sārinī-khota ḍāḍḍ juān ṭswŏhaī
*to-his-own-servants it-was-said-by-him, 'all-than garment good quickly*
aun, tĕ tyĕs laug; tyĕswĕ-āhtus-manz laugthas wail,
*bring, and to-him attach; his-hand-in attach-to-him a-ring,*
khŏran-manz jōṛ; tĕ yüṭh wŏṭs ānthan, tĕ karthas halhal;
*to-the-feet a-pair-of-shoes; and the-fat calf bring-it, and make-it lawful;*
as khālam, khushī karam, mīⁿn lōk phaṭmut auhtū, gō zinda;
*we may-eat, rejoicing we-may-do, my son dead was, became alive;*
rāutumut auhtū, yablai miltu.' Tĕ tiaŭĕi khushī karnī
*lost was, even-now was-found.' And by-them rejoicing to-make*
kē.
*was-made.*

Tyĕsau züṭh lōk 'waigi-manz auhtū. Yabla su panani-gharus
*His elder son the-field-in was. When he to-his-own-house*
wōt, tin ḍhōlan-sun nasni-sun awāz huntün. Yakis-
*arrived, by-him drums-of dancing-of sound was-heard-by-him. To-one-*
naukaras dyutün sad, tĕ prustün, 'yu kut
*servant was-given-by-him a-call, and it-was-asked-by-him, 'this what*
gō?' Tin jōas, 'tīⁿn bārun āmut-chhu, tĕ
*happened?' By-him it-was-said-to-him, 'thy brother come-is, and*
tīni-māli yüṭh wŏṭs halhal küñ, tyĕs-kichi tyĕs
*by-thy-father the-fat calf lawful was-made-by-him, that-for to-him*
miltu juāna-paiṭh.' Su gō mast kāhlī, 'aŭ gĕō
*he-was-got in-good-manner.' He became much angry, 'I to-the-house*
gaṭshaha na,' tĕ tyĕsau maul gŏṭhō nyistu, tĕ
*will-go not,' and his father outside emerged, and*
manaltünsō. Tin panani-mālis dyutün
*it-was-persuaded-by-him-to-him. By-him to-his-own-father was-given-by-him*

jawāb, 'kĕt-kuāl khyĕzmat tīn[i] kē-mī, tĕ zāt tīn[i]
*answer,* '*for-how-much-time service thy was-done-by-me, and ever thy*
kath balti na mī, tĕ tī zöt dyit na mī ṯsēlya-
*word was-turned not by-me, and by-thee ever was-given not to-me a-goat-*
pāṭh, aũ kara khushī panana-dōstan-sĩt. Yabla tī"n lōk āō,
*kid, I may-make rejoicing my-own-friends-with. When thy son came,*
yin kō tī"n māl kanjrün-sĩt kharāb, tī kyĕmut
*by-whom was-made thy property harlots-with destroyed, by-thee made*
chhu tyĕswĕ-kichya mŏṭ wŏṯs halhal.' Tin jōas, 'mīna
*is him-for fat calf lawful.' By-him was-said-to-him, 'my*
lōka, tu chhus hamēsha mī-sĩt, tĕ sāruī chīj yu chhu mī"n, su
*son, thou art ever me-with, and all thing which is mine, that*
chhu tī"n; par khushī karnu tĕ khushī āsnu juān chīj gō,
*is thine; but rejoicing to-make and rejoiced to-be good thing became,*
tī"n bārun phaṭmut āhtū, gō zinda; rāutumut āhtū, yablai
*thy brother dead was, became alive; lost was. even-now*
miltu.'
*was-found.'*

[ No. 15.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

PŏGULĪ DIALECT.

## SPECIMEN II.

***(Rev. T. Grahame Bailey, 1902.)***

Lassa-Jamadār Chapṛais pēntu aũ. Dānt lĕhti-āhtūs aũ.
*By-Lassu-Jamadār the-orderly was-sent I. Oxen grazing-was I.*

Tēr jümnai, 'Sāhab āō, panin bō'li zŏp.'
*There was-said-to-me-by-him, 'Sāhib came, thine-own language speak.'*

Din-dusan rahnus Sāhabus-sĩt. Sāhab ṯsāṭ-wālti-auhtū. Sū-ī
*For-two-days I-stayed the-Sāhib-with. The-Sāhib swimming-was. He-verily*

gō dahan-gazan ḍuggu luṭ-bakkhī, khĕll parhūī lēug dhaũni,
*went for-ten-yards deep head-on, at-bottom across he-began to-go,*

rohun pahrus-tã̄. Tamāsha laig bālni mahna pantsā.
*he-remained for-a-watch-up-to. Spectacle began to-see men fifty.*

Tin-pata jün, 'panin bō'li zŏp.' Khālnu
*That-after it-was-said-by-him, 'thine-own language speak.' Food*

khain na, taklīf mast lai-ga. Ada aiggī gŏ.
*was-eaten-by-him not, trouble great was-attached. Then forwards he-went.*

Wat-wata tāp āhtū sakht. Tāpus āhtū bīmi-gatshti.
*Along-the-road sunshine was severe. In-sunshine he-was sitting-down.*

Sāhab zapti-āhtū; 'halla, bō'li zŏp.' Mast tāp āhtū, tĕ
*The-Sāhib saying-was, 'bravo, language speak.' Much sunshine was, and*

Sāhabi gönṭhtu dastār pananyi-ṭōipa-pã̄t. Sāhab āhtū rāt
*by-the-Sāhib was-bound turban his-own-hat-on. The-Sāhib was at-night*

raṭṭi mī din-pahran bō'li-sani-kyichi.
*keeping me for-two-watches language-of-for.*

Aũ ās waiga-manz. Tēr pashtumī shāput. Ada ḍhōra
*I came field-in. There was-seen-by-me a-bear. Then a-big-stone*

gìnn pēsis raṛa. Aũ gōs bīī. Aũ ās giō-nish.
*taking I-fell-to-it rushing. I became afraid. I came the-house-near.*

Gaiba-ḍēras-manz pē shāl, tĕ hunna wīh tĕ guāl dah
*The-sheep-fold-in there-fell a-jackal, and dogs twenty and shepherds ten*

pĕōas raṛa. Nĕsh-gō.
*fell-on-it rushing. It-ran-away.*

Sāhabas-sĩt āhta trīh mahna. Tin-ī anta shāl pānt̲s.
*The-Sāhib-with were thirty men. By-him-verily were-killed jackals five.*

Tin-pata gō hakka. Hakka pēntin t̲sailīh
*That-after there-became a-jungle-beat. To-the-beat were-sent-by-him forty*

mahna. Sāhab rohan janglus luṭus-pãt. Tēr shāput
*men. The-Sāhib stayed of-the-jungle the-head-on. There bears*

antin āhṭ, tĕ kakau t̲sāur, tĕ ada khalō phirtu.
*were-killed-by-him eight, and partridges four, and then below he-returned.*

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## FREE TRANSLATION OF THE FOREGOING.

I was sent here by Lassu Jamadār, the orderly. I was grazing my oxen when he told me that a Sāhib had come and that I was to speak my own language to him. I stayed two days with the Sāhib. When I arrived, the Sāhib was swimming. He went head downwards ten yards deep. Then he began to swim across the bottom and remained under water for a whole watch (three hours). Fifty people were there looking on at the fun. After that he told me to speak my own language. Before he had eaten anything, he underwent great hardships, and went on further on his march. On the way the sun was very hot. He sat down in the sunshine and said to me, 'Bravo, speak your language.' The heat of the sun was very strong, and the Sāhib tied a turban round his hat. At night the Sāhib kept me for two watches (six hours) enquiring about the language.

I came into a field, and there I saw a bear. I picked up a rock and ran at it. Then I got frightened and went home. A jackal got into the sheepfold, but twenty dogs and ten shepherds ran at it, and it ran away.

The Sāhib had thirty men with him. He alone killed five jackals. After that there was a beat in the jungle. The Sāhib sent out forty men for the beat, and he himself stayed at the top end of the jungle. He killed eight bears and four partridges, and after doing this returned to the plains.

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## SIRĀJĪ OF ḌŌḌĀ.

The word 'Sirāj' means 'the Kingdom of Śiva,' and hence 'any wild mountainous country.' Such countries are naturally liable to have dialects of their own, and hence we find several Sirājs in existence, each with a distinct form of speech. Thus, there is a Sirājī in the Simla Hill States, a sub-dialect of Kiũṭhalī (Vol. IX, Pt. iv, p. 593). Another Sirājī is one of the Satlaj Group of sub-dialects (*ib.* p. 647) and yet a third is allied to Kuḷuī (*ib.* p. 688). All these are forms of Western Pahāṛī.

South of the tract in which Pŏgulī is spoken, there is a further tract of hill country reaching down to river Chināb, and also called Sirāj. Here that river runs east and west. In Kashṭawāṛ its course has been in the main from north to south, but at Barshala it turns abruptly to the west, separating Kashṭawāṛ on the north from Bhadrawāh on the south. Some twenty miles west of Barshala, on the north bank of the Chināb, is the town of Ḍŏḍā, which may be taken as the headquarters of the Sirāj between the Pŏgulī country and the Chināb. The language of this Sirāj is therefore called the Sirājī of Ḍŏḍā.

In 1911 this Sirājī of Ḍŏḍā was reported to be spoken by 14,732 people.[1] To its north lies the Pŏgulī just described. To its east Kashṭawāṛī. To its south across the Chināb lies the western end of Bhadrawāh, the language of which is Bhadrawāhī, here fading into the Ḍōgrī Pañjābī or Jammū spoken further south and south-west. To the west of Ḍŏḍā Sirājī we have Rāmbanī, another Kāshmīrī dialect, which will be dealt with later on.

As its position indicates Sirājī is a mixed language. The Bhadrawāhī to its south is a form of Western Pahāṛī, and moreover is here corrupted by Ḍōgrī Pañjābī. The Kashṭawāṛī to its east and the Pŏgulī to its north are forms of Kāshmīrī, already affected by Western Pahāṛī, and Sirājī is still more corrupted by these languages. It might, with almost equal correctness, be classed as a dialect of Kāshmīrī or as a dialect of Western Pahāṛī, but I have put it in the former class, because it possesses certain typical Dardic characteristics which do not belong to the latter. Such are the occasional use of vocalic epenthesis, the hardening of *d* to *t*, the retention of medial *t*, the disaspiration of sonant aspirates, the dropping of initial *r*, and the general method of verbal conjugation including the free use of pronominal suffixes.

On the other hand, the free employment of the cerebral *ṇ* refers us either to Ḍōgrī or to Western Pahāṛī. This letter does not occur in Kāshmīrī. The process of the declension of nouns follows that current use in Ḍōgrī, while that of the pronouns,[2] and the formation of the future of the Verb by means of the suffix *lō*, are more like that of Western Pahāṛī. Finally, the genitive postposition *ṇō* is borrowed from the Lahndā spoken further west. The above is sufficient to give a general idea of the mixed character of Ḍŏḍā Sirājī. Further details are noted in the course of the following grammatical sketch.

For the materials on which this sketch is founded I am indebted to the Rev. T. Grahame Bailey, who kindly prepared for me on the spot a version of the Parable

[1] *I.e.* 14,562 speakers of Sirājī (classed as a dialect of Western Pahāṛī), plus 170 speakers of Ḍŏḍī (classed as a dialect of Kāshmīrī).

[2] Cf. *mīṇō* or *mēṇō*, my, with the Western Pahāṛī (Pādarī) *mēṇ*.

of the Prodigal Son, another brief passage dictated by a native of the Sirāj, and the Standard List of Words and Sentences. The first two are printed below. The last will be found on pp. 489ff.

Mr. Bailey has himself printed these in his volume entitled *The Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, preceded by a brief sketch of the grammar of the dialect. As printed, the specimens differ in a few details from the manuscript sent to me, and I have followed the latter in preparing these pages for the press. My own grammatical sketch which is, perhaps, more full than Mr. Bailey's and is certainly longer, is based entirely on these materials.

**PRONUNCIATION.—Vowels.**—These as a rule follow Pañjābī rather than Kāshmīrī. We have a trace of Kāshmīrī influence in *jiwāb*, an answer, instead of *jawāb*, as Kāshmīrī would have *jawāb* or *jĕwāb*. The *u* in *antur*, within, for *antar* is not so easy to explain.

There are several doubtful cases which may perhaps be due to epenthesis, but none are certain.

**Consonants.**—In the treatment of consonants we see much stronger traces of Dardic influence. Both the Kāshmīrī letters *ts* and *z* are of common occurrence, as in *tsārṇō*, to graze; *batsuṛō*, a calf; *natsnō*, to dance; *zō*, what; *zabṇō*, to say; *zabla*, when; and others. Sometimes *z* appears as *dz*, as in *uzāṛṇō* or *udzāṛṇō*, to squander.

Very typical of the Dardic languages is the preservation of medial *t* in *butō*, he was. On the other hand, in the borrowed word *bhōṇō*, to become. The *t* has been dropped. Again as in Dardic *d* is often hardened to *t*, as in *dant* (Persian *dand*), a tooth (37); *dānt* (even Kāshmīrī *dānd*), a bull (144); and the genitive postposition *tō* as compared with the Pañjābī *dā*.

As in Dardic languages, we have disaspiration of the sonant aspirate *bh* in *buchchhā* (for *bhuchchhā*), hungry; *butō* (Sanskrit *bhūtaḥ*), he was, but the borrowed *bhōṇō* (with an optional past *būē*), to become.

In Dardic languages the letter *r* is often dropped. So here we have *ichchh* for *richchh*, a bear.

On the other hand, *sh* does not become *h* in *shuṇō*, a dog, as compared with the Kāshmīrī *hūnᵘ*.

One very interesting fact, peculiar, so far as I am aware, amongst modern Dardic and Indian languages, is the universal change of *n* to a cerebral *ṇ*. This was the rule in Prakrit, but has not entirely survived elsewhere. In the specimens every single *n* becomes *ṇ*, the only real exceptions being in the word *na*, not, and in *natsnō*, to dance. The other apparent exceptions are all borrowed words, such as *din*, a day—the Sirājī word is *dī* (II)—*zĕrīmānō* (II) (Persian), a fine; and Pañjābī infinitives like *karnō*, to do, in which *n* is preceded by *r*.

With this change of *n* to *ṇ* we may compare the change of *r* to *ṛ* in *puṛ*, on.

As an instance of Western Pahāṛī influence we can quote the metathesis of *h* in *brhā* for *bhrā*, a brother. This is typical of Western Pahāṛī (see Vol. IX, Pt. iv, pp. 377, 560).

**DECLENSION.**—The declension of nouns follows Western Pahāṛī rather than Kāshmīrī. As in Western Pahāṛī strong masculine nouns (corresponding to Hindī

nouns in *ā*, like *ghōṛā*, a horse) form their nominative singulars in *ō* or *ū*, and their nominative plurals in *ā*. There is also, as in Western Pahāṛī, a locative in *ē* and a tendency to interchange a final *ō* with *ā*, and a final *ā* with *ē*. Thus the word for 'horse' is *ghōṛō*, nominative plural *ghōṛā*, and the word for 'dog' is *shuṇō* or *shuṇā* in the nominative singular. It will be convenient to treat nouns under the usual four declensions, *viz.* :—

(1) Weak masculine nouns, *i.e.* those ending in any letter except *ō* (or *ā*), or *ū*.
(2) Strong masculine nouns, *i.e.* those ending in *ō* (or *ā*) or *ū*.
(3) Strong feminine nouns, *i.e.* those ending in *ī*.
(4) Weak, *i.e.* all other, feminine nouns.

The only cases are the nominative, the oblique, and the agent-locative. The last named case may have the force either of the agent, or of the locative. The oblique case, by itself, is used to indicate the dative. With the aid of postpositions, it indicates any other case except the nominative.

**Declension I.**—We take as our example *babb*, a father.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *babb* | *babb.* |
| Obl. | *babbō* | *babbã̄.* |
| Ag.-loc. | *babbē* | |

In the oblique singular, the termination *ō*, as in Western Pahāṛī, is often changed to *ā*, so that we also have *babbā*, and this seems to be the rule when the postposition *ṇō* of the genitive is added, as in *babbā-ṇō*, of a father. Moreover, the form of the agent-locative is also used for other oblique cases of the singular, so that *babbē* may also be substituted for *babbō*. This last is no doubt due to the influence of the neighbouring Ḍōgrī.

Examples of the declension are :—

Sing. nom.—*māl*, in *apṇō māl tĕṇī baṇṭī dittō*, he divided and gave his property.
*puttur*, in *tīṇō puttur chhu*, he is thy son.
Oblique in *ō*.—*babbō*, in *tĕṇī apṇē babbō jiwāb dittō*, he gave answer to his father.
*hatthō*, in *hatthō chhāp lāwathū*, apply ye to (*i.e.* on) the hand a ring.
*mulkhō*, in *dūr mulkhō safar kĕrūĕṇī*, he made a journey to a far country.
*babbō*, in *aũ apṇē babbō-kaṇē chalē-gālō*, I will go near my father.
*hōshō*, in *zabla hōshō-mã̄ āō*, when he came into sense.
*Khudāyō* (nom. *Khudā*), in *Khudāyō-tō gunāh kĕōryĕm*, I did sin of (*i.e.* against) God.
*mulkhō*, in *tē mulkhō-mã̄ kāl baṛō paĩ-gō*, a mighty famine fell in that land.
*pādrō*, in *baḍḍō nuksān kĕrūĕṇī pādrō-mã̄*, he did great damage on the level ground (II).
*zāṛō*, in *zāṛō-mã̄ suttō-rō butō*, he was asleep in a den (II).
Oblique in *ā*.—*babbā*, in *mīṇē babbā-tē mazūr kitā rajjī rōṭī khã̄-chhi*, how many servants of my father eat bread and are satisfied.
*mālā*, in *tiṇē mālā-tō hissō, zō mī jã̄-chhu, su mī dē*, give me the share of thy property which comes to me.

Note that, in both these examples, it is the postposition of the genitive that is added to the oblique case.

Oblique in *ē*.—*babbē*, in *nikkā maṭṭhā-ṇē babbē zabū*, the younger son said to the father.

*gharē*, in *zabla gharē-nēṛē āwō*, when he came near the house.

*maṇē*, in *su maṇē-mã̃ karã̃-tō*, he was making (*i.e.* saying) in his mind.

*tahsīldārē*, in *tahsīldārē-tī chiṭṭhī jã̃-chhī*, a letter of the tahsīldār is coming (II). Here we have *ē* before the genitive postposition.

Agent locative.—Agent—*babbē*, in *su babbē hērūō*, the father saw him.

*tiṇē babbē batsuṛō palu-rō halāl kĕrāūĕṇī*, thy father hath had the fatted calf slaughtered.

*lōkē*, in *dōkē dī lōkē mārū*, next day the people (singular) killed it (II).

*puttrē* (nom. *puttur*), in *nikkē puttrē sab jamē kĕrī-lō*, the younger son collected everything.

*puttrē tē zabūē*, the son said to him ('I have sinned').

Locative.—*gharē*, in *tila-hatha gharē chalē āwā*, thereafter they came into the house (*i.e.* they came home) (II).

*rōshē*, in *su rōshē būē*, he became in anger.

Plur. nom.—*mazūr*, in *mīṇē bābbā-tē mazūr*, etc., quoted above.

*puttur*, in *ĕkkī māhṇuē-tā dūī puttur butā*, of a certain man there were two sons. It may be noted that, on the analogy of Kāshmīrī, we should expect the nominative plural to be *puttar*, not *puttur*.

*sūr*, in *ziṇa phalīā sūr khã̃-tā*, the husks which the swine were eating.

Obl.—*dōstã̃*, in *aũ apṇē dōstã̃-ṇē sāthī khushī kĕrāmutū*, I might have made rejoicing with my friends.

*naukarã̃*, in *babbē naukarã̃-ṇē zabūō*, the father said to the servants.

*pērã̃*, in *pērã̃-ṇē jōṛō lāwathū*, apply a pair of shoes to his feet.

*dinã̃*, in *thōṛã̃ dinã̃-ṇē-mã̃*, in a few days (the younger son made a journey).

**Declension II.** - Example, *ghōṛō*, a horse.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *ghōṛō* | *ghōṛa*. |
| Obl. } Ag.-loc. } | *ghōṛē* | *ghōṛã̃*. |

As already stated, the nominative singular sometimes ends in *ā*, as in *shuṇō* or *shuṇā*, a dog (146), pl. *shuṇā* (148).

*māhṇū* or *mahṇō* (51), a man, inserts *u* before the final vowel of all cases except the nom. sing. Thus, *māhṇuē*, *māhṇuā*, *māhṇuã̃* (119ff.). We also, however, have *māhṇā* (II), see below.

Examples of this declension are the following :—

Sing. nom.—*hissō*, in *tiṇē mālā-tō hissō zō mī jã̃-chhu*, the share of thy property which comes to me.

Abl.—*bājē* and *natsnē*, in *bājē-tō tĕ natsnē-tō bār shuṇūĕṇī*, he heard the noise of music and of dancing.

*bakrē*, in *bakrē-tō bachchō mē-kāṇ na dittūit*, thou didst not give me the young of a goat.

*ḍērē*, in *mazūr ḍērē-bāpat ārnā*, labourers are to be brought for the camp (II).

*galē*, in *galē-sāthī lāwĕṇī*, he pressed (*i.e.* embraced) him with (*i.e.* round) the neck.

*māhṇuē*, in *ĕkkī māhṇuē-tā dūī puttur butā*, of a certain man there were two sons.

In *nikkā maṭṭhā-ṇē babbē zabū*, the younger son said to the father, the oblique form *maṭṭhā* is taken from Western Pahāṛī, while the *ṇē*, used as a postposition of the agent, is taken from the Ḍōgrī *nē*, with cerebralization of the *n*. The oblique form in *ē* given in the paradigm belongs to Ḍōgrī.

Plur. nom.—*māhṇā*, in *tē-tē magar bhūā dash māhṇā*, ten men became after him (*i.e.* pursued him) (II).

*ṭallā*, in *sabbā̃-ṇē-hatha ṭallā chaṅgā lūsha ārō*, bring quickly the best garments of all.

**Declension III.**—Example, *dhī*, a daughter (110ff.).

| | Sing. | Plur. |
|---|---|---|
| Nom. | *dhī* | *dhīē*. |
| Obl. Ag.-loc. | *dhīā* | *dhiā*. |

The formation of the oblique singular by adding *ā* is taken from Ḍōgrī. In the oblique singular and plural *ē* is often substituted for *ā*, and in the nominative plural *ā* is often substituted for *ē*, so that we may have *dhīē*, *dhīā*, and *dhiē*, respectively. In other words, in these terminations *ā* and *ē* are interchangeable.

Examples of the use of this declension are :—

Sing. nom.—*chiṭṭhī*, in *tahsīldārē-tī chiṭṭhī jā̃-chhi*, a letter of the tahsīldār is coming (II).

Sing. obl.—*baigīā*, in *tĕṇī apṇīā baigīā-mā̃ bhējusĕṇī*, he sent him into his field (or, possibly, plural, into his fields).

*khurīē*, in *khurīē chalē-gāsu*, they went to him along the track (locative) (II).

*waḍḍīē* and *nikkīē*, in *waḍḍīē bī, nikkīē duddh chumṇewālī bī*, both for a big (she-buffalo), and also for a small one that drinks milk (II).

Plur. nom.—*kukkṛīā*, in *rātī ichchh pōūō kukkṛīā khiāṇī*, at night a bear came to eat the hens (II).

*phalīā*, in *ziṇa phalīā sūr khā̃-tā*, the husks which the swine were eating.

*shuṇḍīā*, in *shuṇḍīā dittīāṇī*, he gave kisses.

*shuṇĕī*, a bitch, plur. *shuṇĕīā* (147, 149).

*ghōṛī*, a mare, plur. *ghōṛīē* (139, 141).

Obl.—*barīē*, in *mī kitē barīē tēṇī khidmat kĕōryĕm*, for how many years did I do thy service.

*zĕṇī tīṇō māl kanjrīē-ṇī-hatha uʒāṛūĕṇī*, (thy son) who wasted thy property with harlots.

**Declension IV.**—Example, *bēhṇ*, a sister.

| | Sing. | Plur. |
|---|---|---|
| Nom. | *bēhṇ* | *bēhṇ̀ĭ, bēhṇī.* |
| Obl. } Ag.-loc. } | *bēhṇī* | ? |

No examples are available for the oblique plural. It is probably the same as the nominative. *Gōrū*, a cow, has its nom. plur. *gōrū* (143, 145).

Examples of the use of this declension are :—

Sing. obl.—*bēhṇī*, in *mēṇē ṯsaṯsē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu*, the son of my uncle is married to his sister (225).

*tē-tō brhā tē-tī bēhṇī-hathā baḍḍō chhu*, his brother is taller than his sister (231).

*piṭṭhī* (nom. *piṭṭh*, 43), in *kāṭhī piṭṭhī-puṛ kasī latthō*, bind the saddle upon the back (227).

*rātī* (nom. *rāt*), in *rātī ichchh pōūō*, at night a bear fell (*i.e.* came) (II).

The word *maĩh*, a she-buffalo, does not take *ī* in the oblique singular. Thus,—

*maĩh-tō ghiwāṇō dūī chilkī*, the tax of (*i.e.* on) a she-buffalo (is) two five-anna pieces (II).

Plur. nom.—*bandūkī*, in *bandūkī dittīāsu*, guns were fired at him (II).

**Postpositions.**—The following are the more important postpositions governing the oblique case, except those of the genitive. The latter (*ṇō* and *tō*) will be dealt with under the head of adjectives :—

*atha, hatha, athā*, or *hathā*, from.

*mā̃*, in.

*puṛ*, on.

*sāthī*, together with, with (by means of).

*ṇē*, to. This postposition, like many other postpositions of the dative, is the locative of the genitive postposition *ṇō*.

Examples of the use of postpositions are :—

*tila-hatha gharē chalē-āwā*, from then (*i.e.* thereafter) they went home (II).

*yō kāh-hathā mul-āwath ? grāmō kĕ̄ṯsīō haṭīābāḷīā-hathā*, from whom didst thou buy that ? from a shopkeeper of the village (240, 241).

*tē mulkhō-mā̃ kāl baṛō paĩ-gō*, a mighty famine fell in that land.

*yō āhī-puṛ zulm chhu*, this is oppression upon us (II).

*kāṭhī piṭṭhī-puṛ kasī latthō*, bind the saddle on his back (227).

*babbē naukarā̃-ṇe zabūō*, the father said to the servants.

*radzū-sāthī bandhithū*, bind ye him with ropes (236). For an example of *sāthī* meaning 'together with,' see below.

*pērā̃-ṇē jōṛō lāwathū*, apply ye a pair of shoes to his feet.

Postpositions sometimes govern the oblique genitive formed with *ṇē*. Thus :—

*sabbā̃-ṇē hatha ṭallā chaṅgā*, good garments from all, *i.e.* the best garments of all. This is an instance of the ablative of comparison, which will be further dealt with under the head of adjectives.

*thōṛā̃ dinā̃-ṇē mā̃ nikkē puttrē sab jamē kĕrī-lō*, in a few days the younger son collected everything.

*aŭ apṇē dōstā̃-ṇē sathī khushī kĕrāmutū*, I may make rejoicing with my friends.

In the following, if it is correctly recorded and correctly translated, *hatha*, governing the feminine genitive (in *ṇī*), means 'with' :—

*zĕṇī tīṇō māl kanjrīē-ṇī hatha uḏzārūĕṇī*, (thy son) who squandered thy property with harlots.

**Adjectives.**—As usual only strong adjectives, ending in *u*, *ō* (or *ū*), are capable of being declined. Other adjectives remain unchanged, the single exception noted being the word *sab*, all, which makes its oblique plural *sabbã̄*. As an example of a strong adjective we take *juānmotu*, good, which is thus declined :—

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| Nom. | *juānmatō* | *juānmatī.* |
| Obl. | *juānmatā, juānmatē* | *juānmatīā.* |
| Plur. | | |
| Nom. | *juānmatā* | *juānmatīē.* |
| Obl. | *juānmatã̄* | *juānmatīā.* |

The oblique singular in *ē* is much more common than that in *ā*. Of the latter, there is only one example in the specimens, *viz.* :—

*nikkā maṭṭhā-ṇē babbē zabū*, the younger son said to his father.

Other examples are :—

Masc. obl. sing.—*chhittē*, in *chhittē ghōṛē-tī kāṭhī*, the saddle of the white horse (226).

*dōkē*, in *dōkē dī lōkē mārū*, on the second (*i.e.* next) day people killed (it) (II).

*mīṇē*, in *mīṇē babbā-tē mazūr kitā rajjī rōṭī khã̄-chhi*, how many servants of my father eat bread and are satisfied.

*nikkē* (cf. *nikkā* above), in *nikkē puttrē sab jamē kĕrī-lō*, the younger son collected everything.

*tīṇē*, in *tīṇē mālā-tō hissō*, the share of thy property.

Plur. nom.—*kitā*, in *tīṇē babbō-tē gharō-mã̄ puttur kitā chha*, how many sons are there in thy father's house (223) ? So *kitā mazūr*, above.

Obl.—*thōṛã̄*, in *thōṛã̄ dinã̄-ṇĕ mã̄ nikkē puttrē*, etc., in a few days the younger son collected everything, as ab.

Fem. sing. nom.—*chaṅgī*, in *yā gall chaṅgī nahĩ̄*, this thing is not good (that I should be called thy son).

*tēṇī*, in *mī kitē barīē tēṇī khidmat kĕōryĕm*, for how many years did I do thy service.

Obl.—*apṇīā*, in *tĕṇī apṇīā baigīā-mã̄ bhējusĕṇī*, he sent him into his own field.

Plur. obl.—*kitē*, in *mī kitē barīē*, etc., as ab.

**Comparison.**—This is, as usual, effected by putting the object with which comparison is made in the ablative case,—*i.e.* the oblique case, or the oblique case of the genitive case, governed by *hatha* or *hathā*. Thus, *tē-tō brhā tē-tī bēhṇī-hathā baḍḍō chhu*, his brother is taller than his sister (231) ; *sabbã̄-ṇē hatha ṭallā chaṅgā lūshē ārō*, bring quickly the garments better than all, *i.e.* the best garments.

**Genitive.**—As usual, the genitive is an adjective, agreeing with the thing possessed. Two postpositions are used to indicate this case,—*tō* and *ṇō*. Both of these are borrowed forms. The *tō* is the Ḍōgrī *dā*, with the Western Pahāṛī change of *ā* to *ō*, and also with the typical Dardic change of *d* to *t*. The *ṇō* is Lahndā *nā*, with the same change of *ā* to *ō*, and also with the cerebralization of the *n* which is so prominent a feature of this dialect.

Both *tō* and *ṇō* are declined like adjectives. Mr. Bailey gives the following forms for *ṇō*,—masc. pl. *ṇā*, fem. sing. and plur. *ṇī*. The plural *ṇī* is evidently contracted from the full form *nīā* or *nīē*. *Tō* is similarly declined. *Tō* is by far the more common of the two postpositions. In the specimens, *ṇō* appears only in the oblique masculine form *ṇē*, being then governed by another postposition, but Mr. Bailey gives a complete set of the forms in his grammar. All the available examples of *ṇē* (and also a doubtful one of *ṇī*) are given on pp. 438-9 above.

The following are examples of the use of *tō* :—

Masc. sing. nom.—*tiṇē māla-tō hissō zō mī jã̃-chhu*, the share of thy property which comes to me.

Obl.—*tē mulkhō-tē ĕkkī rahṇēbālē-laba gēs*, he went near an inhabitant of that country.

Plur. nom.—*ĕkki māhnua-tā dūī puttur butā*, of a certain man there were two sons.

Fem. sing. nom.—*parū-tī gall chhi*, it is a matter of last year (11).
*tahsīldārē-tī chiṭṭhī jã̃-chhi*, a letter of the tahsīldār is coming (11).

Occasionally the oblique case by itself, without any postposition, is employed to indicate the genitive. Thus :—

*grāmō*, in *grāmō kẽ̃tsīō haṭīābālĭē-hathā*, from a shopkeeper of the village (241).

**PRONOUNS.**—The first two personal pronouns are declined as follows :—

| Sing. | I. | Thou. |
|---|---|---|
| Nom. | *aũ* | *tū, tu.* |
| Obl. | *mī, mē* | *tī, tē.* |
| Ag. | *mi*̃, *mī, mē* | *ti*̃, *tī, tē.* |
| Gen. | *mīṇō, mēṇō* | *tīṇō, tēṇō.* |
| Plur. | | |
| Nom. | *āh* | *tuh.* |
| Obl. and Ag. | *asē, āhī* | *tusē,* (?) *tuhī.* |
| Gen. | *āhmō* | *tuhmō.* |

The genitives are, of course, adjectives, and are declined as such.
Examples of the use of these pronouns are the following :—

First person, sing. nom.—*aũ apṇō pēṭ bharã̃*, I may fill my belly.
Obl.—*apṇō mazūr mī baṇāwā*, make me thine own servant.
*hissō zō mī jã̃-chhu*, the share which comes to me.
*bakrē-tō bachchō mē-kāṇ na dittūit*, thou didst not give to me a kid of a goat.
*mē ārī ārī chal*, walk before me (238).

Ag.—*mī kitē barīē tēṇī khidmat kĕōryĕm*, for how many years did I do thy service.
*tē-tē puttrē mē matē kōrṛē mārū-ā*, I have beaten his son with many stripes (228).

Gen.—*yō mēṇō puttur marī gō-rō*, this my son had died.
*mēṇō babb yē nikkẽ gharō rahã̃-chhu*, my father lives in that small house (233).
*zō-kĩ̃ mīṇō chhu*, whatever is mine.

(Obl. sing. masc.)—*mīṇē babbā-tē mazūr kitā rajjī rōṭī khã̃-chhi*, how many servants of my father eat bread and are satisfied.
*mēṇē tsatsē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu*, the son of my uncle is married to his sister (225).

Plur. nom.—*āh khāmū tĕ khushī karamū*, we may eat and may make rejoicing.

Obl.—*yō āhī-puṛ zulm chhu*, this is oppression upon us (II).

Second person, sing. nom.—*tū sadā mē-sāthī chhi*, thou art ever with me.

Gen.—*tīṇō yō brhā mari-gō-rō*, this thy brother had died.

(Obl. sing.)—*tīṇē mālā-tō hissō*, the share of thy property.

The two **Demonstrative Pronouns,** also used as pronouns of the third person, are declined as follows:—

| | This, he. | That, he. |
|---|---|---|
| Sing. | | |
| Nom. | *yō* (fem. *yā*) | *su* (fem. ?). |
| Obl. | *yē* (fem. *yā*) | *tē* (fem. ?). |
| Ag. | *yĕṇī* | *tĕṇī*. |
| Gen. | *yē-tō* | *tē-tō*. |
| Plur. | | |
| Nom. | *yō* | *tiṇē*, *tiṇ* (29), (fem. ? *tiṇa*). |
| Obl. and Ag. | *yĕṇē* | *tĕṇē*. |
| Gen. | *yiṇā-tō* | *tiṇā-tō*. |

Besides the above forms, we have *tiṇ*, from him, in the following:—
*yō rupayyā tiṇ ghiṇī-jĕ*, take these rupees from him (235).

Other examples of these pronouns are:—
*yō*—(sing. nom. masc.)—*yō mēṇō puttur marī gō-rō*, this my son had died.
*yō āhī-puṛ zulm chhu*, this is oppression upon us (II).
Fem.—*yā gall chaṅgī nahĩ̃*, this thing is not good (that I should be called thy son).
Obl. masc.—*yē-tō mul ḍhāī rupayyō chhu*, the price of this is two rupees and a half (232).
Fem.—*yā gallā*, for this reason (that he hath received him safe and sound).
Plur. nom.—*yō rupayyā*, these rupees (235), see above.
*su*—sing. nom.—*su dūr butō, su babbē hērūō*, he was distant, he was seen by his father.
Obl.—*tē mulkhō-mã̃ kāl baṛō paĩ̃-gō*, in that country a mighty famine fell.
*tē kẽ dã̃-tō nā*, no one was giving to him.
*tĕ tē rĕhm āō*, and compassion came to him.
Ag.—*apṇō māl tĕṇī baṇṭī-dittō*, he divided out his property.
Gen.—*tē-tō baḍḍō puttur baigīā-mã̃ butō*, his elder son was in the field.
Plur. nom.—*tiṇē khushī karnē lagūā*, they began to make rejoicing.

The declension of the **Relative Pronoun** *zō*, who, which, that, is parallel to that of *su*. Thus :—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *zō* (fem. ? *zā*) | *ziṇē* (fem. *ziṇa*). |
| Obl. | *zē* | *zĕṇē*. |
| Ag. | *zĕṇī* | |
| Gen. | *zē-tō* | *ziṇā-tō*. |

Examples are :—

Sing. nom.—*tiṇē mālā-tō hissō zō mī jã̃-chhu*, the share of thy property which comes to me.

*zō* (*? zā* or *ziṇa*) *hōrī lakṛī chhīā baḍṇē na dã̃-chha*, they do not permit (us) to fell what other wood there is (II).

Ag.—*zĕṇī tiṇō māl kanjrīē-ṇī hatha udz̲ārūĕṇī*, (thy son) who wasted thy property with harlots.

Plur. nom. fem.—*ziṇa phalīā sūr khã̃-tā*, the husks which the swine were eating.

The **Interrogative Pronoun** is (animate) *kam* (92), who? (inanimate) *kut* or (93) *kī*, what? Its oblique singular is *kāh*. Examples of its use are :—

*yō kut chhu*, what is this?

*tiṇō nām kut chhu*, what is thy name (220)?

*kāh-tō maṭṭhō tī pata jã̃-chhu*, whose boy comes behind thee (239)?

*yō kāh-hathā mul ācath*, from whom didst thou buy that (240)?

The Animate **Indefinite Pronoun** is *kẽ̃*, anyone, someone, obl. *kẽ̃ts̲ī* or *kẽ̃ts̲īō*. The inanimate form is *kĩ̃h* or *kĩ̃*, anything, something.

Examples of this pronoun are :—

*tē kẽ̃ dã̃-tō nā*, no one was giving to him.

*grāmō kẽ̃ts̲īō haṭīābālīā-hathā*, from a shopkeeper of the village (241).

*kĩ̃h kasūr bhēī*, (if) there be any fault (II).

*zō-kĩ̃* is 'whatever,' as in *zō-kĩ̃ mīṇō chhu, sō tiṇō chhu*, whatever is mine, that is thine.

The **Interrogative Pronoun** of **Quantity** is *kitō*, how much? or, in the plural, how many? Examples are :—

*ellā-hathā Kashmīrā-tã̃ kitō dūr chhu*, how much distance is there from here to Kashmīr (222)?

*yē ghōṛē-tī ummar kitī* (fem.) *chhi*, how much is the age of this horse (221)?

*tiṇē babbō-tē gharō-mã̃ puttur kitā chha*, how many sons (masc. plur.) are there in thy father's house (223)?

*mīṇē babbā-tē mazūr kitā rajjī rōṭī khã̃-chhi*, how many servants of my father eat bread and are satisfied?

*mī kitē barīē tēṇē khidmat kĕōryĕm*, for how many years did I do thy service?

The only form of the **Reflexive Pronoun** that occurs in the specimens is the genitive *apṇō*, own, which is regularly declined. There are numerous examples of its use in the first specimen, and it is unnecessary to quote them here. It is borrowed from the neighbouring languages. There is nothing connected with the Kāshmīrī *panun*, own. It is treated exactly like the Hindī *apnā*.

**CONJUGATION.**—A. **Auxiliary Verbs** and **Verbs Substantive.**—The present tense follows Kāshmīrī in being based on *chhu*, he is. It changes for gender, but for the feminine only the third person singular is available in the materials. It is thus conjugated :—

'I am,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *chhi, chhis* | *chha, chhas.* |
| 2. | *chhi, chhis* | *chhath.* |
| 3. | *chhu* (fem. *chhi*) | *chha, chhan* (fem. ? *chīā*). |

Examples of this as a Verb Substantive are the following. A few instances of its use as an auxiliary verb are included in order to exhibit forms not found elsewhere :—

Sing. 2nd person.—*tū sadā mē-sāthī chhi*, thou art ever with me.

3rd person masc.—*tiṇō puttur chhu*, (I am not worthy for people to say) 'he is thy son.'

Fem.—*parū tī gall chhi*, it is a matter of last year (II).

Plur. 1st person.—*ghar zĕ baṇāwā̃-chha*, if we are making houses (II).

3rd person masc.—*baḍṇē na dā̃-chha*, they do not allow to fell (II).

*mul ghiṇā̃-chhan*, they take a price (II).

Fem.—*zō hōrī lakṛī chhīā*, what other woods there are (II). This is a very doubtful example, and I am unable to explain it fully. *Zō* is masculine singular, and *hōrī* and *lakṛī* both seem to be feminine singular. There seems to be something wrong with the text.

One other word for 'is' occurs, which I am quite unable to explain. It is *chhip*, in *zĕrīmānō dēṇō chhip*, a fine is to be given (II). The form is certainly correctly recorded.

The Past tense preserves the Sanskrit *bhūtaḥ*, was, with the disaspiration typical of the Dardic languages. Moreover, though in India proper the *t* would be elided, here the custom of the Dardic languages is followed, and it is preserved. We thus get *butō*, he was. The form current in India is also preserved as a borrowed word, in the form *bhōṇō*, to become.

*butō* is conjugated as follows in the masculine :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *butē, butēs* | *butā, butās.* |
| 2. | *butē, butēs* | *butath.* |
| 3. | *butō* (fem. *butī*) | *butā.* |

Examples are the following :—

Masc. sing. 3.—*su dūr butō*, he was (yet) far off.

Plur. 3.—*ĕkkī māhṇuē-tā dūī puttur butā*, of a certain man there were two sons.

In the following both *butō* and *butā* occur in the same sentence :—

*itthē-mā̃ zō butō ikk-sāla, māp butā*, herein, what one was one year old, they (*i.e.* the taxes) were remitted (II).

There is one example of the 3rd person singular, feminine, *viz.*—*khush bhōṇō changī gall butī*, to become happy was a good thing.

B. **Active Verb.**—The **Infinitive** ends in *ṇō*, equivalent to the Ḍōgrī *ṇā*, which as in that language after *r* becomes *nō*. Thus, *bhōṇō*, to become; *dēṇō*, to give; *gahṇō* or *gisṇō*, to go; *jēṇō* or *jaiṇō*, to come; but *mārnō*, to strike. It may here be noticed that *jēṇō* or *jaiṇō* means 'to come,' not 'to go,' as we might expect. A transitive infinitive, governing a feminine noun, is put in the feminine in *ṇī* (*nī*), as in *dēṇī*, to give; *kĕrnī*, to do; *mārnī*, to strike. The oblique masculine ends in *ṇē* (*nē*), as in *bhōṇē*, *mārnē*.

Examples of the use of the infinitive are:—

Nom. masc. and nom. fem.—*bhōṇō* and *kĕrnī*, in *khushī kĕrnī, khush bhōṇō changī gall butī*, to make happiness, and to become happy was a good thing.

In *khāṇ*, in the following, the *ō* of *khāṇō* has been dropped,—*titthē khāṇē khāṇ pōūō*, there to eat food it fell, *i.e.* (they) had to eat food (II). Similarly *lēṇ* for *lēṇō*, in *az ghinī lēṇ lagūā*, now they began to take the tax.

Nom. fem.—*khiāṇī*, in *ichchh pōūō kukkṛīā khiāṇī*, a bear fell (*i.e.* happened to come) to eat fowls (II).

Obl. masc.—*gahṇē*, in *antur na gahṇē chãchē*, he did not wish to go within.

*tĕṇī sūr tsārnē bhējusĕṇī*, he sent him to feed swine.

The **Future Passive Participle** is the same in form as the infinitive, and is declined as an adjective. Thus, *mārnō*, meet to be struck; masc. obl. and nom. plur. *mārnā*; fem. *mārnī*. Examples are:—

Masc. nom.—*dēṇō*, in *zĕrīmānō dēṇō chhip*, a fine is to be given (*i.e.* has to be paid) (II).

*jēṇō*, in *ḍērō laṅghēīta gharē jēṇō*, when the camp has passed on, it is to be come (*i.e.* we have to go) home (II).

Plur.—*mazūr ḍērē bāpat ārnū*, labourers have to be brought for the camp (II).

The **Present Participle** is formed by adding *ã* to the root, as in *mārã*, striking. Similarly, *baṇāwã*, making; *bhōã*, becoming; *gaṇã*, counting; *ghiṇã*, taking; *karã*, doing; *marã*, dying. Irregular are *dã*, giving; *gã*, going; *jã*, coming; *khã*, eating. This participle does not change for gender or number. Examples of the present participle will be found under the head of the present tense.

The **Past Participle** is formed by adding *ū* or *ūō* to the root. It is declined as an adjective. Thus, *mārū* or *mārūō* (masc. plur. *mārūā*; fem. sing. *mārī*; plur. *mārīā*), struck. Similarly, *biāō*, married; *hērūo*, seen; *mōṛū*, turned aside, disobeyed; *uṭhūō*, arisen; *zabū* or *zabūō*, said; *lagūā* (masc. plur.), begun; *uzāṛī* (fem. sing.), wasted; *lagīā* (fem. plur.), attached. The following Past Participles are irregular:—

| Infinitive. | Past Participle. |
|---|---|
| *ākhṇō*, to say | *ākhō*. |
| *bhōṇō*, to become | *bhūō* or *bāū* (m. pl. *bhūā*, fem. sing. *bhūī*). |
| *dēṇō*, to give | *dittō* (fem. pl. *dittīā*). |
| *gahṇō* or *gisṇō*, to go | *gō* (pl. *gā*). |
| *jaiṇō* or *jēṇō*, to come | *āō* or *āwō* (pl. *āwã*). |
| *lēṇō*, to take | *lō*. |
| *pēṇō* (?), to fall | *pōūō*. |

The form of the infinitive *pēṇō* is doubtful.

As in Western Pahāṛī, the syllable *rō* is often added to a past participle without materially changing its meaning. Thus :—

*biāō-rō*, married ; *gō-rō*, gone ; *palu-rō*, fatted ; *suttō-rō*, asleep ; *ūrō* (for *āō-rō*), come.

Examples of the past participle will be found under the head of the past tense. Here we may give one example of the participle used as an adjective, *viz.*—

*ākhō*, in *tīṇō ākhō kadē na mī mōṛū*, I never disobeyed thy said thing (*i.e.* thy order).

The following are examples of the Past Participle in *rō* :—

*biāō-rō*, in *mēṇē tsatsē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*palu-rō* (for *palū-rō*), in *palu-rō batsuṛō*, the kept (*i.e.* fatted) calf.

*suttō-rō*, in *zārō-mã̃ suttō-rō butō*, he was asleep in the den (II).

Other examples will be found under the head of the past tense.

The **Conjunctive Participle** is formed by adding *īta* to the root, as in *mārīta*, having struck. Sometimes the *ī* is nasalized, as in *bhōĩ̃ta*, having become. Examples are :—

*ārīta*, in *palu-rō batsuṛō ārīta phaṭṭathū*, having brought the fatted calf, slaughter it.

*bhōĩ̃ta*, in *uṭhūō rāzī bhōĩ̃ta*, he arose having been well (*i.e.* he has come to life).

*dauṛīta*, in *tē rēhm āō, dauṛīta gō*, to him compassion came, he went having run (*i.e.* he ran).

*laṅghēīta*, in *ḍērō laṅghēīta gharē jēṇō*, the camp having passed on, we have to go home (II).

*uṭhīta*, in *aũ apṇē babbō-kaṇē uṭhīta chalē gālō*, I having arisen, will go to my father.

The **Noun of Agency** is formed by adding *wālō* or *bālō* to the oblique infinitive. The feminine is formed by changing the final *ō* to *ī*. Examples are :—

*rahṇēbālō*, in *tē mulkhō-tē ĕkkī rahṇēbālē-laba gēs*, he went to an inhabitant of that country.

*nikkīē duddh chumṇēwālī*, of a small (buffalo cow), (that is to say) a drinker of milk (II).

The **Imperative** 2nd person singular is the same in form as the root, as in *mār*, strike thou. Similarly *bhō*, become thou ; *gis*, go thou, and so on. An example is :—

*dē*, in *hissō zō mī jã̃-chhu, su mī dē*, give to me the share which comes to me.

The 2nd person plural is formed by adding *a*, as in *māra*, strike ye. So, *tē-puṛ lāwa*, put ye (the best robes) on him.

We have also a Ḍōgrī 2nd plural in *ārō*, bring ye (the best robes), and a Western Pahāṛī 2nd plural, used as a singular of respect in *baṇāwā*, make (me thy servant).

When a pronominal suffix is added to the 2nd person plural it takes the form *mārath*, *i.e.* it becomes the same as the 2nd plural of the Old Present below. See further on under the head of pronominal suffixes.

The **Old Present**, used as a **Present Conjunctive**, and not, as in Kāshmīrī, as a Future, is thus conjugated :—

'I may strike,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mārã̃, mārami*, or *mārāmutū* | *māras, māramū*, or *mārāmatā.* |
| 2. | *mārēs* | *mārath.* |
| 3. | *mārī* | *mārĕnth.* |

These forms strikingly resemble the Sanskrit Present. Thus, the Sanskrit for 'I go' is :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *chalāmi* | *chalāmas.* |
| 2. | *chalasi* | *chalatha.* |
| 3. | *chalati* | *chalanti.* |

Except in the second person plural they still more nearly resemble the Prakrit conjugation of the present of the verb 'to strike,' *viz.*—

| | Sing. | Plur. |
|---|---|---|
| 1. | *mārēmi* | *mārēmō.* |
| 2. | *mārēsi* | *mārēha.* |
| 3. | *mārēi* | *mārēnti.* |

In the Paiśāchī dialect of Prakrit, there is *mārētha* for the 2nd person plural.

The verb *bhōṇō*, to become, is slightly irregular in the 3rd person singular, forming *bhēī*, instead of *bhōī*.

The following are examples of this tense :—

1st pers. sing.—*bharã̃*, in *aũ apṇō pēṭ bharã̃*, I may fill my belly.

*kĕrāmutū*, in *aũ apṇē dōstã̃-ṇē sāthī khushī kĕrāmutū*, (that) I may make rejoicing with my friends.

3rd pers. sing.—*bhēī*, in *itthē-mã̃ kẽ̃h kasūr bhēī*, (if) therein any fault may become (II).

1st pers. plur.—*karamū* and *khāmū*, in *āh khāmū tĕ khushī karamū*, we may (*i.e.* let us) eat and make rejoicing.

3rd pers. plur.—*zabĕnth*, in *yā gall chaṅgī nahẽ̃ lōk zabĕnth*, this thing is not good that people may say (that I am thy son).

The **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. Thus, *aũ mārã̃-chhi*, I am striking. Any form of the verb substantive may be used. Moreover, the final *ã̃* of the present participle may optionally be dropped, so that we may also have *mār chhi*, and so throughout. Examples of the use of this tense are :—

Sing. 1st person.—*marã̃-chhi*, in *aũ itthē buchchhā marã̃-chhi*, I here am dying of hunger.

3rd person masc.—*jã̃-chhu*, in *hissō zō mī jã̃-chhu*, the share which comes to me.

Fem.—*jã̃-chhi*, in *tahsīldārĕ-tī chiṭṭhī jã̃-chhi*, a letter of the tahsīldār is coming (II).

Plur. 1st person.—*baṇāwã̃-chha*, in *ghar zĕ baṇāwã̃-chha*, if we are building a house (II).

3rd person.—*gaṇã̃-chha*, in *az gōrū gaṇã̃-chha*, now-a-days they are counting the cows (II).

*ghiṇã̃-chhan*, in *illā-tō mul ghiṇã̃-chhan*, they are taking the price thereof (II).

In *mīṇē bābbā-tē mazūr kitā rajjī rōṭī khã̃-chhi*, how many servants of my father are eating bread and are satisfied, we have *khã̃-chhi*, instead of *khã̃-chha*. Here the *chhi* is evidently borrowed from the Kāshmīrī *chhih*, they are.

The **Imperfect** is formed by conjugating *tō* with the present participle. This *tō* is conjugated. The present participle is unchanged, and may optionally drop its nasalization, so that we get *mārã̃-tō* or *mārā-tō*, he was striking.

This tense is conjugated as follows in the masculine :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *mārã̃ (mārā)-tē* | *mārã̃ (mārā)-tā.* |
| 2. | *mārã̃ (mārā)-tē* | *mārã̃ (mārā)-tath.* |
| 3. | *mārã̃ (mārā)-tō* | *mārã̃ (mārā)-tā.* |

As examples we may quote the following :—

3rd pers. sing.—*dã̃-tō*, in *tē kĕ̃ dã̃-tō nā*, no one was giving to him.

3rd pers. sing.—*karã̃-tō ;* and 3rd pers. plur.—*khã̃-tā*, in *ziṇa phalīā sūr khã̃-tā, su maṇē-mã̃ karã̃-tō*, he was making (*i.e.* wishing) in (his) mind, that (I may fill my belly) with those husks which the swine were eating.

The **Future** is directly borrowed from Western Pahāṛī. It is conjugated as follows, in the masculine :—

'I shall strike,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mārālō* | *māramalā.* |
| 2. | *mārēlō* | *mārathalā.* |
| 3. | *mārēlō* | *mārĕnthalā.* |

It will be observed that it is formed by suffixing *lō* to the old present, which undergoes some changes in the process.

Mr. Bailey gives two other examples of this tense, *viz.* :—

'I shall go,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *gālō* | *gāmalā.* |
| 2. | *gēlō* | *gāthalā.* |
| 3. | *gēīlō* | *gainthalā.* |

'I shall come,' etc.

| | | |
|---|---|---|
| 1. | *jālō* | *jāmalā.* |
| 2. | *jēlō* | *jĕthalā.* |
| 3. | *jēlō* | *jinthulā.* |

Two examples occur in the Specimens, viz. *gālō* and *zabālō*, in *aũ apṇē babbō-kaṇē uṭhīta chalē gālō, zabālō*, I having arisen will go away to my father, and will say.

The **Past Tense** is formed from the past participle. In the case of intransitive verbs, this is conjugated like *butō*. Thus, to take *uṭhūō*, arisen, we get the following conjugation in the masculine. The only thing to note is that in the third person singular, the past participle optionally takes the form *uṭhūē*.

'I arose,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *uṭhūē, uṭhūēs* | *uṭhūā, uṭhūās.* |
| 2. | *uṭhūē, uṭhūēs* | *uṭhūath.* |
| 3. | *uṭhūō, uṭhūē* (fem. *uṭhī*) | *uṭhūā* (fem. *uṭhīā*). |

Mr. Bailey gives the following two paradigms:—

'I went,' etc.

| | Sing. | Plur. |
|---|---|---|
| 1. | *gẽs* | *gā.* |
| 2. | *gēs* | *gāth.* |
| 3. | *gō* | *gā.* |

'I came,' etc.

| | | |
|---|---|---|
| 1. | *āwē* | *āwā.* |
| 2. | *āwē* | *āwath.* |
| 3. | *āō, āwō* | *āwā.* |

The following examples of the past of intransitive verbs occur in the Specimens:—

Sing. 1.—*āwē*, in *ajj aũ baṛā dūr āwē*, today I came a great distance (224).

*bhūē*, in *aũ hāzir bhūē*, I became present (II).

3rd pers. masc.—*āō*, in *su apṇē babbō-kaṇē uṭhīta āō*, he, having arisen, came to his father.

*āwō*, in *zabla gharē-nēṛē āwō*, when he came near the house.

*bāū*, in *tē-tē khātir palu-rō baṯsuṛō phaṭṭ-bāū*, for his sake the fatted calf was killed.

*gō*, in *phirī dauṛīta gō*, then he went running.

*pōūō*, in *rātī ichchh pōūō*, at night a bear fell (*i.e.* happened to come) (II).

*uṭhūō*, in *huṇī uṭhūō rāzī bhōĩta*, now he arose, having become well (*i.e.* he has become alive).

*būē*, in *su rōshē būē*, he became in anger.

*lagūē*, in *su patiāṇē lagūē*, he began to persuade him.

With this group in *ē* we may perhaps connect the anomalous form *chãchē*, which I am unable to explain satisfactorily. It occurs in *antur na gahṇē chãchē*, he did not wish to go within.

Fem.—*bhūī*, in *lō bhūī*, light became (*i.e.* it dawned) (II).

Plur. 3rd pers. masc.—*āwā*, in *tila-hatha gharē chalē-āwā*, from there they came home (II).

*bhūā*, in *tē-tē magar bhūā dash māhṇā*, ten men became after him (*i.e.* followed him) (II).

*gā*, in *dūr gā-su*, they went far to him (II).

*lagūā*, in *tiṇē khushī karnē lagūā*, they began to do rejoicing.

Fem.—*lagīā*, in *bandūkī dittīā-su, na lagīā*, guns were aimed at him, they were not attached (*i.e.* did not hit him) (II).

In the Past Tense of transitive verbs, the participle is passive, and agrees with the object (when in the form of the nominative) in gender and number. The subject is in the case of the agent. The participle is not altered for person, but may take the form in *e*, as in the case of intransitive verbs. Thus, *mī mārū, mī mārūō*, or *mī mārūē*, I struck him. Examples are :—

Masc. sing.—*dittō*, in *apṇō māl tĕṇī baṇṭī-dittō*, he divided out his property.
*hērūō*, in *su babbē hērūō*, his father saw him.
*lō*, in *nikkē puttrē sab jamē kĕrī-lō*, the younger son took and made everything collected.
*mārū*, in *dōkē dī lōkē mārū*, next day the people killed (it) (II).
*mōṛū*, in *tiṇō ākhō kadē na mī mōṛū*, I never disobeyed thy command.
*zabū*, in *nikkā maṭṭhā-ṇē babbē zabū*, the younger son said to the father.
*zabūō*, in *babbē naukarā̃-ṇē zabūō*, the father said to the servants.
*zabūē*, in *tĕṇī zabūē*, he said ('thy brother is come').
*tĕṇī tē zabūē*, he said to him ('son, thou art ever with me').
Fem. plur.—*dittīā*, in *tiṭṭhē phirī bandūkī dittīā-su*, then again guns were given to (*i.e.* fired at) him (II).

There is only one instance of the **Perfect** in the specimens. It is formed by suffixing *ā* to the past participle. This *ā* is borrowed from Western Pahāṛī, where it occurs, as the Verb Substantive of the Churāhī dialect of Chamĕālī (see Vol. IX, Pt. iv, p. 825), in which it is also used to form the perfect tense. The example is :—

*tē-tē puttrē mē matē kōṛṛē mārū-ā*, I have beaten his son with many stripes (228).

The **Pluperfect** is formed by adding the past tense of the verb substantive to the past participle, as in *mī mārū-butō*, I had struck (193).

Another form of the Pluperfect of intransitive verbs is made by taking the past participle with *rō* and conjugating. The following two are given by Mr. Bailey :—

'I went,' etc.

| | Masc. Sing. | Masc. Plur. |
|---|---|---|
| 1. | *gō-rē* | *gō-rā* (*? gā-rā*). |
| 2. | *gō-rē* | *gō-rath* (*? gā-rath*). |
| 3. | *gō-rō* | *gō-rā* (*? gā-rā*). |

'I came,' etc.

| | | |
|---|---|---|
| 1. | *ū-rē* | *ū-rō*. |
| 2. | *ū-rē* | *ū-rath*. |
| 3. | *ū-rō* | *ū-rā*. |

Examples are :—

*gō-rō*, in *yō mēṇō puttur marī gō-rō*, this my son had died.
*ū-rō*, in *zabla tīṇō puttur ū-rō*, when thy son had come.

The **Passive** is formed by adding $\tilde{i}$ to the root, which is not further changed, and then conjugating with it the verb *gisṇō*, to go. Thus:—

*aũ mārĩ gō-chhi*, I am being struck (202).

*aũ mārĩ gēs*, I was struck (203).

*aũ mārĩ gālō*, I shall be struck (204).

**Causal Verbs.**—The materials throwing light on the formation of causal verbs are very scanty, but we have enough to show that the process follows the general lines of the formation of the causal in cognate languages. Thus, *ā* is added to the root in *kĕrnō*, to make, and *kĕrāṇō*, to cause to make, and a vowel is lengthened in *uzāṛṇō*, to squander.

**Pronominal suffixes** are freely used, and give Sirājī its chief title to be classed as a form of Kāshmīrī, rather than of Western Pahāṛī or Ḍōgrī Pañjābī. The rules for their application cannot yet be definitely stated, and we must content ourselves with examples of their use.

**First Person sing. ag.**—The suffix is *m*, to which *ĕ* is prefixed as a junction vowel. It occurs twice in the specimens, each time in the form *kĕōryĕm*, I did. There is no information as to what is the past tense of the verb *karnō*, to do. It is probably *kĕrō* or some such form. To this the *(y)ĕm* has been suffixed, so that we get *kĕrōyĕm*, and thence *kĕōryĕm*. The examples are:—

*tiṇō gunāh kĕōryĕm*, I did sin of (*i.e.* against) thee. Here *gunāh*, sin, is masculine.

*mī kitē barīē tēṇī khidmat kĕōryĕm*, for how many years did I do thy service. Here *khidmat*, service, is feminine. In the original manuscript of the Parable sent to me by Mr. Bailey, we have *kĕōryĕm*, as above; but in the printed grammatical notes, he here gives *kĕŭriĕm*.

**Second Person sing. ag.**—The suffix is *t*, with *i* as a junction vowel. Thus, from *dittō*, given, we have *dittūit*, given by thee, in:—

*kadē bakrē-tō bachchō mē-kāṇ na dittūit*, thou never gavest me a kid.

**Third Person sing. dat.**—We have apparently an example of this in *gēs*, *gōs*, or *gōēs*, he went to him (*i.e.* to an inhabitant of that country). The suffix is therefore *s*, as in Kāshmīrī.

More certain is *su* in the following. The same suffix is employed in the Chibhāli dialect of Lahndā (see p. 510 of Part i of this Volume):—

*khurīē chalē-gāsu. Dūr gāsu*, they went-to-him on the track. They went-to-him far (II).

*phirī bandūkī dittīāsu*, then guns were-given-to-him (*i.e.* aimed at him) (II).

**Agent.**—The suffix of the agent singular of the 3rd person is *ṇī*. It is quite common, and when added to a masculine singular participle, the latter takes the form in *ūē*, the *ē* of which is shortened. Thus, *zabūē*, said; *zabūĕ-ṇī*, he said. Examples are:—

*tiṇē babbē batsuṛō palu-rō halāl kĕrāūĕṇī*, by thy father the fatted calf was caused-to-be-made-by-him lawful.

*dūr mulkhō safar kĕrūĕṇī*, a journey to a far country was-made-by-him.

*baḍḍō nuksān kĕrūĕṇī*, great damage was-made-by-him (II).

*yā gallā chaṅgō ladūĕṇī*, for this reason (that) he was-received-by-him well.

*litthē tĕṇī māl apṇō uzāṛī lēṇī* (i.e. *lō*+*ṇī*), there by him his own property, having squandered, was-taken-by-him.

*galē sāthī lāwĕṇī* (i.e. *lāūē*+*ṇī*), with the neck it-was-pressed-by-him (*i.e.* he embraced him).

*bājē-tō tĕ natsnē-tō bār shuṇūĕṇī. Ĕkkī apṇō māhṇō shadūĕṇī, su putsūĕṇī*, the noise of music and of dancing was-heard-by-him. A certain man of his was-called-by-him. He was-asked-by-him.

*zĕṇī tiṇō māl kanjrīē-ṇī hatha udzāṛūĕṇī*, by whom thy property with harlots was-squandered-by-him.

*tyĕbla zabūĕṇī*, then it-was-said-by-him ('how many servants of my father, etc.').

With a participle in the feminine plural we have :—

*shuṇḍīā dittīāṇī*, kisses were-given-by-him.

In the *bhējusĕṇī*, he-was-sent-by-him (into the field to feed swine), we have two suffixes, viz. *s* of the nominative singular and *ṇī* of the agent singular, both of the 3rd person.

As in Pŏgulī (see p. 426) when a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Old Present. *E.g.* instead of *māra*, strike ye, we have *mārath*. In the following examples the suffix is *ū*, which represents the accusative or dative of the third person :—

*must mārathū, tī radzū sāthī bandhithū*, beat-ye-him well, and bind ye him with ropes (236). Here *mārath* is used instead of *māra*, and *bandhith* (for *bandhath*) instead of *bandha*.

*ṭallā . . . tē-puṛ lāwa ; tĕ hatthō chhāp lāwathū*, put ye . . . clothes on him, and put-ye-to-him a ring on the hand. Here we have *lāwa* without a suffix, and *lāwath*, with one, in the same sentence.

*palu-rō batsuṛō ārīta phaṭṭathū*, having brought the fatted calf kill-ye-it.

**Compound Verbs.**—The following examples of compound verbs occur in the Specimens :—

**Intensives.**—The vowel *ī* or *ĩ* is added to the root of the principal verb. Compare the passive. Thus :—

*baṇṭī-dittō*, in *apṇō māl tĕṇī baṇṭī-dittō*, he divided out and gave his property.

*bhōĩ̃-gō*, in *su baṛō taṅg bhōĩ̃-gō*, he became very much straitened.

*kĕrī-lō*, in *nikkē puttrē sab jamē kĕrī-lō*, the younger son collected to himself everything.

*paĩ̃-gō*, in *tē mulkhō-mã̃ kāl baṛō paĩ̃-gō*, a mighty famine fell in that land.

Formed from the past participle, equivalent to the Hindī *chalē gaē*, we have :—

*khurīē chalē-gāsu*, they went away to him on the track (II).

**Inceptives.**—As in Pañjābī, the principal verb is put into the inflected infinitive. Thus :—

*tiṇē khushī karnē lagūā*, they began to make rejoicing.

*su patiāṇē lagūē*, he began to persuade him.

In the following, the final *ē* of the inflected infinitive is dropped :—

*az ghiṇī-lēṇ lagūā*, now they began (*i.e.* have begun) to take (the tax) (II).

**Permissives.**—The principal verb is put into the inflected infinitive, as in :—

*baḍṇē na dā̃-chha*, they do not allow (us) to fell (trees) (II).

[No. 16.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

SIRĀJĪ OF ḌŌḌĀ.

*(The Rev. T. Grahame Bailey, 1902.)*

## SPECIMEN I.

Ĕkkī-māhṇuē-tā dūī puttur butā. Nikkā-maṭṭhā-ṇē babbē
*One-man-of two sons were. Little-son-by to-the-father*

zabū, 'babbē, tīṇē-mālā-tō hissō zō mī jã̄-chhu, su mī
*it-was-said, 'father, thy-property-of share which to-me coming-is, that to-me*

dē.' Apṇō māl tĕṇī baṇṭī-dittō. Thōṛã̄-dinã̄-ṇē-mã̄
*give.' His-own property by-him was-divided-out. A-few-days-of-in*

nikkē-puttrē sab jamē kĕrī-lō, tĕ dūr-mulkhō safar
*by-the-younger-son all collected was-made-up, and to-a-far-country journey*

kĕrūĕṇī. Titthē tĕṇī māl apṇō uzāṛī-lēṇī.
*was-made-by-him. There by-him property his-own was-squandered-away-by-him.*

Zabla māl apṇō uzāṛī-lēṇī, tē-mulkhō-mã̄ kāl
*When property his-own was-squandered-away-by-him, that-country-in famine*

baṛō paĩ-gō, tĕ su baṛō taṅg bhōĩ-gō. Tē-mulkhō-tē-ĕkkī-rahṇēbālē-laba
*great fell, and he much straitened became. That-country-of-a-dweller-near*

gēs (*or* gōs *or* gōēs). Tĕṇī apṇiā-baigīā-mã̄ sūr ṯsārnē
*he-went-to-him. By-him his-own-field-in swine for-grazing*

bhējusĕṇī. Ziṇa phalīā sūr khã̄-tā, su maṇē-mã̄
*was-sent-he-by-him. What husks the-swine eating-were, he mind-in*

karã̄-tō, 'aũ apṇō pēṭ bharã̄,' tē kẽ dã̄-tō nā.
*making-was, 'I my-own belly may-fill,' to-him anyone giving-was not.*

Zabla hōshō-mã̄ āō, tyĕbla zabūĕṇī, 'mīṇē-babbā-tē mazūr
*When sense-in he-came, then it-was-said-by-him, 'my-father-of labourers*

kitā rajjī rōṭī khã̄-chhi, aũ itthē buchchhā marã̄-chhi.
*how-many being-satisfied bread eating-are, I here hungry dying-am.*

Aũ apṇē-babbō-kaṇē uṭhīta chalē-gālō, zabālō, "hē babbā,
*I my-own-father-to having-arisen will-go-away, I-will-say, "O father,*

Khudāyō-tō tĕ tīṇō gunāh kĕōryĕm; yā gall chaṅgī nahĩ
*God-of and of-thee sin was-done-by-me; this thing good not*

lōk zabĕnth, 'tīṇō puttur chhu.' Apṇō mazūr mī baṇāwā."'
*people may-say, 'thy son he-is.' Thine-own servant me make-thou."*

Su apṇē-babbō-kaṇē uṭhīta āō. Su dūr butō, su babbē
*He his-own-father-to having-arisen came. He far was, he by-the-father*
hērūō, tĕ tē rĕhm āō, phirī dauṛīta gō, tĕ
*was-seen, and to-him pity came, then having-run he-went, and*
galē-sāthī lāwĕṇī, tĕ shuṇḍīā dittīāṇī.
*the-neck-with it-was-pressed-by-him, and kisses were-given-by-him.*
Puttrē tē zabūē, 'hē babbā, Khudāyō-tō tĕ tīṇō gunāh
*By-the-son to-him it-was-said, 'O father, God-of and of-thee sin*
kĕōryĕm; yā gall chaṅgī nahĩ lōk zabēnth, "tīṇō puttur
*was-done-by-me; this thing good not people may-say, "thy son*
chhu."' Babbē naukarā̃-ṇē zabūō, 'sabbā̃-ṇō-hatha ṭallā
*he-is."' By-the-father servants-to it-was-said, 'all-than garments*
chaṅgā lūsha ārō, tē-puṛ lāwa; tĕ hatthō chhāp lāwathū,
*good quickly bring-ye, him-on put-ye; and on-the-hand ring put-ye-to-him,*
tĕ pērā̃-ṇē jōṛō lāwathū; tĕ palu-rō batsuṛō ārīta
*and feet-of pair-of-shoes put-ye-to-him; and fatted calf having-brought*
phaṭṭathū; āh khāmū tĕ khushī karamū. Yō mēṇō puttur
*kill-ye-it; we may-eat and happiness may-make. This my son*
marī-gō-rō, tĕ huṇī uṭhūō rāzī bhōĩta; ghadza-gō-rō, huṇī
*had-died, and again arose well having-been; lost-gone-was, now*
mēlī-gō.' Tĕ tiṇē khushī karnē lagūā.
*was-found.' And they happiness to-make began.*

Tē-tō baḍḍō puttur baigīā-mā̃ butō. Zabla gharē-nēṛē āwō,
*Him-of big son the-field-in was. When the-house-near he-came,*
tyĕbla bājē-tō tĕ natsnē-tō bār shuṇūĕṇī. Ĕkkī apṇō māhṇō
*then music-of and dancing-of noise was-heard-by-him. One his own-man*
shadūĕṇī, su putsūĕṇī, 'yō kut chhu?' Tĕṇī zabūē,
*was-called-by-him, he was-asked-by-him, 'this what is?' By-him it-was-said,*
'tīṇō brhā āō. Tīṇē-babbē batsuṛō palu-rō halāl
*'thy brother came. By-thy-father the-calf fatted lawful*
kĕrāūĕṇī yā-gallā chaṅgō ladūĕṇī.' Su
*was-caused-to-be-made-by-him for-this-matter well he-was-found-by-him.' He*
rōshē būē, antur na gahṇē chā̃chē. Babb tē-tō bēihr
*in-anger became, within not to-go he-wished. The-father him-of outside*
gō, su patiāṇē lagūē. Tĕṇī apṇē-babbō jiwāb
*went, him to-persuade he-began. By-him to-his-own-father answer*
dittō, 'mī kitē-barīē tēṇī khidmat kĕōryĕm, tĕ tīṇō
*was-given, 'by-me how-many-years thy service was-done-by-me, and thy*
ākhō kadē na mī mōṛū, tĕ kadē bakrē-tō bachchō
*said-thing ever not by-me was-turned-aside, and ever goat-of young-one*

mē-kāṇ na dittūit, aũ apṇē-dōstã̄-ṇē sāthī khushī
*me-for not was-given-by-thee, I my-own-friends-of with happiness*
kĕrāmutū. Zabla tīṇō puttur ū-rō, zĕṇī tīṇō māl kanjrīē-ṇī
*might-make. When thy son had-come, by-whom thy property harlots-of*
hatha udz̲āṛūĕṇī, tī tē-tē khātir palu-rō bat̲suṛō
*with was-squandered-by-him, by-thee him-of for the-fatted calf*
phaṭṭ-bāū.' Tĕṇī tē zabūē, 'puttrā, tū sadā mē-sāthī chhi;
*killed-was.' By-him to-him it-was-said, 'son, thou always me-with art;*
zō-kĩ̄ mīṇō chhu, sō tīṇō chhu. Par khushī kĕrnī, khush
*whatever mine is, that thine is. But happiness to-make, happy*
bhōṇō chaṅgī gall butī; tīṇō yō brhā marī-gō-rō, tĕ huṇī
*to-become good thing was; thy this brother had-died, and now*
uṭhūō rāzī bhōĩ̃ta; ghad̲za-gō-rō, huṇī mēlī-gō.'
*arose well having-been; lost-gone-was, now was-found.'*

[No. 17.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

SIRĀJĪ OF ḌŌḌĀ.

*(The Rev. T. Grahame Bailey, 1902.)*

## SPECIMEN II.

Rātī ichchh pōūō kukkṛīā khiāṇī. Phirī baḍḍō nuksān
*At-night a-bear fell hens to-eat. Then great harm*
kĕrūĕṇī padrō-mā̃. Lō bhūī tĕ ŏtrēī phirī
*was-done-by-him smooth-ground-in. Light became and in-the-morning again*
tē-tē magar bhūā dash māhṇā. Khurīē chalē-gāsu.
*him-of after became ten men. On-the-track they-went-away-to-him.*
Dūr gāsu, tĕ zārō-mā̃ suttō-rō butō. Titthē khāṇē khāṇ
*Far they-went-to-him, and den-in asleep he-was. There food to-eat*
pōūō. Titthē phirī bandūkī dittīāsu Na lagīā. Phirī
*fell. There again guns were-given-to-him. Not they-reached. Again*
nashī-gō. Tila-hatha gharē chalē-āwā. Dōkē-dī lōkē mārū.
*he-ran-away. Then-from home they-came. Next-day by-people he-was-killed.*
Parū-tī gall chhi.
*Last-year-of matter is.*

Tahsīldārē-tī chiṭṭhī jā̃-chhi. Mazūr ḍērē-bāpat ārnā; bakrō,
*Tahsildar-of letter coming-is. Labourers tent-about are-to-be-brought; goat,*
khaṭ, bhāṇḍā, kukkuṛ ārnā. Ḍērō laṅghēīta gharē
*beds, vessels, cocks are-to-be-brought. The-tent having-passed-on home*
jēṇō. Itthē-mā̃ kĩh kasūr bhēī, ta zĕrīmānō dēṇō
*it-is-to-be-gone. There-in any fault may-be, then fine to-be-given*
chhip. Aŭ hāzir bhūē.
*is. I present became.*

Maĩh-tō ghiwāṇō dūī chilkī, waḍḍīē bĩ, nikkīē duddh
*Buffalo-of tax two five-anna-pieces, for-big also, for-little milk*
chumṇēwālī bī. Yō āhī-puṛ zulm chhu. Shōū bheḍa
*drinker also. This us-upon oppression is. A-hundred sheep*
bakrī she rupayyā ṯsōur āna gāh-charāī. Itthē-mā̃ bēūrō zō
*goats six rupees four anna grazing-tax. Here-in young-one who*

butō ikk-sāla māp butā. Az ghiṇī lēṇ lagūā, tĕ
*was one-year-old forgiven was. Now taking to-take they-began, and*
az gōrū gaṇā̃-chha. Ghar zĕ baṇāwā̃-chha, illā-tō mul
*now cows counting-they-are. Houses if making-we-are, there-of price*
ghiṇā̃-chhan. Diārā-tō hukm na chhu kaṭṇē-tō. Zō hōrī
*taking-they-are. Deodar-of order not is cutting-of. What other*
akṛī chhīā, baḍṇē na dā̃-chha.
*wood is, to-cut not allowing-they-are.*

## FREE TRANSLATION OF THE FOREGOING.

A bear came by night to eat our hens. Then, on the level ground, he did a great deal of damage. In the morning, as soon as it was light, ten men went after him. They followed his tracks a long way and found him asleep in his den. By this time it was the hour for them to eat their meal, and after that they fired guns at him, but the bullets missed him and he ran away. So they returned home. Next day the people killed him. This is an affair of last year.

A written order of the Taḥsīldār is being circulated that labourers are wanted for the *Ḍērō*, or camp.[1] Also goats, beds, cooking-vessels, and fowls have to be brought there. When the *Ḍērō* has passed by we have to go home, and if any fault is found with our supplies we have to pay a fine. I was present (at the last *Ḍērō*).

The tax on a buffalo is ten annas, both for full grown animals and for calves that are still drinking milk. We look upon this as oppression. There is a grazing tax of six rupees four annas for a hundred sheep or goats; but in this case, the tax on lambs and kids under a year old used to be remitted. Now, however, they have begun to collect a tax on them too, and they are counting our cows. If we build a house, they make a charge for it. There is an order forbidding the cutting of deodar trees, and even other trees they do not allow us to fell.

[1] The *Ḍērō* is the annual procession from Jammū to Śrīnagar, or *vice versâ*, of the Inner Palace, or Mahārāja's Ladies and their Escort.

## RĀMBANĪ.

To the west of the Ḍōḍā Sirāj, between it and the River Bichlārī, and still to the north of the Chināb, there lies a tract of country of which the principal village is known as Rāmban. This Rāmban is on the road between Śrīnagar and Jammū, 88 miles from the former and 63 from the latter. The language of this tract is known as Rāmbanī, and at the Census of 1911 was returned as being spoken by 2,171 people.

Rāmbanī closely resembles the neighbouring Sirājī. Any important differences are due to the fact that the language immediately to the south, across the Chināb, is the Ḍōgrī dialect of Pañjābī, now firmly established, and not the Bhadrawāhī dialect of Western Pahāṛī. In fact Rāmbanī can very fairly be described as a mixture of Sirājī and Ḍōgrī. It still possesses enough Kāshmīrī peculiarities to entitle it to be classed as a dialect of that language. Indeed, in one respect—the formation of that future tense—it follows Kāshmīrī, where the Sirājī has adopted the Western Pahāṛī idiom; but it must nevertheless be considered as a broken form of speech, partly Ḍōgrī and partly Kāshmīrī, and it might with almost equal correctness be classed under either group of languages.

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In the following sketch of Rāmbanī grammar, a word or passage taken from the Parable is indicated by the Roman numeral I, followed by the number of the line in Arabic numerals. Thus, *marimatā* (I, 33) indicates that the word is to be found in the

[1] In India reading a written document and understanding it are often indicated by different expressions. To read a letter is in Hindī *paṛhnā*, to read and understand it is *paṛh-lēnā*. So we have in the Arabian Nights' tale of *King 'Ómar bin al-Nu'umān and his Sons*, 'when my father read this letter and understood its contents, (it vexed him),' on which Burton (Library Edition ii, 15) remarks, 'this part of the phrase which may seem unnecessary to the European is perfectly intelligible to all Orientalists. You may read many an Eastern letter and *not* understand it. Compare Boccacio, iv, 1.'

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**PRONUNCIATION.—Vowels.**—Final vowels, especially when short, are most indefinite. Mr. Bailey, who has heard them himself, says of final short vowels that 'it is often extremely hard to tell which vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.' A prominent instance of this is the final short vowel at the end of the oblique case singular of masculine nouns, which Mr. Bailey represents by *a*, and which is written *ĕ* in the following pages. Its nearest English sound is probably, as in Ḍōgrī, that of the *a* in 'hat.'

Final *ā* is interchangeable with *ō* and *ū*, and even with *ʷ*. Here we have the same state of affairs as in Western Pahāṛī, in which the final *ā*, *ō*, and *ū* are interchangeable (see Vol. IX, Part iv, pp. 379, 559), while the final *ʷ* is a clear example of Kāshmīrī influence, as for example, in such words as *gurʷ*, a horse, compared with the Pañjābī or Hindī *ghōṛā*.

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we have *baḍā* (I, 35) or *baḍū* (231), great; *māhṇ* (51), *māhṇō* (51), or *māhṇū* (I. 1), a man; *ghōr*$^{u}$ or *ghōṛā*, a horse (68, 138); *khōt*$^{u}$ or *khōtā*, an ass (74); *lauhṛā*, a son (I, 32), but nom. plur. *lauhṛū* (I, 1); *lōk* or *lōk*$^{u}$, a son (54); *shilū*, a kid (I, 44). These nouns form their oblique singular and nominative plural in *ĕ*, and the oblique plural in *aṇ*. The *ĕ* of the oblique singular and nominative plural has a very indistinct sound, approaching (as in Ḍōgrī) the sound of the *a* in 'hat.' Mr. Bailey represents it by *a*, and I use *ĕ* only because, in the native character, it is generally represented by *ē*. Occasionally we find the *ū* of the nominative employed instead of this *ĕ*. Thus we have *māhṇū* (obl. sing.) and *lauhṛū* (nom. plur.), both in I, 1. Whether these are intentional, or mere slips of the pen, I do not venture to say.

Some nouns in *ā*, such as *bābbā*, or *bābā* (also *bābb*), a father, and *kāmā̃*, a servant, retain the *ā* of the nominative in the oblique singular and nominative plural, in this respect closely agreeing with a similar group of nouns in Ḍōgrī.

Weak masculine nouns, *i.e.* those not ending in *ā*, *ō*, *ū*, or *u*, of which the Pañjābī and Hindī *ghar*, a house, is a familiar example, form the oblique singular by adding *ĕ* or *ai*, both of which are, as explained above, pronounced like the *a* in 'hat.' Thus, *gām*, a village, oblique singular *gāmĕ* (241); *mulkh*, a country, obl. sing. *mulkhai* (I, 6). The nominative plural is the same as the nominative singular, as in *dānt*, an ox or oxen (142-4); *harn*, a deer or deers (153-5). The oblique plural ends in *aṇ* as in *gāmaṇ*, to villages, but no example of this occurs in the specimens. There is one form, *dustī-sāth* (I, 45), with friends, in which *dūstī* must be translated as an oblique plural. But the passage appears to be incorrect. At any rate I am unable to explain it. The word *ghar*, a house, is irregular, making its oblique singular *gī*.

Strong feminine nouns in *ī*, like *kuṛhī*, a daughter, form the oblique singular in *ī* or *ia*, as in *kuṛhī* or *kuṛhia*. The nominative plural ends in *īā̃* or *iĕ*, as in *kuṛhīā̃* or *kuṛhīĕ*, and the oblique plural *iaṇ*, as in *kuṛhiaṇ*. *Shuṇḕī*, a bitch, has its nominative plural *shuṇḕī* (147-9).

Weak feminine nouns ending in any letter except *ī*, such as *bahiṇ*, a sister (50), form the oblique singular in *ī*, as in *bahiṇī* (225, 231). Mr. Bailey also gives *bahiṇă*, *i.e.* according to the spelling here adopted, *bahiṇĕ*. There are no materials from which we can give a general rule for the nominative and oblique plural. *Zanāna*, a woman, has its nominative plural *zanānī* (128, 130), and *gau*, a cow, has its nominative plural *gawĕ* (143-5).

We thus obtain the following table of the declension of nouns in Rāmbanī:—

| Singular. | | Plural. | |
|---|---|---|---|
| Nominative. | Oblique. | Nominative. | Oblique. |
| *ghōṛ*$^{u}$, *ghōṛa*, a horse | *ghōrĕ* | *ghōṛĕ* | *ghōṛaṇ* |
| *bābbā*, a father | *bābbā* | *bābbā* | *bābbaṇ* |
| *gām*, a village | *gāmĕ* | *gām* | *gāmaṇ* |
| *kuṛhī*, a daughter | *kuṛhī*, *kuṛhia* | *kuṛhīā̃*, *kuṛhīĕ* | *kuṛhiaṇ* |
| *bahiṇ*, a sister | *bahiṇī*, *bahiṇĕ* | ? | ? |

The oblique form, by itself, is used as a dative or agent. With the aid of postpositions, it indicates other relations, such as those of the genitive or ablative.

Examples of the various cases of the Rāmbanī noun are the following :—

**Strong Masculine Nouns.**—Sing. nom.—*lauhṛā*, in *mēṇā lauhṛā marimatā thā*, my son was dead (I, 32).

*lōkᵘ*, in *mīṇĕ pitrīĕ-suṇ lōkᵘ tĕsĕ̃ĩ bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married to his sister (225).

*kasaũ lōkᵘ tī pat pat ẽ̃-chhu*, whose son comes behind thee (239) ?

*shilū*, in *tũ̃ bakrī-suṇ shilū nā dityā*, thou didst not give the kid of a goat (I, 44).

Sing. obl.—*buṭĕ*, in *buṭĕ-khal bīmī chhu*, he is seated under a tree (230).

*dihāṛĕ*, in *thōṛĕ dihāṛĕ-patĕ*, after a few days (I, 5). Here the singular is used in the sense of the plural.

*ghōṛĕ*, in *ĕs ghōṛĕ-saṇī kitī umr chhi*, how much is the age of this horse (221) ?

*yu ghōṛĕ-bhēĩ̃ bīmī chhu*, he is seated on a horse (230).

*gāmĕ* and *haṭīĕbālĕ*, in *gāmĕ-saṇĕ haṭīĕbālĕ-thã̃*, from a shopkeeper of the village (241).

*lauhṛĕ*, in *maṭṭhè lauhṛĕ bōlyā*, by the younger son it was said (I, 2). Here the oblique case has the force of the agent.

*mī tĕswĕ lōkĕ matā kōrṛā ditmat chhis*, I have given many stripes to his son (228). Here the oblique case has the force of the dative.

Plural nom.—*lōkĕ*, in *tīṇĕ bābā-sàṇĕ gī kitĕ lōkĕ chhi*, how many sons are there in thy father's house (223) ?

*ghōṛᵘ* or *ghōṛā*, a horse, pl. *ghōṛĕ* (138, 140).

*shuṇā*, a dog, pl. *shuṇĕ* (146-8).

Regarding *māhṇū* and *lauhṛū* in I, 1, see above. The word *rupayyū*, a rupee, has its nom. plur. *rupaē*. Thus :—

*tĕs yu rupayyū dēṇū*, to him this rupee is to be given (234).

*tiṇ rupaē tĕs-thã̃ ghinnī-laiṇĕ*, those rupees are to be taken from him (235). So 232.

**Other nouns in *ā*.**—Sing. nom.—*kāmã̃*, in *apnā kāmã̃ bōlyānī*, his servant was addressed by him (I, 37).

Obl.—*bābā*, in *apnĕ bābā-pās chalī-gasã̃*, I will go to my father (I, 18). So I, 16 ; I, 24 ; I, 29 ; I, 39 ; and 223.

*kāmã̃*, in *tiṇī kāmã̃ bōlyā*, that servant said (I, 38).

Plur. nom.—*kāmã̃*, in *mēṇĕ bābā-saṇĕ kitrĕ kāmã̃ satī*, how many servants are there of my father (I, 16). So I, 22.

Plur. obl.—*kāmaṇ*, in *tisaṇĕ bābā apnĕ kāmaṇ bōlyānī*, his father said to his servants (I, 29).

Perhaps *kōrṛā*, stripes (nom. plur.) (228), also belongs to this group.

Weak Masculine Nouns :—

Sing. nom.—*puttar*, in *is lāik nā sã̃ tōṇā puttar baṇã̃*, I am not worthy of this, (that) I may become thy son (I, 21).

Sing. obl.—*gāmĕ*, in *gāmĕ-saṇĕ kẽ̃tsī haṭīĕbālĕ-thã̃*, from a shopkeeper of the village (241).

*Kashmīrĕ*, in *itt-ātĕ Kashmīrĕ-tã̄ kitō dūr chhu*, how far is it from here to Kashmīr (222)?

*mulkhai*, in *tis mulkhai baṛā kāl pēā*, to (*i.e.* in) that country a mighty famine fell (I, 8). So I, 6.

*pahāṛĕ* and *shirĕ* (sing. nom. *shir*, 40), in *pahāṛĕ-saṇĕ shirĕ-bhēī̃*, on the top of a hill (229).

*gī* (nom. *ghar*, 67), in *gī-mã̄ chhittĕ ghōṛĕ-saṇī kāṭhī chhi*, in the house is the saddle of the white horse (226). So 223 and 233.

Plur. nom.—*dānt*, a bull, plur. *dānt* (142-4).

*sikkaṛ* and *sūr*, in *jã̄-bharī sūr sikkaṛ khã̄-satī*, as the swine are eating husks (I, 13).

*sūr*, in *sūr chuṇāṇī*, for feeding swine (I, 11).

**Strong Feminine nouns.**—Sing. nom.—*kuṛī* or *kuṛhī*, a daughter (110ff.).

Sing. obl.—*bagṛia*, in *tisuṇ baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35).

*bakrī*, in *bakrī-sun shilū*, a kid of a she-goat (I, 44).

Plur. nom.—*ghōṛī*, a mare, plur. *ghōṛīĕ* (139, 141).

*bakrīĕ*, and (weak) *gawĕ*, in *yū pahāṛĕ-saṇĕ shirĕ-bhēī̃ bakrīĕ gawĕ suṇāl-chhu*, he is feeding she-goats and cows on the top of the hill (229).

*ghundīã̄*, in *ghundīã̄ distisanī*, kisses were given to him by him (I, 25).

Plur. obl.—*bagṛiaṇ*, in *tiṇī tis apnī bagṛiaṇ-maz bhējinī*, he sent him into his fields (I, 11).

Weak Feminine Nouns.—Obl. sing.—*bahiṇī* (nom. *bahiṇ*, 50), in *mīṇĕ pitrīĕ-suṇ lōk*$^{u}$ *tĕsēī̃ bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225). Similarly 231.

*gazarī*, in *gazarī-sāthī gaṇṭhī*, bind (him) with a rope (236).

*piṭṭhī* (nom. *piṭṭh*, 43), in *kāṭhī tĕsēī̃ piṭṭhī bhēī̃ lathas*, put ye the saddle upon his back (227).

Plur. nom.—*gawĕ*, see under the head of strong feminine nouns.

**Postpositions.**—The following are examples of the use of the more important postpositions occurring in the specimens. They all govern the oblique case :—

*ātĕ*, from, in *itt-ātĕ Kashmīrĕ-tã̄ kitō dūr chhu*, how far is it from here to Kashmīr (222). This is doubtful. Perhaps the words should be divided *ittā-tĕ*, for *ittĕ-tĕ*.

*bhēī̃*, upon, in *kāṭhī tĕsēī̃ piṭṭhī-bhēī̃ lathas*, put the saddle upon his back (227). Similarly *shirĕ-bhēī̃*, on the top (229), and *ghōṛĕ-bhēī̃*, on a horse (230).

*khal*, under, in *buṭĕ-khal bīmī chhu*, he is seated under a tree (230).

*mã̄*, in, in *gī-mã̄ chhittĕ ghōṛĕ-saṇī kāṭhī chhi*, in the house is the saddle of the white horse (226).

*maz*, in, in *tisuṇ baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35). So I, 12.

*pās*, near, in possession of, in *apnĕ bābā-pās chalī gasã̄*, I will go near (*i.e.* to) my father (I, 18).

*tũ̄ sadā mī̃-pās hẽ̃*, thou art ever near me (I, 49).

In I, 50, we have *zi-kĩ mĩ-pāsī*, whatever is near me (*i.e.* in my possession). Here it is possible that *pāsī* is a compound of *pās* with the verb substantive.

*sāth* or *sāthī*, with, in company with, or with, by means of, in *apnĕ zi dūstī-sāth khushī karã̃*, that I may make rejoicings with my friends (I, 45).

*mīṇĕ pitrīĕ-suṇ lōkᵘ tĕsĕ̃ĩ bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*gozarī-sāthī gaṇṭhī*, bind him with a rope (236).

*suṇ*, of. This postposition of the genitive will be dealt with under the head of adjectives.

*tã̃*, up to, see *Kashmīrĕ-tã̃*, above, under *ātĕ*.

*thã̃*, from, in *tiṇ rupaē tĕs-thã̃ ghinnī laiṇĕ*, those rupees are to be taken from him (235).

*gāmĕ-saṇĕ haṭīĕbālĕ-thã̃*, from a shopkeeper of the village (241).

*mã̃-thã̃*, from in, as in *talāō-mã̃-thã̃ pāṇi kāṛʲ*, draw water from in (*i.e.* from) the tank (237).

**Adjectives** follow the usual rule. Strong adjectives in *ā*, *ū*, etc., are declined, while weak adjectives are not declined. As an example of a weak adjective, we may quote:—

*dūr*, in *dūr mulkhai chalī-gā*, he went to a far country (I, 6).

There are a few examples of adjectives with the Kāshmīrī termination *motᵘ*, which appears under the form *mut* or *matā*. These are declined. Thus, *burmut*, bad, in *burmut lōkᵘ*, a bad boy (129), feminine *burmatī*, in *burmatī kuṛhē*, a bad girl (131); *ditmut*, given, plur. masc. *ditmat*, in *mī kōṛṛā ditmat chis*, stripes are (*i.e.* have been) given by me to him (228); *marimatā thā*, he was dead (I, 33).

The following are examples of the declension of ordinary strong adjectives:—

Masc. sing. nom.—*baṛā*, *baḍā*, or *baḍū*, in *baṛā kāl pēā*, a great famine fell (I, 9).

*tisuṇ baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35).

*tĕsaũ brhā tĕsĕ̃ĩ bahiṇī-thã̃ baḍū chhu*, his brother is taller than his sister (231).

*bhūkā*, in *amī it bhūkā mar-sã̃*, I here hungry am dying (I, 17).

Masc. sing. obl.—*baṛĕ*, in *tis mulkhai baṛĕ bakhtāwarĕ-saṇĕ ghar gā*, he went to the house of a great rich man of that place (I, 10).

*chhittĕ*, in *gī-mã̃ chhittĕ ghōṛĕ-saṇī kāṭhī chhi*, in the house is the saddle of the white horse (226).

*maṭṭhĕ*, in *tisaṇĕ maṭṭhĕ lauhṛĕ bōlyā*, by his younger son it was said (I, 2). So *maṭṭhĕ gī*, in the small house (233).

*thōṛĕ*, in *thōṛĕ dīhāṛĕ patĕ*, after a few days (I, 5). Here the singular is used in the sense of the plural.

Masc. plur. nom.—*kitrĕ* (nom. sing. *kitrā*), in *mēṇĕ bābā-saṇĕ kitrĕ kāmã̃ satī*, how many servants are there of my father (I, 15). So *tōṇĕ* (sing. nom. *tōṇā*) *kāmã̃* (I, 22).

Masc. plur. obl.—*apnĕ* (nom. *apnā*), in *tisaṇĕ bābā apnĕ kāmanbã̃ lyānī*, his father said to his servants (I, 29). Here we see the Pañjābī (including Ḍōgrī) and

Hindī fashion of putting into the oblique singular an adjective agreeing with a noun in the oblique plural. On the other hand, we have the Kāshmīrī method of putting the adjective into the oblique plural in *chaṅgaṇ* (sing. nom. *chaṅgō*) *māhnaṇ*, to good men (126).

As examples of feminine adjectives, we may quote :—

*chaṅgī zanāna*, a good woman (128).
*chaṅgīĕ zanānī*, good women (130).
*burmatī kuṛhī*, a bad girl (131).
*kitī* (masc. *kitō*), in *ĕs ghōṛĕ-saṇī kitī umr chhi*, how much is the age of this horse (221) ?

**Comparison** is formed as usual with the ablative with *thā̃*. Thus, *ĕs-thā̃ chaṅgō*, better than this ; *sabbaṇ-thā̃ chaṅgō*, best of all, best (133-4). So :—

*tĕsaũ brhā tĕsĕī̃ bahiṇī-thā̃ baḍū chhu*, his brother is taller than his sister (231).

**Genitive.**—The postposition of the genitive, *suṇ*, is a corruption of the Kāshmīrī *sond*", and like that word is an adjective, agreeing with the thing possessed. Pŏgulī has *sun*. Like Sirājī, Rāmbanī shows a marked preference for cerebral letters, hence the *ṇ* of *suṇ*. *Suṇ* is declined as follows :—

| | Masc. | Fem. |
|---|---|---|
| Sing. | | |
| Nom. | *suṇ* | *saṇī*. |
| Obl. | *saṇĕ* | *saṇī*. |
| Plur. | | |
| Nom. | *saṇĕ* | *saṇyī*. |
| Obl. | *sanaṇ* | *saṇiaṇ*. |

As usual, the final *ĕ* is pronounced like the *a* in 'hat.'

Examples are :—

Masc. sing. nom.—*bakrī-suṇ shilū*, the kid of a goat (I, 44).
*Parmēsharĕ-suṇ gunāh*, a sin of (*i.e.* against) God (I, 20).
*mīṇĕ pitrīĕ-suṇ lōk*", the son of my uncle (225).
Obl.—*tiṇĕ bābā-saṇĕ gī*, in thy father's house (223).
*bakhtāwarĕ-saṇĕ ghar gā*, he went to the house of a rich man (I, 10).
*gāmĕ-saṇĕ kẽ̃tsī-haṭīĕbālĕ-thā̃*, from a shopkeeper of the village (241).
*pahāṛĕ-saṇĕ shirĕ-bhĕ̃ī*, on the top of a mountain (229).
Masc. plur. nom.—*mēṇĕ bābā-saṇĕ kitrĕ kāmā̃ satī*, how many servants are there of my father (I, 16).
*ik māhṇū-saṇĕ dō lauhṛū thēō*, of a certain man there were two sons (I, 1).
Fem. sing. nom.—*ghōṛĕ-saṇī umr*, the age of the horse (221).
*ghōṛĕ-saṇī kāṭhī*, the saddle of the horse (226).

Occasionally the oblique case without any postposition is used as a genitive, as in :—

*mulkhai*, in *tis mulkhai baṛĕ bakhtāwarĕ-saṇĕ ghar gā*, he went to the house of a great rich man of that country (I, 10).

**PRONOUNS.**—We have the following forms of the first two **Personal Pronouns** :—

| | I. | Thou. |
|---|---|---|
| Sing. | | |
| Nom. | *aũ, amī* | *tū, tũ.* |
| Obl. | *mī, mĩ* | *tī, tĩ.* |
| Ag. | *mī, mĩ* | *tī, tĩ, tũ.* |
| Gen. | *mēṇā, mīṇā* | *tōṇā, tīṇā.* |
| Plur. | | |
| Nom. | *as* | *tus.* |
| Obl. & Ag. | *asaĩ* | *tusaĩ.* |
| Gen. | *asaũ* | *tusaũ.* |

Variant forms of *mīṇā* are *mīṇō* and *mīṇ*$^{u}$, and of *tīṇā, tīṇō*, and *tīṇ*$^{u}$. These are all declined like strong adjectives in *ā*. The feminine of *asaũ* and *tusaũ* are *asĕĩ* and *tusĕĩ*, respectively. Instead of *asaũ* and *tusaũ*, the Sirājī forms, *āhmō* and *tuhmō*, respectively, are also sometimes used.

The following are examples of the use of these pronouns :—

First Person.—Sing. nom.—*aũ is-lāik nā sã̃*, I am not worthy of this (I, 28).
*aũ az dūr haṇṭhī-karī chalī gĕus*, I went today having walked far (224).
*amī khã̃*, I may eat (I, 14).
*amī it bhūkā mar-sã̃. Amī apnĕ bābā-pās chalī gasã̃*, I here hungry am dying. I will go away to my father (I, 17).
Obl.—*mĩ dēī-lō*, give away to me (I, 3).
*mī agar chal*, walk before me (238).
Ag.—*mĩ gunāh karyā*, by me sin was done (I, 19).
*mĩ ṭahl karyam*, by me service was done (I, 43).
*mī tĕswĕ lōkĕ matā kōrṛā ditmat-chhis*, by me many stripes have been given to his son (228).
Gen. (masc. sing. nom.)—*mēṇā lauhṛā marimatā thā*, my son was dead (I, 32).
*mīṇō bābb is maṭṭhĕ gī rãh-chhu*, my father lives in this small house (233).
(Masc. sing. obl.)—*mēṇĕ bābā-saṇĕ kitrĕ kāmã̃ satī*, how many servants there are of my father (I, 15).
*mīṇĕ pitrīĕ-suṇ lōk*$^{u}$, the son of my uncle (225).

The masculine oblique form of the genitive may be used as an accusative-dative, as in :—

*taĩhārĕ mīṇĕ dāki-lō*, so keep me (I, 22).
*khushī manāṇā mīṇĕ lājam thē*, to celebrate rejoicings was proper for me (I, 51).
Plur. nom.—*as khã̃*, we may eat (I, 31).
Second Person.—Sing. nom.—*tũ sadā mĩ-pās hẽ̃*, thou art ever with me (I, 49).
Sing. obl.—*kasaũ lōk*$^{u}$ *tī pat pat ẽ̃-chhu*, whose boy comes behind thee (239) ?
Agent.—*tũ bakrī-suṇ shilū nā dityā*, thou didst not give a kid of a goat (I, 44). So I, 47.
Gen. (masc. sing. nom.)—*tōṇā gunāh*, sin of (*i.e.* against) thee (I, 19).
*tōṇā puttar baṇã̃*, I may become thy son (I, 21).

*tōṇā brhā āsī*, thy brother hath come (I, 38).

*tīṇō nām kut chhu*, what is thy name (220)?

(Masc. sing. obl.)—*tōṇĕ bābā bhārī dhām dityānī*, thy father hath given a great feast (I, 39).

*tīṇĕ bābā-saṇĕ gī*, in thy father's house (223).

(Masc. plur. nom.)—*taīhārĕ tōṇĕ kāmā̃ santi*, as are thy servants (I, 21).

**Demonstrative Pronouns.**—The Proximate Demonstrative Pronoun is *yih* or *yu*, this. There are two Remote Demonstrative Pronouns, viz. *ō* and *su* or *so*, both meaning 'that.' All these are also used as pronouns of the third person. They are thus declined:—

| | This. | | That. |
|---|---|---|---|
| Sing. | | | |
| Nom. | *yih, yu* | *ō* | *su, so.* |
| Obl. | *ĕs, is* | (*us*) | *tĕs, tis.* |
| Ag. | (*iṇ*) | (*uṇ*) | *tiṇ, tiṇī.* |
| Gen. | (*isuṇ, isaũ*) | *usaũ* | *tisuṇ, tĕsaũ, tisaũ.* |
| Plur. | | | |
| Nom. | (*iṇ*) | *ō* | *tiṇ.* |
| Obl. & Ag. | (*iṇĕī*) | (*uṇĕī*) | *tiṇĕī.* |
| Gen. | (*iṇaũ*) | *uṇaũ* | *tiṇaũ.* |

When a form in the above paradigm is enclosed in marks of parenthesis, it is to be understood that there is no authority for it in any of the materials available. They are written after the analogy of the forms of *su*.

The genitives *isuṇ* and *tisuṇ* are declined like the genitive postposition *suṇ*, and present no difficulty. The forms in *aũ*, like *isaũ*, *usaũ*, *inaũ*, etc., form the masculine singular oblique in *wĕ*; thus, *iswĕ*, *uswĕ*, etc. The feminine singular nominative and oblique ends in *ĕ̃ī*, as in *isĕ̃ī*, *usĕ̃ī*, and so on.

The oblique form *is* has an emphatic form *isī*, to this very (I, 31), and there are no doubt similar forms for the others. *Tiṇī* does not seem to be emphatic. The following are examples of the use of these pronouns:—

*yih*, this. Sing. nom.—*zikhaṇ tōṇā yih puttar ẽ̃-thē*, when this thy son was coming (I, 46).

*yu pahāṛĕ-saṇĕ shirĕ-bhẽ̃ī bakrīĕ gawĕ suṇāl-chhu*, he is feeding goats and cows on the top of the hill (229). So 230.

*tĕs yu rupayyū dēṇū*, this rupee is to be given to him (234).

*yu kas-thã̃ mulī āṇ-chhut*, from whom didst thou buy this (240)?

Obl. sing.—*ĕs ghōṛĕ-saṇī kitī umr chhi*, how much is the age of this horse (221)?

*is-lāik*, worthy of this (I, 20).

*is lāgī-launī; aṅgūṭhī bhī lāgī-lō isī, tā jōṛa bhī lāgī-lō is*, (the garment) is to be applied to him; also apply a ring to this very one, and apply a pair of shoes to him (I, 30).

*mīṇō bābb is maṭṭhe gī rãh-chhu*, my father lives in this small house (233).
*ō*, that. Sing. nom.—*ō lachār bhōī-gā*, he became helpless (I, 9).
*usaũ*, his (27); *ō*, they (29); *uṇaũ*, their (30).
*su, so*, he. Sing. nom.—*su*, he (26).
*so hajū dūr thā*, he was still distant (I, 23).
*so ghar-nārā āō*, he came near the house (I, 36).
*so lauhṛā ghar āō*, that son came home (I, 39).
*zi-kĩ mĩ-pāsī, so tōṇā sā*, whatever is in my possession, that is thine (I, 49).
Sing. obl.—*tĕs yu rupayyū dēṇū*, this rupee is to be given to him (234).
*tiṇ rupaē tĕs-thã̃ ghinnī laiṇĕ*, those rupees are to be taken from him (235).
*tĕs juān mārnias*, beat him well (236).
*tis mulkhai baṛā kāl pēā*, in that country a mighty famine fell (I, 8).
*tis mulkkai*, of that country (I, 10).
*tiṇī tis sūr chuṇāṇī bhējiṇī*, he sent him to feed swine (I, 11).
*tis kĩ nā dã̃-satī*, no one was giving to him (I, 14).
*tis bōlã̃*, I will say to him (I, 18).
*tis dēkhī-karī tis bābā dard āsī*, having seen him to that father compassion came (I, 24).
Sing. ag.—*tiṇ mārtū*, he struck (187).
*tiṇī māl bāṇṭī ditinī*, he divided out the property (I, 4). So I, 11, quoted above.
*tiṇī kāmã̃ bōlyā*, that servant said (I, 38).
Sing. gen.—*tisuṇ*, in *tisuṇ baḍā lauhṛā*, his elder son (I, 35).
(Masc. sing. obl.)—*tisaṇĕ maṭṭhĕ lauhṛĕ bōlyā*, his younger son said (I, 2).
*tisaṇĕ bābā apnĕ kāmaṇ bōlyānī*, his father said to his servants (I, 29).
(Fem. sing. nom.)—*tisaṇī marjī thī*, his wish was (I, 12).
*tĕsaũ, tisaũ*, in *tĕsaũ brhā*, his brother (231).
*tisaũ bābā bāhar gasī-karī samzānī*, his father, having gone outside, remonstrated with him (I, 41).
(Sing. obl.)—*mī tĕswĕ lōkĕ matā kōṛṛā ditmat-chhis*, I have given many stripes to his son (228).
(Fem. sing. obl.)—*tĕsĕĩ bahiṇī-sāthī biāhtumut*, married with (*i.e.* to) his sister (225).
*kāṭhī tĕsĕĩ piṭṭhī-bhẽĩ lathas*, put the saddle on his back (227).
*tĕsĕĩ bahiṇī-thã̃ baḍū*, bigger than his sister (231).
Plur. nom.—*tiṇ tit rōṭī khã̃-satī*, they are eating bread there (I, 16).
*tiṇ rupaē tĕs-thã̃ ghinnī laiṇĕ*, those rupees are to be taken from him (235).
*tiṇĕī mārtū*, they struck (190).
*tiṇaũ*, their (30).

The **Relative Pronoun** is probably *zi* or *zo*, who, declined like *so*, that. The only form occurring in the specimens is the singular agent *ziṇī*, in *tōṇā yih puttar, ziṇī tōṇā māl bē-arth luṭāyā*, this thy son, by whom thy property was uselessly squandered (I, 47). We also have *zi-kĩ*, whatever. See below.

The **Interrogative Pronoun** is *kam*, who (92) ? Its inanimate form is *ko* or *kut* (93), what. The oblique singular is *kas*, and the genitive *kasaũ*. Thus :—

*ko kar-satī*, what are they doing (I, 38) ?

*tīṇō nām kut chhu*, what is thy name (220) ?

*yu kas-thã̄ mulī āṇ-chhut*, from whom didst thou buy that (240) ?

*kasaũ lōkᵘ tī pat pat ẽ̄-chhu*, whose boy comes behind thee (239) ?

The only form of the **Reflexive Pronoun** that occurs is the genitive *apnā*, own, used as in Hindī. The word should probably be *apṇā*, but the spelling is so capricious in the specimens that it is impossible to say for certain. As examples, we may quote :—

Masc. sing. nom.—*tit apnā māl luṭā-lānī*, there he squandered his property (I, 6).

Obl.—*apnĕ bābā-pās chalī-gasã̄*, I will go away to my father (I, 18).

*apnĕ zi dustī-sāth khushī karã̄*, that I may make rejoicing with my own friends (I, 45). Here *apnĕ* is separated from its noun by the conjunction *zi*.

Fem. plur. obl.—*tiṇī tis apnī bagṛiaṇ-maz bhējinī*, he sent him into his fields (I, 11).

The **Indefinite Pronoun** is *kĩ̄*, anyone, someone, anything, something. Its singular oblique is *kẽ̄tsī*. Examples are :—

*tis kĩ̄ nā dã̄-satī*, to him anyone is not giving, *i.e.* no one is giving (I, 14).

*kẽ̄tsī haṭīĕbālĕ-thã̄*, from a certain shopkeeper (241).

*sab-kĩ̄* (I, 5), everything.

*zi-kĩ̄* (I, 3 ; I, 49), whatever.

**Pronominal Adjectives of Quantity** are *itrū*, so much, so many ; *kitrō* or *kitō*, how-much (plur. how many). Examples are :—

*itrū bār mĩ̄ ṭahl karyam*, for so many years I did thy service (I, 42).

*kitrō, kitō*—masc. sing. nom.—*kitō dūr*, how much distance (222) ?

Masc. plur. nom.—*mēṇĕ bābā-saṇĕ kitrē kāmã̄ satī*, how many servants are there of my father (I, 16).

*tīṇĕ bābā-saṇĕ gī kitĕ lōkĕ chhi*, how many sons are there in thy father's house (223) ?

Fem. sing. nom.—*ĕs ghōṛĕ-saṇī kitī umr chhi*, how much is the age of this horse (221) ?

**CONJUGATION.**—A. **Auxiliary Verbs and Verbs Substantive.**—There are several forms of the Present tense of the Verb Substantive, all borrowed from neighbouring dialects. The first form is connected with the Kāshmīrī *chhuh*, he is. It is thus conjugated in the masculine. The only feminine form available is that of the 3rd person singular :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *chhus* | *chhasam.* |
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| 3. | *chhu* (fem. *chhi*) | *chhi.* |

The next form occurs in Ḍōgrī in the form *sã̃*, I was, and in the Lahndā (Punchhī) *sā*, he was. It will be observed that here the meaning is changed to that of the Present. Only masculine forms are given. No materials are available for the feminine :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *sã̃* | *sã̃.* |
| 2. | *sã̃* | *sō, sā.* |
| 3. | *sā, satī* | *sã̃, satī, santī.* |

Compare the Chibhālī forms on p. 509 of Part I of this volume.

The third form is taken from the Ḍōgrī *hã̃*, I am. The forms are probably of common gender :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *hã̃* | *hẽ̃.* |
| 2. | *hẽ̃* | *hō.* |
| 3. | *hē* | *hẽ̃.* |

The following examples occur of the above :—

*chhus*, etc.—*tīṇō nām kut chhu*, what is thy name (220) ?

*ĕs ghōṛĕ-saṇī kitī umr chhi* (fem.), how much is the age of this horse (221) ?

*gī-mã̃ chhittĕ ghōṛĕ-saṇī kāṭhī chhi* (fem.), in the house is the saddle of the white horse (226).

*tīṇĕ bābā-saṇĕ gī kitĕ lōkĕ chhi* (masc. plur.), how many sons are there in thy father's house (223) ?

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*zi-kĩ̃ mēṇā hissā sā*, whatever is my share (I, 3).

*so tōṇā sā*, that is thine (I, 50).

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The Past tense of the Verb Substantive has two forms. The first, *ātus*, I was, corresponds to the Pŏgulī *āhtūs*. The second, *thās*, I was, agrees with the Ḍōgrī *thā*. The Punchhī *thēs*, I am, is also connected with it, but has changed its meaning (like *sã̂*, above) to that of the present. The former is conjugated as follows in the masculine :—

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| 3. | *ātū* | *ātā.* |

The second is conjugated as follows in the masculine :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *thās* | *thē.* |
| 2. | *thās* | *thē.* |
| 3. | *thā, thē* (fem. *thī*) | *thē, thēō.* |

The **Interrogative Pronoun** is *kam*, who (92) ? Its inanimate form is *ko* or *kut* (93), what. The oblique singular is *kas*, and the genitive *kasaũ*. Thus :—

*ko kar-satī*, what are they doing (I, 38) ?

*tiṇō nām kut chhu*, what is thy name (220) ?

*yu kas-thã̄ mulī āṇ-chhut*, from whom didst thou buy that (240) ?

*kasaũ lōk" tī pat pat ẽ̄-chhu*, whose boy comes behind thee (239) ?

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| | Sing. | Plur. |
|---|---|---|
| 1. | *hã̃* | *hẽ̃.* |
| 2. | *hẽ̃* | *hō.* |
| 3. | *hē* | *hẽ̂.* |

The following examples occur of the above :—

*chhus*, etc.—*tiṇō nām kut chhu*, what is thy name (220) ?

*ĕs ghōṛĕ-saṇī kitī umr chhi* (fem.), how much is the age of this horse (221) ?

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*sã̃*, etc.—*is lāik nā sã̃ tōṇā puttar baṇã̃*, I am not worthy of this, (that) I may become thy son (I, 20).

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| | Sing. | Plur. |
|---|---|---|
| 1. | *ātus* | *ātasam.* |
| 2. | *ātus* | *ātath.* |
| 3. | *ātū* | *ātā.* |

The second is conjugated as follows in the masculine :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *thās* | *thē.* |
| 2. | *thās* | *thē.* |
| 3. | *thā, thē* (fem. *thī*) | *thē, thēō.* |

With *thēō*, we may compare the Punchhī *thēā*, he is. No examples of *ātus*, etc. occur in the specimens. For *thās*, etc. we have:—

*so hajū dūr thā*, he was still distant (I, 24).

*mēṇā lauhṛā marimatā thā*, my son was dead (I, 33).

*tasuṇ baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35).

*tisaṇī marjī thī* (fem. sing.), his desire was (I, 12).

*khushī karnā khushī manāṇā mīṇē lājam thē* (plur.), to do rejoicing and to celebrate rejoicing were proper for me (I, 51).

*ik māhṇū-saṇĕ dō lauhṛū thēō*, of a certain man there were two sons (I, 1).

Other examples will be found under the present and imperfect tenses.

There is one form, *thayā-nā* (I, 34; I, 53), translated 'he was,' which I am unable to explain.

B. **The Active Verb.**—As in the case of the Verb Substantive, the conjugation of the Rāmbanī verb is a mixture of Ḍōgrī and Kāshmīrī. In the Present Participle, the termination *ā̃* is a relic of the Kāshmīrī *ān*. In the Past Participle, we have both the termination *tū*, which comes from Kāshmīrī (see the remarks on the Pŏgulī Past Participle, *ante*, p. 418), and the termination *yā* which comes from Ḍōgrī. The future tense follows the Kāshmīrī rule, in being identical with the Old Present. Pronominal suffixes are used as in Kāshmīrī, though to a less extent.

The **Infinitive** is formed by adding *ṇā* or *ṇū* to the root. The *ṇā* is borrowed from Ḍōgrī. The alternative form in *ṇū* is due partly to the influence of the Kāshmīrī infinitive in *n*", and partly to the fact already noted that the termination *ā* of strong masculine nouns is interchangeable with *ō* and *ū*. As in Ḍōgrī, the *ṇ* of *ṇā* or *ṇū* becomes *n* when preceded by *r*. Thus, we have *bhōṇā* or *bhōṇū*, to become, but *mārnā* or *mārnū*, to strike. Examples of the direct infinitive are *karṇā* and *manāṇā* in:—

*khushī karnā, khushī manāṇā mīṇĕ lājam thē*, to make rejoicing, and to celebrate rejoicing were proper for me (I, 51).

The oblique infinitive should ordinarily end in *ṇĕ* (*nĕ*); thus, *bhōṇĕ*, *mārnĕ*. In the only example in the Specimens, however, it ends in *ṇū*, with which we may compare the Kāshmīrī oblique infinitive in *ni*. The example is *chuṇāṇū*, in *tiṇī tis sūr chuṇāṇī bhējinī*, he sent him to feed swine (I, 11).

The word *ākhaṇ*, a word (I, 43), is probably really a weak form of the infinitive of *ākhṇā*, to say.

The **Future Passive Participle** seems to be more frequently used than in other Kāshmīrī dialects. It often has the form of an imperative,—'this rupee is to be given,' having the same force as 'give this rupee.' It is the same in form as the

infinitive, but is an adjective, having a feminine in *ṇī* (*nī*), and a masculine plural in *ṇĕ* (*nĕ*). Examples are:—

*tĕs yu rupayyū dēṇū*, to him this rupee is to be given, *i.e.* give this rupee to him (234).

*chaṇgī pōshāk* (fem.) *ghinī-āṇī, is lāgī-lauṇī*, a good garment is to be brought, it is to be put on him, *i.e.* bring a good garment and put it on him (I, 29).

*tiṇ rupaē* (masc. plur.) *tĕs-thā̃ ghinnī-laiṇĕ*, those rupees are to be taken from him, *i.e.* take those rupees from him (235).

The **Present Participle** is either the same in form as the root, or else adds *ā̃* to the root. Thus, *mār* or *mārā̃*, striking.

The following are irregular:—

| | | |
|---|---|---|
| *bhōṇū*, to become | Pres. Part. | *bhō̃.* |
| *dēṇū*, to give | ,, ,, | *dā̃.* |
| *ĕṇū* or *āṇū*, to come | ,, ,, | *ẽ.* |
| *khāṇū*, to eat | ,, ,, | *khā̃.* |
| *rahṇū*, to remain | ,, ,, | *rā̃h.* |

Examples of the use of the present participle will be found under the Present and Imperfect Tenses.

There are two methods of forming the **Past Participle**. By one method *tū* is added to the root, as in *mārtū*, struck. This form is only used in forming the past tenses, and is not used as a participle. It corresponds to the Pŏgulī Past Participle in *tˣ*. The other is formed by adding *yā* to the root, as in *māryā*, struck.

As usual there are many irregular past participles. The following occur in the specimens:—

| | | |
|---|---|---|
| *bīmṇū*, to sit | Past Part. | *bīmī.* |
| *dēṇū*, to give | ,, ,, | *dityā*, fem. *distī* (note the change of the Kāshmīrī *ts* to *st*). |
| *ĕṇū* or *āṇū*, to come | ,, ,, | *āō.* |
| *gatshṇū* or *gasṇū*, to go | ,, ,, | *gā* or *gĕū.* |
| (*?*) *lēṇū*, to take | ,, ,, | *lā.* |
| (*?*) *pēṇū*, to fall | ,, ,, | *pēā.* |

The infinitive forms *pēṇū* and *lēṇū* above given are doubtful, and have no authority.

Examples of the use of the Past Participle will be found under the head of the Past Tense.

There is one example of a past participle used as an adjective in *bīmī chhu*, he is seated (230).

The **Perfect Participle,** employed when the Past Participle in *tū* is used as an adjective and in the Perfect and Pluperfect tenses, is formed as in Kāshmīrī by

adding *mut* (for declension, see under the head of adjectives, p. 463), before which the *u* of *tū* is shortened, as in *mārtumut*, struck. In the Parable, the suffix is *matā* added to the participle in *yā*, which *yā* becomes *i*. Thus, from *māryā*, *mārimatā*, struck. The Perfect Participle of *gatsḥṇū*, to go, is *gōmut*. Examples of the use of this participle are:—

*biāhtumut*, in *mīṇĕ pitrīĕ-suṇ lōkᵘ tĕsĕ̃ bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*marimatā*, in *mēṇā lauhṛā marimatā thā*, my son was dead (I, 32).

*ditmat* (masc. plur.), in *mī kōrṛā ditmat chhi*, stripes are (*i.e.* have been) given by me (228).

The **Conjunctive Participle** is formed by adding *ī* to the root, as in *mārī*, but this form is used only in intensive compound verbs (see below). When used alone, *karī* is added, as in *mārī-karī*. Examples are:—

*tis dēkhī-karī, tis bābā dard āsī ; dauṛī-karī gala lāgyānī*, having seen him, compassion came to that father; having run he embraced him (I, 24).

*tisaũ bābā bāhar gasī-karī samzānī*, his father, having gone outside, remonstrated with him (1, 41).

*aũ az dūr haṇṭhī-karī chalī-gēus*, I went today, having walked far (224).

**Imperative.**—The second person singular is usually the same in form as the root. Thus, *mār*, strike thou (175); *gatsh*, go thou (217). So *chal*, in *mī agar chal*, walk before me (238).

The form of the second person plural is doubtful. Some end in *ō*, as in *lō*, in the following:—

*mī dēī-lō*, give to me (I, 3).

*mīṇĕ dākī-lō*, keep me (1, 22).

*aṅgūṭhī lāgī-lō isī*, put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in ʿ or *ī*. It is not certain whether this is singular or plural. It occurs in:—

*kāṛʿ*, in *talāō-mã̃-thã̃ pāṇi kāṛʿ*, draw water from the well (237).

*gaṇṭhī*, in *gazarī-sāthī gaṇṭhī*, bind (him) with a rope (236).

When the second plural of the Imperative takes a pronominal suffix, the second plural of the Old Present is used instead, as in Sirājī of Ḍōḍā and Pŏgulī. See below under the head of pronominal suffixes.

The **Old Present** is used, as in Kāshmīrī, as a **Future Indicative** and as a **Present Subjunctive**, as in *aũ mārã̃*, I shall strike, or I may strike. It is thus conjugated:—

| | Sing. | Plur. |
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| 1. | *mārã̃* | *māram, mārã̃.* |
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| | Sing. | Plur. |
|---|---|---|
| 1. | *mārã̃* | *māram, mārã̃.* |
| 2. | *māras* | *mārath.* |
| 3. | *māri* | *mārti.* |

The following are examples of its use :—

Sing. 1.—*baṇã̃*, in *tōṇā puttar baṇã̃*, I may become thy son (I, 21).

*gasã̃* (from *gasṇū*) and *bōlã̃*, in *apnĕ bābā-pās chalī-gasã̃, tis bōlã̃*, I will go away to my father, I will say to him (I, 18).

*karã̃*, in *apnĕ zi dūstī-sāth khushī karã̃*, that I may make rejoicing with my friends (I, 45).

*khã̃*, in *tyã̃-bharī amī khã̃*, so I may eat (I, 13).

Sing. 3.—*gasi*, in *ghar nā gasi*, he will not go to the house (I, 41).

Plur. 1.—*khã̃* and *karã̃*, in *as khã̃ tā khushī karã̃*, we may (*i.e.* let us) eat and make rejoicing (I, 31).

The **Present** is formed by conjugating one of the forms of the present tense of the verb substantive with the present participle. It will be remembered that the present participle is either the same in form as the root or else ends in *ã̃*, also that there are several irregular present participles. Both forms are used in this tense. Neither changes at all in conjugation. Examples are :—

Sing. 1.— *mar-sã̃*, in *amī it bhūkā mar-sã̃*, I here hungry am dying (I, 17).

Sing. 3.—*dã̃-satī*, in *tis kĩ̃ nā dã̃-satī*, no one is giving to him (I, 14).

*ẽ̃-chhu*, in *kasaũ̃ lōk" tī pat pat ẽ̃-chhu*, whose boy comes behind thee (239) ?

*rãh-chhu*, in *mīṇō bābb is maṭṭhĕ gī rãh-chhu*, my father lives in this small house (233).

*suṇāl-chhu*, in *yu bakrīĕ gawĕ suṇāl-chhu*, he is feeding goats (and) cows (229).

Plur. 3.—*kar-satī*, in *ko kar-satī*, what are they doing (I, 38) ?

*khã̃-satī*, in *sūr sikkaṛ khã̃-satī*, the swine are eating husks (I, 13).

*tiṇ tit rōṭī khã̃-satī*, they are there eating bread (I, 16).

*nāch-santī*, in *saganī antar nāch-santī*, he heard (that) they are dancing within (I, 37).

*gatsh-chhus*, I go, is conjugated throughout all persons of both numbers in 205-210.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive.

Thus :—

*aũ̃ mār-ātus*, I was striking (192).

*ẽ̃-thē*, in *zikhaṇ tōṇā yih puttar ghar ẽ̃-thē*, when this thy son was coming to the house (I, 46).

The **Past Tense** is conjugated differently according as the verb is intransitive or transitive. The Past intransitive is conjugated by adding suffixes to the past participle. No suffix is added to the third person which is therefore the same as the past participle, singular or plural as the case may be. Taking *gā* or *gĕū* as

With *thēō*, we may compare the Punchhī *thēā*, he is. No examples of *ātus*, etc. occur in the specimens. For *thās*, etc. we have:—

*so hajū dūr thā*, he was still distant (I, 24).

*mēṇā lauhṛā marimatā thā*, my son was dead (I, 33).

*tasuṇ baḍā lauhṛā bagṛia-maz thā*, his elder son was in the field (I, 35).

*tisaṇī marjī thī* (fem. sing.), his desire was (I, 12).

*khushī karnā khushī manāṇā mīṇē lājam thē* (plur.), to do rejoicing and to celebrate rejoicing were proper for me (I, 51).

*ik māhṇū-saṇĕ dō lauhṛū thēō*, of a certain man there were two sons (I, 1).

Other examples will be found under the present and imperfect tenses.

There is one form, *thayā-nā* (I, 34; I, 53), translated 'he was,' which I am unable to explain.

B. **The Active Verb.**—As in the case of the Verb Substantive, the conjugation of the Rāmbanī verb is a mixture of Ḍōgrī and Kāshmīrī. In the Present Participle, the termination *ā̃* is a relic of the Kāshmīrī *ān*. In the Past Participle, we have both the termination *tū*, which comes from Kāshmīrī (see the remarks on the Pŏgulī Past Participle, *ante*, p. 418), and the termination *yā* which comes from Ḍōgrī. The future tense follows the Kāshmīrī rule, in being identical with the Old Present. Pronominal suffixes are used as in Kāshmīrī, though to a less extent.

The **Infinitive** is formed by adding *ṇā* or *ṇū* to the root. The *ṇā* is borrowed from Ḍōgrī. The alternative form in *ṇū* is due partly to the influence of the Kāshmīrī infinitive in *n*", and partly to the fact already noted that the termination *ā* of strong masculine nouns is interchangeable with *ō* and *ū*. As in Ḍōgrī, the *ṇ* of *ṇā* or *ṇū* becomes *n* when preceded by *r*. Thus, we have *bhōṇā* or *bhōṇū*, to become, but *mārnā* or *mārnū*, to strike. Examples of the direct infinitive are *karṇā* and *manāṇā* in:—

*khushī karnā, khushī manāṇā mīṇĕ lājam thē*, to make rejoicing, and to celebrate rejoicing were proper for me (I, 51).

The oblique infinitive should ordinarily end in *ṇĕ* (*nĕ*); thus, *bhōṇĕ*, *mārnĕ*. In the only example in the Specimens, however, it ends in *ṇī*, with which we may compare the Kāshmīrī oblique infinitive in *ni*. The example is *chuṇāṇī*, in *tiṇī tis sūr chuṇāṇī bhējinī*, he sent him to feed swine (I, 11).

The word *ākhaṇ*, a word (I, 43), is probably really a weak form of the infinitive of *ākhṇā*, to say.

The **Future Passive Participle** seems to be more frequently used than in other Kāshmīrī dialects. It often has the form of an imperative,—'this rupee is to be given,' having the same force as 'give this rupee.' It is the same in form as the

infinitive, but is an adjective, having a feminine in *ṇī* (*nī*), and a masculine plural in *ṇĕ* (*nĕ*). Examples are:—

*tĕs yu rupayyū dēṇū*, to him this rupee is to be given, *i.e.* give this rupee to him (234).

*chaṇgī pōshāk* (fem.) *ghinī-āṇī, is lāgī-lauṇī*, a good garment is to be brought, it is to be put on him, *i.e.* bring a good garment and put it on him (I, 29).

*tiṇ rupaē* (masc. plur.) *tĕs-thā̃ ghinnī-laiṇĕ*, those rupees are to be taken from him, *i.e.* take those rupees from him (235).

The **Present Participle** is either the same in form as the root, or else adds *ā̃* to the root. Thus, *mār* or *mārā̃*, striking.

The following are irregular:—

| | | |
|---|---|---|
| *bhōṇū*, to become | Pres. Part. | *bhõ̃.* |
| *dēṇū*, to give | ,, ,, | *dā̃.* |
| *ĕṇū* or *āṇū*, to come | ,, ,, | *ẽ̃.* |
| *khāṇū*, to eat | ,, ,, | *khā̃.* |
| *rahṇū*, to remain | ,, ,, | *rā̃h.* |

Examples of the use of the present participle will be found under the Present and Imperfect Tenses.

There are two methods of forming the **Past Participle**. By one method *tū* is added to the root, as in *mārtū*, struck. This form is only used in forming the past tenses, and is not used as a participle. It corresponds to the Pŏgulī Past Participle in *tª*. The other is formed by adding *yā* to the root, as in *māryā*, struck.

As usual there are many irregular past participles. The following occur in the specimens:—

| | | |
|---|---|---|
| *bīmṇū*, to sit | Past Part. | *bīmī.* |
| *dēṇū*, to give | ,, ,, | *dityā*, fem. *distī* (note the change of the Kāshmīrī *ts* to *st*). |
| *ĕṇū* or *āṇū*, to come | ,, ,, | *āō.* |
| *gatshṇū* or *gasṇū*, to go | ,, ,, | *gā* or *gĕū.* |
| (*?*) *lēṇū*, to take | ,, ,, | *lā.* |
| (*?*) *pēṇū*, to fall | ,, ,, | *pēā.* |

The infinitive forms *pēṇū* and *lēṇū* above given are doubtful, and have no authority.

Examples of the use of the Past Participle will be found under the head of the Past Tense.

There is one example of a past participle used as an adjective in *bīmī chhu*, he is seated (230).

The **Perfect Participle**, employed when the Past Participle in *tū* is used as an adjective and in the Perfect and Pluperfect tenses, is formed as in Kāshmīrī by

adding *mut* (for declension, see under the head of adjectives, p. 463), before which the *u* of *tū* is shortened, as in *mārtumut*, struck. In the Parable, the suffix is *matā* added to the participle in *yā*, which *yā* becomes *i*. Thus, from *māryā*, *mārimatā*, struck. The Perfect Participle of *gatsḥṇū*, to go, is *gōmut*. Examples of the use of this participle are :—

*biāhtumut*, in *mīṇĕ pitrīĕ-suṇ lōkᵘ tĕsĕ̃ bahiṇī-sāthī biāhtumut chhu*, the son of my uncle is married with (*i.e.* to) his sister (225).

*marimatā*, in *mēṇā lauhṛā marimatā thā*, my son was dead (I, 32).

*ditmat* (masc. plur.), in *mī kōrṛā ditmat chhi*, stripes are (*i.e.* have been) given by me (228).

The **Conjunctive Participle** is formed by adding *ī* to the root, as in *mārī*, but this form is used only in intensive compound verbs (see below). When used alone, *karī* is added, as in *mārī-karī*. Examples are :—

*tis dēkhī-karī, tis bābā dard āsī ; dauṛī-karī gala lāgyānī*, having seen him, compassion came to that father ; having run he embraced him (I, 24).

*tisaũ bābā bāhar gasī-karī samzānī*, his father, having gone outside, remonstrated with him (1, 41).

*aũ az dūr haṇṭhī-karī chalī-gēus*, I went today, having walked far (224).

**Imperative.**—The second person singular is usually the same in form as the root. Thus, *mār*, strike thou (175) ; *gatsh*, go thou (217). So *chal*, in *mī agar chal*, walk before me (238).

The form of the second person plural is doubtful. Some end in *ō*, as in *lō*, in the following :—

*mī dēī-lō*, give to me (I, 3).

*mīṇĕ dākī-lō*, keep me (1, 22).

*aṅgūṭhī lāgī-lō isī*, put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in ⁱ or *ī*. It is not certain whether this is singular or plural. It occurs in :—

*kāṛⁱ*, in *talāō-mã̃-thã̃ pāṇi kāṛⁱ*, draw water from the well (237).

*gaṇṭhī*, in *gazarī-sāthī gaṇṭhī*, bind (him) with a rope (236).

When the second plural of the Imperative takes a pronominal suffix, the second plural of the Old Present is used instead, as in Sirājī of Ḍōḍā and Pŏgulī. See below under the head of pronominal suffixes.

The **Old Present** is used, as in Kāshmīrī, as a **Future Indicative** and as a **Present Subjunctive,** as in *aũ mārã̃*, I shall strike, or I may strike. It is thus conjugated :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *mārã̃* | *māram, mārã̃.* |
| 2. | *māras* | *mārath.* |
| 3. | *māri* | *mārti.* |

The following are examples of its use :—

Sing. 1.—*baṇãˆ*, in *tōṇā puttar baṇãˆ*, I may become thy son (I, 21).

*gasãˆ* (from *gasṇū*) and *bōlãˆ*, in *apnĕ bābā-pās chalī-gasãˆ, tis bōlãˆ*, I will go away to my father, I will say to him (I, 18).

*karãˆ*, in *apnĕ zi dūstī-sāth khushī karãˆ*, that I may make rejoicing with my friends (I, 45).

*khãˆ*, in *tyãˆ-bharī amī khãˆ*, so I may eat (I, 13).

Sing. 3.—*gasi*, in *ghar nā gasi*, he will not go to the house (I, 41).

Plur. 1.—*khãˆ* and *karãˆ*, in *as khãˆ tā khushī karãˆ*, we may (*i.e.* let us) eat and make rejoicing (I, 31).

The **Present** is formed by conjugating one of the forms of the present tense of the verb substantive with the present participle. It will be remembered that the present participle is either the same in form as the root or else ends in *ãˆ*, also that there are several irregular present participles. Both forms are used in this tense. Neither changes at all in conjugation. Examples are :—

Sing. 1.— *mar-sãˆ*, in *amī it bhūkā mar-sãˆ*, I here hungry am dying (I, 17).

Sing. 3.—*dãˆ-satī*, in *tis kĩˆ nā dãˆ-satī*, no one is giving to him (I, 14).

*ẽˆ-chhu*, in *kasaù lōkᵘ tī pat pat ẽˆ-chhu*, whose boy comes behind thee (239) ?

*rãˆh-chhu*, in *mīṇō bābb is maṭṭhĕ gī rãˆh-chhu*, my father lives in this small house (233).

*suṇāl-chhu*, in *yu bakrīĕ gaṷĕ suṇāl-chhu*, he is feeding goats (and) cows (229).

Plur. 3.—*kar-satī*, in *ko kar-satī*, what are they doing (I, 38) ?

*khãˆ-satī*, in *sūr sikkaṛ khãˆ-satī*, the swine are eating husks (I, 13).

*tiṇ tit rōṭī khãˆ-satī*, they are there eating bread (I, 16).

*nāch-santī*, in *saganī antar nāch-santī*, he heard (that) they are dancing within (I, 37).

*gatsh-chhus*, I go, is conjugated throughout all persons of both numbers in 205-210.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive.

Thus :—

*aũ mār-ātus*, I was striking (192).

*ẽˆ-thē*, in *zikhaṇ tōṇā yih puttar ghar ẽˆ-thē*, when this thy son was coming to the house (I, 46).

The **Past Tense** is conjugated differently according as the verb is intransitive or transitive. The Past intransitive is conjugated by adding suffixes to the past participle. No suffix is added to the third person which is therefore the same as the past participle, singular or plural as the case may be. Taking *gā* or *gĕū* as

the past participle of *gatshṇā* or *gasṇā*, to go, we have the following conjugation in the masculine. No materials are available to show the feminine forms :—

| | Sing. | Plur. |
|---|---|---|
| 1. | *gĕūs* | *gēasam.* |
| 2. | *gĕūs* | *gēath.* |
| 3. | *gĕū, gā* | *gēĕ, gē.* |

Examples of the past of intransitive verbs are the following :—

Sing. 1.—*gĕūs*, in *aũ az dūr haṇṭhī-karī chalī-gĕūs*, I went, having walked, a long way today (224).

Sing. 3.—*āō*, in *zikhaṇ so ghar-nārā āō*, when he came near the house (I, 36).

*bhōyā*, in *zindā bhōyā*, he became alive (I, 33).

*gā*, in *dūr mulkhai chalī-gā*, he went away to a far country (I, 6).

*bakhtāwarĕ-saṇĕ ghar gā*, he went to the house of a rich man (I, 10). Similarly *bhōī-gā*, he became (I, 9), and *gaz-gā*, he became lost (I, 33).

*pēā*, in *tis mulkhai baṛā kāl pēā*, a mighty famine fell in that land (I, 9).

*phiryā*, in *zikhaṇ tis hōsh phiryā*, when sense returned to him (I, 14).

There is one instance of the use of an intransitive past tense which I am unable to explain. It is *lagōsam*, in *khushī karaṇ lagōsam*, translated, 'they began to make rejoicing' (I, 34). The termination *sam* of *lagōsam* points to the first person plural. If we read *lagyasam*, it would mean 'we began,' but that sense does not suit the context. We might also read the Ṭākarī as *lagōsan*, but that does not help us much.

The Past of a transitive verb, as usual, has the subject in the case of the agent. It often takes a pronominal suffix indicating the agent. Such forms will be considered subsequently. Here we shall consider only the use of the past participle without suffixes. As elsewhere this agrees with the object (when in the form of the nominative) in gender and number. Examples are :—

*bōlyā*, in *maṭṭhĕ lauhṛĕ bōlyā*, the younger son said (I, 2). So I, 15; I, 38. Note that in Rāmbanī the verb *bōlṇā*, to say, is transitive.

*dityā*, in *tũ̃ bakrī-suṇ shilū nā dityā*, thou didst not give the kid of a goat (I, 44).

*karyā*, in *mĩ̃ tōṇā gunāh karyā*, I did sin of (*i.e.* against) thee (I, 19).

*lā*, in *zikhaṇ tiṇī sab-kĩ̃ kharach kari-lā*, when he had spent everything outright (I, 7).

*luṭāyā*, in *ziṇi tōṇā māl luṭāyā*, who squandered thy property (I, 47).

*partyā*, in *mĩ̃ nā partyā*, I did not disobey (I, 43).

With a feminine object, we have *distisanī*, which will be dealt with under the head of pronominal suffixes.

The **Perfect** and **Pluperfect** are formed, as in Kāshmīrī, with the Perfect Participle in *mut* to which is added either the present or past, respectively, of the verb substantive. The participle agrees in gender and number with the object if the latter is in the form of the nominative. Thus :—

*tiṇī mārtumat chhu*, he has struck him.
*tiṇī mārtĕmat chhi*, he has struck them.
*tiṇī mārtumut ātū*, he had struck him, and so on.

There is one example of the Perfect which will be given under the head of pronominal suffixes. No example is available of the Pluperfect except that given in 193.

**Passive Voice.**—This is formed (much as in Sirājī) by adding *ī* to the root, and conjugating with it the various parts of *gat̲shṇū* or *gasṇū*, to go. Thus :—

*aũ mārī gat̲sh-chhus*, I am being struck (202).
*aũ mārī gĕūs*, I was struck (203).
*aũ mārī gat̲shã̄*, I shall be struck (204).

**Causal Verbs.**—So far as the available examples go these are made in the usual way. We have :—

*luṭāṇā*, to squander, in I, 7, and I, 47; and *samzāṇū*, to cause to understand, to remonstrate with, in I, 42.

**Pronominal Suffixes** are added to verbs as in Kāshmīrī, but not to the same extent.

The suffix of the dative or agent of the first person singular is *am*, before which a final *ā* is dropped. Thus :—

*gam* (for *gā*+*am*), in *mēlī-gam*, he was-got-to-me (I, 34).
*karyam* (for *karī*, fem. of *karyā*+*am*), in *mī ṭahl karyam*, by me service (fem.) was-done-by-me (I, 43).

I am unable to explain the form *karyānī*, it was done by me (I, 27). It is perhaps a mistake. See, however, the remarks concerning *dityānī*, below.

The suffix of the agent singular of the second person is *t*, as in *chhut*, in *yu kasthã̄ mulī-āṇ-chhut*, this from whom was-bought-by-thee (240)?

The suffix of the dative singular of the third person is *s* or *sī*, as in :—

*chhis*, in *mī kōṛṛā ditmat-chhis*, by me stripes given are-to-him, *i.e.* I have given stripes to him. *ditmat-chhis* is for *ditmat-chhi*+*s*, in which *ditmat-chhi* is the masculine plural of the perfect *ditmut-chhu*.

In *mārnias*, beat him (236), the *s* or *as* is evidently the suffix of the dative-accusative, but I am unable to explain satisfactorily the form *mārnia* or *mārni*. It looks like a future passive participle, but then we should expect *mārnā* or *mārnū*.

*āsī* (*āō*+*sī*), in *tis bābā dard āsī*, to that father compassion came-to-him (I, 24). Probably we must explain *āsī*, in I, 39, in the same way, but the expression is awkward.

In *āis* (for *āī*+*s*) we have a suffix added to a feminine past,—*chākh āis*, anger (fem.) came-to-him (I, 40).

The suffix of the agent singular of the third person is *nī*. This is added either directly to the participle, as in *māryānī*, struck by him, or else the *yā* is first weakened to *i*, as in *mārinī*. Examples are:—

*bhējinī* (*bhējyā*+*nī*), in *tiṇī tis bagṛiaṇ-maz bhējinī*, by him, with reference to him, it-was-sent-by-him into the fields, *i.e.* he sent him into the fields (I, 11).

*bōlyānī*, in *tisaṇĕ bābā apnĕ kāmaṇ bōlyānī*, by his father it-was-said-by-him to his servants (I, 29). So I, 37.

*ditinī* (for *dityā*+*nī*), in *tiṇī māl ditinī*, by him the property was-given-by-him (I, 4).

*dityānī*, in *tōṇĕ bābā bhārī dhām dityānī*, by thy father a great feast was-given-by-him (I, 39).

We have seen above in *karyānī* that the termination *nī* appears to be used as a suffix of the first person. In the following it appears to be used as a suffix of the second person:—

*dityānī*, in *tũ̃ bhārī dhām dityānī*, by thee a great feast was-given-by-thee (I, 48).

From these it looks as if in this dialect the termination *nī* was losing its force as a suffix of the third person, and was becoming simply a suffix signifying the past tense generally.

*lānī* (from *lēṇū*, to take, here used to form a compound verb. Past Part. *lā*), in *maṭṭhĕ lauhṛĕ sab-kĩ̃ jamā karī-lānī*, by the younger son everything was collected and taken-by-him (I, 4). Similarly *luṭā-lānī* (I, 7).

*lāgyānī* (from *lāgṇū*, past participle *lāgyā*), in *gala lāgyānī*, to the neck he-was-applied-by-him, *i.e.* he embraced him (I, 25).

*saganī*, it-was-heard-by-him (I, 36). The form of the past participle here is doubtful.

*samzānī*, he-was-caused-to-understand-by him (I, 42).

Occasionally we have double suffixes. Thus, *distī* is the feminine plural of *dityā*, given, *ghundīã̃ distis* is 'kisses were-given-to-him,' and *ghundīã̃ distisanī* is 'kisses were-given-to-him-by-him' (I, 25).

As in the neighbouring dialects, when a suffix is added to the second person plural of the imperative, the second person plural of the present subjunctive is used instead. Thus in 227 we have *lathas*, put-ye-on-him, where *lath* (*? lāth*), the second person plural of the present subjunctive, is used instead of *lāgō*, the second person plural of the imperative.

**Compound Verbs.—Intensive** Compounds are frequent. They are made, as in Ḍōgrī, by adding *ī* to the root of the main verb, and conjugating the secondary one. The Kāshmīrī method is not followed. Thus:—

*bāṇṭī-dēṇū*, to divide out (I, 4).

*bhōī-gatshṇū*, to become (Hindī *hō-jānā*) (I, 9).

Corresponding to the Hindī *chalā jānā*, we have *chalī-gatshnū* (I, 6, and 224).

Intensive compounds of which the second member is *lēṇū*, to take, appear to be literal intensives. Thus :—

*dēī-lēṇū*, to give outright (I, 3).
*ghinnā lēṇū*, to take absolutely (235).
*karī-lēṇū*, to make out and out (I, 5).
*luṭā-lēṇū*, to squander utterly (I, 7).
*lāgī-lēṇū*, to apply thoroughly, to clothe (I, 31).

There is one instance of an **Inceptive** Compound, viz. *khushī karaṇ lagōsam*, they began to do rejoicing. Regarding the form *lagōsam*, see the remarks under the Past tense (p. 474).

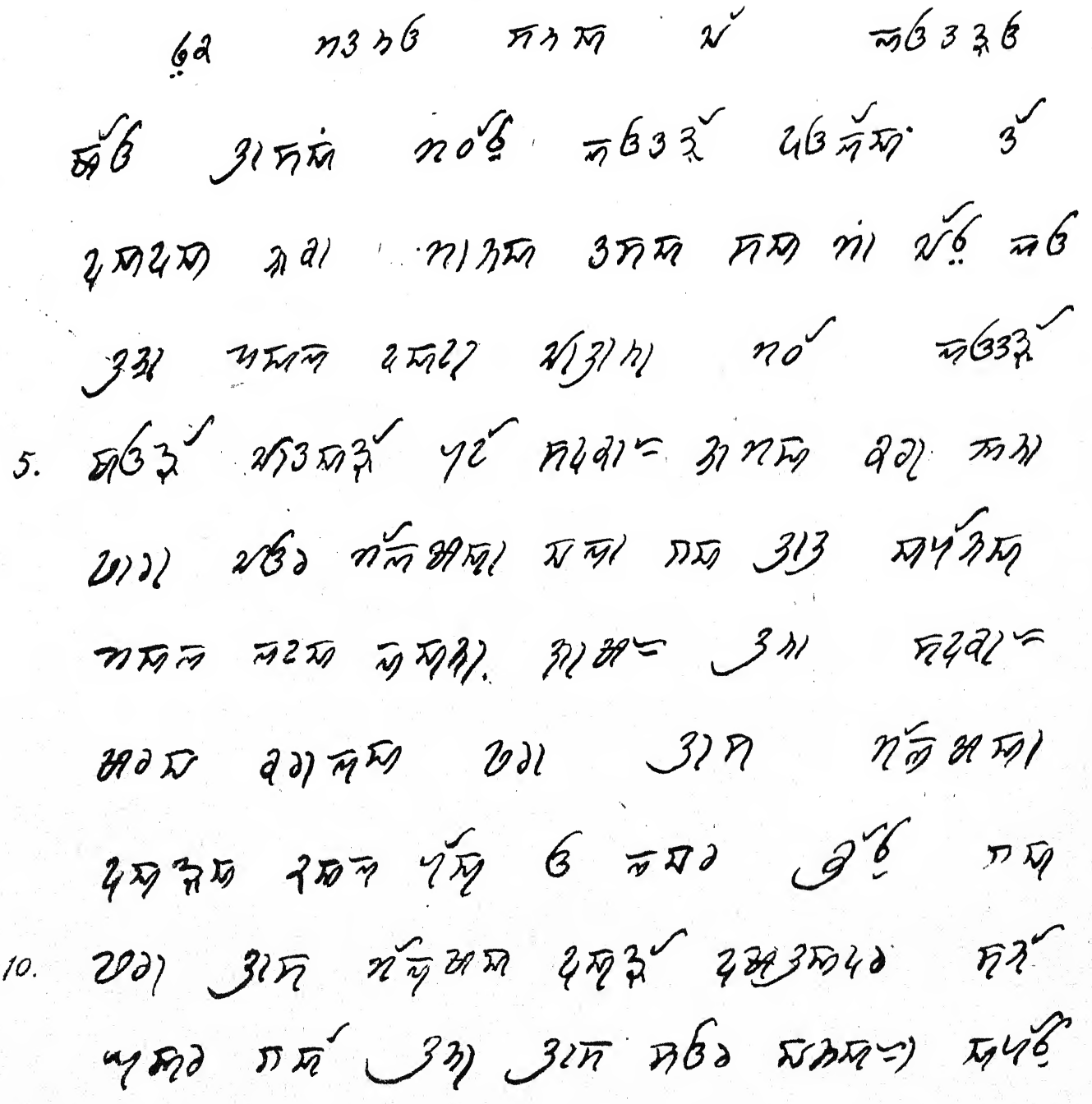
[ No. 18.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

### RĀMBANĪ DIALECT.

### SPECIMEN.



[No. 18.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KĀSHMĪRĪ.

RĀMBANĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

'Ik-mahna'u-san'a do la'uhaṛa'u
Ik-māhṇū-saṇĕ dō lauhṛū
*One-man-of* *two* *sons*

the'u. Tisa'ã-maṭhe'i-la'uhaṛē ba'ule'a, 'he
thēō. Tisaṇĕ-maṭṭhĕ-lauhṛĕ. bōlyā, 'hē
*were.* *By-his-younger-son* *it-was-said,* *'O*

ba'aba'a, ja-ki mina'a hasa'a sa'a mĩ de'i-la'u.'
bābā, zi-kĩ mēṇā hissā sā mĩ dēī-lō.'
*father,* *whatever* *my* *share* *is* *to-me* *give-away.'*

Tani ma'al ba'anṭi ditini. Maṭhe-la'uhaṛe
Tiṇī māl bāṇṭī ditinī. Maṭṭhĕ-lauhṛĕ
*By-him* *the-property* *having-divided* *was-given-by-him.* *By-the-younger-son*

5. tha'uṛe-diha'aṛe-paṭe saba-kiṇ jama'a kari-lani.
thōṛĕ-dihāṛĕ-paṭĕ sab-kĩ jamā karī-lānī.
*a-few-days-after* *everything* *collected* *was-made-(and-)taken-by-him.*

Phiri d'ur-molakha'ai chali-ga'a. Tit 'apona'a
Phirī dūr-mulkhai chalī-gā. Tit apnā
*Then* *to-a-far-country* *he-went-away.* *There* *his-own*

ma'al luṭa'a-la'ani. Jikhaṇ tani saba-kiṇ
māl luṭā-lānī. Zikhaṇ tiṇī sab-kĩ
*property* *was-wasted-away-by-him.* *When* *by-him* *everything*

kharach kari-la'a, phari tis-molakha'ai
kharach karī-lā, phiri tis-mulkhai
*expended* *was-made,* *then* *in-that-country*

ba'aṛa'a ka'al pe'a. O lachar bho'i-ga'a.
baṛā kāl pēā. ō lachār bhōī-gā.
*a-great* *famine* *fell.* *He* *helpless* *became.*

10. Phari tis-molakha'a ba'aṛe-bakhata'awar-sane
Phirī tis-mulkhai baṛĕ-bakhtāwarĕ-saṇĕ
*Then* *of-that-country* *a-great-rich-man-of*

gha'ar ga'e. Tani tis sa'ur chana'aṇi 'apōi
ghar gā. Tiṇī tis sūr chuṇāṇī apnī-
*house* *he-went.* *By-him* *as-for-him* *swine* *to-feed* *his-own-*

| | | | | | | |
|---|---|---|---|---|---|---|
| bagaṛi'ã-maj | bhejini. | Tisa'ã | marajĩ | thĩ | | |
| bagṛiaṇ-maz | bhējinī. | Tisaṇī | marjī | thī | | |
| *fields-in* | *it-was-sent-by-him.* | *His* | *wish* | *was* | | |
| 'ja'ã-bhari | sa'ur | sikar | kha'ã-sati, | ta'ã-b'ari | | |
| 'jã̄-bharī | sūr | sikkaṛ | khã̄-satī, | tyã̄-bharī | | |
| *'as* | *the-swine* | *husks* | *eating-are,* | *so* | | |
| 'ami | kha'aṇ.' | 'Tis | kĩ | na'a | da'ã-saṭi. | Jikhaṇ |
| amī | khã̄.' | Tis | kī | nā | dã̄-satī. | Zikhaṇ |
| *I* | *may-eat.'* | *To-him* | *anyone* | *not* | *giving-is.* | *When* |
| 15. tis | hosh | phira'a, | tikhaṇ | tani | boli'a, | 'meni |
| tis | hōsh | phiryā, | tikhaṇ | tiṇī | bōlyā, | 'mēṇē- |
| *to-him* | *sense* | *returned,* | *then* | *by-him* | *it-was-said,* | *'my-* |
| ba'aba'a-saṇ | kitaṛe | ka'ama'a | sati. | Tiṇ | tit | ra'uṭi |
| bābā-saṇĕ | kitrĕ | kāmã̄ | satī. | Tiṇ | tit | rōṭī |
| *father-of* | *how-many* | *servants* | *are.* | *They* | *there* | *bread* |
| kha'aṇ-sati, | 'ami | 'it | bhaa'uka'a | mar-sa'ã. | 'Ami | |
| khã̄-satī, | amī | it | bhūkā | mar-sã̄. | Amī | |
| *eating-are,* | *I* | *here* | *hungry* | *dying-am.* | *I* | |
| 'apane-ba'aba'a-pa'as | chali-gasa'ã; | tisõ | bolã, | | | |
| apnĕ-bābā-pās | chalī-gasã̄; | tis | bōlã̄, | | | |
| *my-own-father-near* | *will-go-away;* | *to-him* | *I-will-say,* | | | |
| "he | ba'aba'a, | mĩ | tone | bhi | gana'ah | kara'a |
| "hē | bābā, | mī | tōṇā | bhī | gunāh | karyā |
| *"O* | *father,* | *by-me* | *of-thee* | *also* | *sin* | *was-done* |
| 20. ta'a | Parameshar-saṇ | bhi | gana'ah | kara'a. | 'Is | |
| tā | Parmēsharĕ-suṇ | bhī | gunāh | karyā. | Is- | |
| *and* | *God-of* | *also* | *sin* | *was-done.* | *This-* | |
| laa'ik | na-sa'ã | tona'a | pa'utar | bana'ã. | Ta'ãh'tre | |
| lāik | nā-sã̄ | tōṇā | puttar | baṇã̄. | Taĩhārĕ | |
| *worthy* | *not-I-am* | *thy* | *son* | *I-may-become.* | *As* | |
| tona'a | ka'ama'ã | santi, | tẽha'are | mini | da'akilo."' | |
| tōṇĕ | kāmã̄ | santi, | taĩhārĕ | mīṇĕ | dākī-lō."' | |
| *thy* | *servants* | *are,* | *so* | *me* | *keep."'* | |
| Phiri | apana'a-ba'aba'a-pa'as | chali-ga'a. | Sa'a | haja'u | | |
| Phirī | apnĕ-bābā-pās | chalī-gā. | So | hajū | | |
| *Then* | *his-own-father-near* | *he-went-away.* | *He* | *still* | | |

ਦਸਤੋਸ ਨਸ ਓੱਸੇਮਾ ਤੋਸਸ ਮਸਮਾ ਲੋ
ਸੋਸ ਤਾ ਸੁਓ ਸਾਦਰ ਅਸੰਸਤੁ ਤੱਸੰਦਸਾ
ਸਸਾ ਅਸਮ ਤੋਸ ਦੇ ਸਸਤਸੰ ਸਟਾ ਤੋਅਮ
15. ਤੋਸ ਤੱਤ ਮਾਤਸ ਤੋਅਮ ਤਤੋ ਦੱਸਾਸ ਸੱਤੋ
ਦਸੰਦਸ ਸਮ ਦੀਤੱਤੱ ਦਸਸਾਸ ਸੁਤੋ ਤੋ = ਤੋਤ ਸਓਟ
ਅਸਮ ਸੁਤੋ ਸਸਾ ਓੱਤ ਤਓਦਸ ਸਤਸੰ ਸਸਾ
ਸਪਮੱ ਦਸੰਦਸ ਪੁਸਸ ਸਸਾ ਸਸਸ ਤੋਸੱ ਦੱਸੰ
ਤੱ ਦਸੰਦਸ ਸਾ ਤੱਮੱ ਤੋ ਸਸੰਤਤ ਦੀਤ
20. ਤਸ ਪੁਤਸੱਤਓ ਸਮ ਤੋ ਸਸੰਸਤ ਦੀਤ ਓੱਸ
ਸਓੰਦ ਤਸਸ ਤੋਸਸ ਪੁਓਤਓ ਦਸੰਸ ਤੱਸਤਤੱ
ਤੱਤੱਸ ਦਸਸਸੰ ਸੁਤੋ ਤੱਤੱਸਤੱ ਸਸਾ ਮਸਦੋਸੱ
ਤਾਤੋ ਸਪਮਸ ਦਸੰਦਸ ਪੁਸਸ ਤਸਾਸਸ ਸਸ ਤਤੋ

bagaṛi'ã-maj
bagṛiaṇ-maz
*fields-in*

bhejini.
bhējinī.
*it-was-sent-by-him.*

Tisa'ã
Tisaṇī
*His*

marajĩ
marjī
*wish*

thĩ
thī
*was*

'ja'ã-bhari
'jã̄-bharī
*'as*

sa'ur
sūr
*the-swine*

sikar
sikkaṛ
*husks*

kha'ã-sati,
khã̄-satī,
*eating-are,*

ta'ã-b'ari
tyã̄-bharī
*so*

'ami
amī
*I*

kha'aṇ.'
khã̄.'
*may-eat.'*

Tis
Tis
*To-him*

kĩ
kī
*anyone*

na'a
nā
*not*

da'ã-saṭi.
dã̄-satī.
*giving-is.*

Jikhaṇ
Zikhaṇ
*When*

15. tis
tis
*to-him*

hosh
hōsh
*sense*

phira'a,
phiryā,
*returned,*

tikhaṇ
tikhaṇ
*then*

tani
tiṇī
*by-him*

boli'a,
bōlyā,
*it-was-said,*

'meni
'mēṇē-
*'my-*

ba'aba'a-saṇ
bābā-saṇĕ
*father-of*

kitaṛe
kitrĕ
*how-many*

ka'ama'a
kāmã̄
*servants*

sati.
satī.
*are.*

Tiṇ
Tiṇ
*They*

tit
tit
*there*

ra'uṭi
rōṭī
*bread*

kha'aṇ-sati,
khã̄-satī,
*eating-are,*

'ami
amī
*I*

'it
it
*here*

bhaa'uka'a
bhūkā
*hungry*

mar-sa'ã.
mar-sã̄.
*dying-am.*

'Ami
Amī
*I*

'apane-ba'aba'a-pa'as
apnĕ-bābā-pās
*my-own-father-near*

chali-gasa'ã;
chalī-gasã̄;
*will-go-away;*

tisõ
tis
*to-him*

bolã,
bōlã̄,
*I-will-say,*

"he
"hē
"*O*

ba'aba'a,
bābā,
*father,*

mĩ
mī
*by-me*

tone
tōṇā
*of-thee*

bhi
bhī
*also*

gana'ah
gunāh
*sin*

kara'a
karyā
*was-done*

20. ta'a
tā
*and*

Parameshar-saṇ
Parmēsharĕ-suṇ
*God-of*

bhi
bhī
*also*

gana'ah
gunāh
*sin*

kara'a.
karyā.
*was-done.*

'Is
Is-
*This-*

laa'ik
lāik
*worthy*

na-sa'ã
nā-sã̄
*not-I-am*

tona'a
tōṇā
*thy*

pa'utar
puttar
*son*

bana'ã.
baṇã̄.
*I-may-become.*

Ta'ãh'tre
Taĩhārĕ
*As*

tona'a
tōṇĕ
*thy*

ka'ama'ã
kāmã̄
*servants*

santi,
santi,
*are,*

tẽha'are
taĩhārĕ
*so*

mini
mīṇĕ
*me*

da'akilo."'
dākī-lō."'
*keep."'*

Phiri
Phirī
*Then*

apana'a-ba'aba'a-pa'as
apnĕ-bābā-pās
*his-own-father-near*

chali-ga'a.
chalī-gā.
*he-went-away.*

Sa'a
So
*He*

haja'u
hajū
*still*

ਸਰਤ ਬਿਸ ਤੀਸ ਸਾਬਾ ਵੇਰਾ ਤੀਸ ਖਸਖਸ ਸਰਸ ਸਸਾ

25. ਸਰਤੂਰਾ ਵੇਰਾ ਨਤਸ ਸਸਸਾਸਸਾ ਪੁਤੇਸਾਤ ਸਸਤੀਰਾ ਸਸਾ

ਸਰਤਤੂੰ ਤੀਸ ਖੈਸਾਸ ਤੰ ਖਸਖਸ ਸਾ ਤੰਤੰ ਤੀ

ਸੰਤਸਤ ਖੇਤਸ ਪਤਸੰਤੂਰ ਸਾਂ ਤੀ ਸਤਤ ਖੇਤਸਾ

ਸਤੰ ਤੰਸ ਸਸਤੂਰ ਸਤਸਾ ਤੰਸਸ ਪੁਤਤ ਖਤਸਾ

ਤਸਾਂ ਖਸਖਸ ਸਖਸਖ ਖਸਸਾਸ ਖੈਸਾਸਾ ਸਾ

30. ਖੁੰਤਸਰ ਪੁਸਾਸਾ ਤੰਸ ਸਸਸ ਸਰਤਸਾ ਸਾਸਤਰਾ

ਤੀ ਸਸਾਸੰ ਤੰਸਾ ਤਸ ਤਰਤੂਸ ਤੀ ਸਸਾਸ ਤੰਸ ਸਸਾ

ਸਸਾਸ ਤਸ ਸਰਤੂਰਾ ਖੇਤਸਾ ਖੇਸਾਸ ਸਸਤੇਸ ਸੰਤਤੂਸ

ਸਸਾਸਰਸਸ ਸੰ ਤਾਰਾ ਸਾਰਸ ਤੰਸ ਸਤਸਸ

ਸਸ ਸਸ ਤਾਰਾ ਸਸਤਸਸ ਤਾਰਾ ਸਰਤੂਰਾ

35. ਖੇਤਾ ਸਸਤਰ ਸਸ

ਤਸਸਾ ਖੁਤਸ ਸਰਤਤੂਸ ਖੁਸਤਾਸ

da'ur tha'a, tis dikhi-kari tis-ba'aba'a darad 'asi,
dūr thā, tis dēkhī-karī tis-bābā dard āsī,
*far was, him seen-having to-that-father compassion came-to-him,*

25. da'uṛi-kari gala'a la'agi'ani gha'undi'ã disatisani.
dauṛī-karī gala lāgyānī ghundiã distisanī.
*run-having to-the-neck he-was-applied-by-him kisses were-given-to-him-by-him.*

La'uhaṛe tis boli'a, 'he ba'aba'a, mĩ tone bhi
Lauhṛĕ tis bōlyā, 'hē bābā, mĩ tōṇā bhī
*By-the-son to-him it-was-said, 'O father, by-me of-thee also*

gona'ah kari'a Parameshar-saṇ bhi ganah kara'ani.
gunāh karyā Parmēsharĕ-suṇ bhī gunāh karyānī.
*sin was-done God-of also sin was-done.*

'A'ũ 'is-la'a'ik na-sa'ã tona'a patar bana'ã.'
Aũ is-lāik nā-sã tōṇā puttar baṇã.'
*I this-worthy not-I-am thy son I-may-become.'*

Tasaṇ-ba'aba'a 'apana'a-ka'ama'a boli'ani, 'changi
Tisaṇĕ-bābā apnĕ-kāmaṇ bōlyānī, 'changī
*By-his-father to-his-own-servants it-was-said, 'good*

30. posha'ak ghini-'ani, 'is lagi-la'uni; 'aṅga'uṭhi
pōshāk ghinī-āṇī, is lāgī-lauṇī; aṅgūṭhī
*garment (is-)to-be-brought, to-this-one it-(is-)to-be-put-on; a-ring*

bhi lagi-lo 'isi, ta'a ja'uṛa'a bhi lagi-lo 'is. 'As
bhī lāgī-lō īsī, tā jōṛā bhī lāgī-lō is. As
*also apply-ye to-this-one-verily, and a-pair-of-shoes also apply-ye to-this-one. We*

kha'ã ta'a kha'ushi kara'aṇ; kila'a ma'an'a lo'uhaṛa'a
khã tā khushī karã; kilā mēṇā lauhṛā
*may-eat and rejoicing we-may-make; because my son*

marimatha'a the, phiri zinda'a bho'a; gajaga'a
marimatā thā, phirī zindā bhōyā; gaz-gā
*dead was, again alive became; lost-gone*

tha'a-na'a, phiri mili-gam.' Phiri kha'ushi
thayā-nā, phirī mēlī-gam.' Phirī khushī
*was, again was-got-to-me.' Then rejoicing*

35. karaṇ laga'usam.
karaṇ lagōsam.
*to-make they-began.*

Tasa'ã bada'a la'uhaṛa'a bagari'a
Tisuṇ baḍā lauhṛā bagṛia-
*His great son the-field-*

ਨਸ ਛਸ ਨਾਸਸੰ ਨਸ ਪਾਰਸਾਰਸ ਸਗੰ ਨਸਸਾ
ਸੰਤੇਰ ਨਸਨਸਨੰਤੇ ਸਪਾਨਸ ਵਸਾਨਸ ਵਰੰਸਾਸਸਾ ਸੰਤੇਰ
ਵੈਂਵੇਰਨਤੇ ਤੇਸ ਵਸਸਨਸ ਦੰਸਾਸ ਤੇਸਸੇਸ ਦੰਤੇਰਸ
ਸਸਾ ਤੇਸਸੇਸ ਦੰਸਾਦੰਸ ਤੁਸਤੇ ਸਤੇ ਸ ਸੰਤੇਸਸਾ ਸਸ
40. ਸਗੰਤੇਰਸ ਰਸਨੇਸਾਦੰਸਨੇ ਪਾਰ ਸ ਤੇਸ ਸਸਾਲ ਸਨੰਸ
ਪਾਰ ਨੰਸ ਸਸਾ ਤੇਸਨੰ ਦੰਸਾਦੰਸ ਦੰਸਤੇਰ ਸਸਾ ਵੇਰ
ਸਸਤੇਸਸਾ ਤੰਤੇ ਸਪਾਨਸ ਦੰਸਾਦੰਸ ਦੰਸਾਸ ਤੁਰਤੇ
ਦੰਸਾ ਸਾ ਦਤਸ ਵੇਰਾਸਸ ਤੰਤੇਸ ਸਲੰ ਸਾ
ਨੰਸ ਪਾਰਤੇਸ ਲੇਰਾ ਤੰਤੇ ਪਾਰ ਤੁਵੇਰ ਸਸਸੰ ਤੇਸਸਤ
45. ਨੰਸ ਸਾਤੇਸ ਸਪਾਸਨੰਸ ਸਨੰਤੇਰ ਸਸਸਲ ਲਨੰਤੇ
ਵੇਰਸੰ ਨੰਲਲ ਤੰਤੇਸ ਨੰਤੇ ਪੁਤੇ ਪਾਰ
ਤੁਲੇ ਨੰਸਤੰ ਤੰਨੰਤੇਸ ਸਸਸ ਦੰਸਾਲਲ ਸਾਂਸਤੰ ਤੰ

| maj | tha'a. | Jikha'ã | sa'a | ghar-na'ara'a | 'a'ũ, | sagani |
|---|---|---|---|---|---|---|
| maz | thā. | Zikhaṇ | so | ghar-nārā | āō, | saganī |
| *in* | *was.* | *When* | *he* | *the-house-near* | *came,* | *was-heard-by-him* |

| 'antar | na'ach-santi. | 'Apana'a | ka'ama'a | ba'uli'ani, | ‘'antar |
|---|---|---|---|---|---|
| antar | nāch-santī. | Apnā | kāmã̄ | bōlyānī, | ‘antar |
| *within* | *dancing-they-are.* | *His-own* | *servant* | *it-was-said-by-him,* | *‘within* |

| ko | kar-sati?' | Tani-kāma | boli'a, | ‘ta'na'a | behra'a |
|---|---|---|---|---|---|
| ko | kar-satī?' | Tiṇī-kāmã̄ | bōlyā, | ‘tōṇā | brhā |
| *what* | *doing-are-they?'* | *By-that-servant* | *it-was-said,* | *‘thy* | *brother* |

| 'si. | Ta'ana'a-ba'aba'a | bha'ari | daham | diti'ani | sa'a |
|---|---|---|---|---|---|
| āsī. | Tōṇĕ-bābā | bhārī | dhām | dityānī | so |
| *is-come-to-him.* | *By-thy-father* | *a-great* | *feast* | *is-given-by-him* | *that* |

| 40. la'uhaṛa'a | ra'aji-ba'aji | ghar | 'a.' | Tis | cha'akh | 'a'is. |
|---|---|---|---|---|---|---|
| lauhṛā | rāzī-bāzī | ghar | āō.' | Tis | chākh | āis. |
| *son* | *safe-(and-)sound* | *house* | *came.'* | *To-him* | *anger* | *came-to-him.* |

| Ghar | na'a | gasi. | Tisa'ã | ba'aba'a | ba'ahar | gasi-kari |
|---|---|---|---|---|---|---|
| Ghar | nā | gasi. | Tisaũ | bābā | bāhar | gasī-karī |
| *The-house* | *not* | *he-will-go.* | *His* | *father* | *outside* | *gone-having* |

| samaja'ani. | Teni | 'apana'a | ba'aba'a | boli'a, | ‘'itara'u |
|---|---|---|---|---|---|
| samzānī. | Tiṇī | apnā | bābā | bōlyā, | ‘itrū |
| *he-was-caused-to-understand-by-him.* | *By-him* | *his-own* | *father* | *it-was-said,* | *‘so-many* |

| ba'ar | mĩ | ṭahal | kari'am, | tona'a | 'akhã | mĩ |
|---|---|---|---|---|---|---|
| bār | mĩ | ṭahl | karyam, | tōṇā | ākhaṇ | mĩ |
| *years* | *by-me* | *service* | *was-done-by-me,* | *thy* | *word* | *by-me* |

| na'a | parati'a; | phiri | ta'ũ | bakari-sa'ano | shila'u |
|---|---|---|---|---|---|
| nā | partyā; | phirī | tũ | bakrī-suṇ | shilū |
| *not* | *was-disobeyed;* | *then* | *by-thee* | *a-goat-of* | *kid* |

| 45. na'a | diti'a | 'apana-ja-da'usati-sa'ath | kha'ushi |
|---|---|---|---|
| nā | dityā | apnĕ-zi-dūstī-sāth | khushī |
| *not* | *was-given* | *my-own-that-friends-with* | *rejoicing* |

| kara'ã. | Jakhaṇ | tona'a | yih | patar | ghar |
|---|---|---|---|---|---|
| karã̄. | Zikhaṇ | tōṇā | yih | puttar | ghar |
| *I-may-make.* | *When* | *thy* | *this* | *son* | *the-house* |

| 'ithi, | jinahẽ | ta'una'a | ma'al | be-'arath | lota'a'i, | tõ |
|---|---|---|---|---|---|---|
| ẽ-thē, | ziṇī | tōṇā | māl | bē-arth | luṭāyā | tũ |
| *coming-was,* | *by-whom* | *thy* | *property* | *without-meaning* | *was-squandered,* | *by-thee* |

[illegible]

[illegible]

50. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| bha'ari | dha'am | diti'ani.' | Tini | tis | bola'a, | 'he |
| bhārī | dhām | dityānī.' | Tiṇī | tis | bōlyā, | 'hē |
| *a-great* | *feast* | *was-given-by-thee.'* | *By-him* | *to-him* | *it-was-said,* | *'O* |

| | | | | | |
|---|---|---|---|---|---|
| la'uhaṛa'u, | ta'ũ | sada'a | mĩ-pa'as | hẽ. | Jakhaṇ |
| lauhṛū, | tũ | sadā | mĩ-pās | hẽ. | Zi-kĩ |
| *son,* | *thou* | *ever* | *me-near* | *art.* | *Whatever* |

| | | | | | | |
|---|---|---|---|---|---|---|
| 50. mĩ-pa'asi, | so | tana'a | sa'a. | Phiri | khaushi |
| mĩ-pāsī, | so | tōṇā | sā. | Phirī | khushī |
| *me-is-near,* | *that* | *thine* | *is.* | *But* | *rejoicing* |

| | | | | | |
|---|---|---|---|---|---|
| karana'a, | khaushi | mana'ana'a | mini | lajam | the, |
| karnā, | khushī | manāṇā | mīṇē | lājam | thē, |
| *to-make,* | *rejoicing* | *to-celebrate* | *me-to* | *proper* | *were,* |

| | | | | | |
|---|---|---|---|---|---|
| kila'a | tona'a | bhara'a | marimata'a | tha'a, | so |
| kilā | tōṇā | brhā | marimatā | thā, | so |
| *because* | *thy* | *brother* | *dead* | *was,* | *he* |

| | | | | |
|---|---|---|---|---|
| jinda'a | bha'u'a; | gajaga'a | tha'a-na'a, | pha'uri |
| zindā | bhōyā; | gaz-gā | thayā-nā, | phirī |
| *alive* | *became;* | *lost-gone* | *was,* | *again* |

mili-gam.'
mēlī-gam.'
*he-was-got-to-me.'*

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 1. One | Akh | Akh | Yakh |
| 2. Two | Z$^{a}$h | Zēh | Dīh, dih |
| 3. Three | Trih, trĕh | Trĕ, tra | Chāē |
| 4. Four | Ts̲ōr | Ts̲ōr | Ts̲āur |
| 5. Five | Pönt̲s | Pant̲s, panz | Pã̄t̲s |
| 6. Six | Shĕh | Shĕ | Shĕ |
| 7. Seven | Sath | Satt, sath | Satt |
| 8. Eight | Öṭh | Ēṭh, ēth | Āhṭ |
| 9. Nine | Nav | Nau, nõ | Nāu |
| 10. Ten | Dah | Dah | Dāh |
| 11. Twenty | Wuh | Wuh | Wīh |
| 12. Fifty | Pant̲sāh | Pant̲sā, panzā | Pant̲sā |
| 13. Hundred | Hath | Hat, haṭhā | Hat |
| 14. I | Bŏh | Bŏh | Aũ |
| 15. Of me | Myôn$^{u}$ | Miāun$^{u}$ | Mī$^{u}$n, mīun |
| 16. Mine | Myôn$^{u}$ | Miāun$^{u}$ | Mī$^{u}$n, mīun |
| 17. We | As$^{i}$ | As | As |
| 18. Of us | Sôn$^{u}$ | Asun | Asau, asaũ |
| 19. Our | Sôn$^{u}$ | Asun | Asu, asaũ |
| 20. Thou | Ts̲$^{a}$h | Tū, t̲sa | Tu |
| 21. Of thee | Chyôn$^{u}$ | Ts̲āun$^{u}$, zāun$^{u}$ | Tī$^{u}$n, tīun |
| 22. Thine | Chyôn$^{u}$ | Ts̲āun$^{u}$, zāun$^{u}$ | Tī$^{u}$n, tīun |
| 23. You | Tŏh$^{i}$ | Tus | Tus |
| 24. Of you | Tuhond$^{u}$ | Tusun | Tusau, tusaũ |

# SENTENCES IN THE DIALECTS OF KĀSHMĪRĪ.

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Ikk . . . . | Ik . . . . . | 1. One. |
| Dūī . . . . | Dĩh *or* dō . . . | 2. Two. |
| Trēī . . . . | Chēī *or* trai . . . | 3. Three. |
| Tsōur . . . . | Tsaur *or* chōr . . . | 4. Four. |
| Pānts . . . . | Pants *or* panj . . . | 5. Five. |
| Shăh, she . . . | Shĕ *or* chhĕ . . . | 6. Six. |
| Satt . . . . | Satt . . . . | 7. Seven. |
| Aṭṭh . . . . | Aṭh . . . . | 8. Eight. |
| Nau . . . . | Nau . . . . | 9. Nine. |
| Das . . . . | Das . . . . | 10. Ten. |
| Bīh . . . . | Bīh . . . . | 11. Twenty. |
| Panzā . . . . | Panzāh . . . . | 12. Fifty. |
| Shōū . . . . | Shau . . . . | 13. Hundred. |
| Aũ . . . . | Aũ, amī . . . . | 14. I. |
| Mīṇō, mēṇō . . . | Mēṇā, mīṇā . . . | 15. Of me. |
| Mīṇō, mēṇō . . . | Mēṇā, mīṇā . . . | 16. Mine. |
| Āh . . . . | As . . . . | 17. We. |
| Ahmō . . . . | Asaũ . . . . | 18. Of us. |
| Āhmō . . . . | Asaũ . . . . | 19. Our. |
| Tu . . . . | Tū, tũ . . . . | 20. Thou. |
| Tīṇō, tēṇō . . . | Tōṇā, tīṇā . . . | 21. Of thee. |
| Tīṇō, tēṇō . . . | Tōṇā, tīṇā . . . | 22. Thine. |
| Tuh . . . . | Tus . . . . | 23. You. |
| Tuhmō . . . . | Tusaũ . . . . | 24. Of you. |

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 26. He | Suh | Su | Su |
| 27. Of him | Tam$^{i}$-sond$^{u}$, tasond$^{u}$ | Tyisun | Tĕsau, tyĕsau |
| 28. His | Tam$^{i}$-sond$^{u}$, tasond$^{u}$ | Tyisun | Tĕsau, tyĕsau |
| 29. They | Tim | Tim | Tiaũ |
| 30. Of them | Timan-hond$^{u}$, tihond$^{u}$ | Timan-hun, timnā-hun | Tiauau |
| 31. Their | Timan-hond$^{u}$, tihond$^{u}$ | Timan-hun, timnā-hun | Tiauau |
| 32. Hand | Atha | Hatthō, hathō | Āht |
| 33. Foot | Khōr, pād | Khōr | Khur |
| 34. Nose | Nas | Nasth | Nāht |
| 35. Eye | Achh$^{i}$ | Achchhī, achhī | Achchh |
| 36. Mouth | Ös | Shunḍ, āsā | Mũī |
| 37. Tooth | Dand | Dand, daudā | Dant |
| 38. Ear | Kan | Kann, kan | Kann |
| 39. Hair | Wāl | Wāl | Mast, wāl |
| 40. Head | Kala | Lŏṭ, lŏth | Lŏṭ, luṭ |
| 41. Tongue | Zĕv | Zĕou, ziō | Ziũ |
| 42. Belly | Yĕḍ | Yaḍ | Iḍ |
| 43. Back | Thar | Ḍanḍ, ḍanḍ$^{u}$, ḍandō | Chaṛh |
| 44. Iron | Shĕst$^{a}$r | Shĕthar | Shāhtar |
| 45. Gold | Sŏn | Sŏnn, sŏnā | Sŏnn |
| 46. Silver | Rŏph | Rŏp, rŏphā | Rũpp |
| 47. Father | Môl$^{u}$ | Mhālu, mhāl$^{u}$ | Maul, baub |
| 48. Mother | Möj$^{ü}$ | Mhāili, bāī | Yĕi |
| 49. Brother | Bôy$^{u}$ | Bhauī, bhōī, bhāy$^{u}$ | Bārun, bauī |
| 50. Sister | Bĕñĕ | Bhain, bihan | Bēan |
| 51. Man | Mahanyuv$^{u}$ | Māhnu, māhn$^{u}$, māhun | Mohau |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Su . . . . | Ō, su . . . . | 26. He. |
| Tē-tō . . . . | Tĕsaũ, tis, usaũ . . | 27. Of him. |
| Tē-tō . . . . | Tĕsaũ . . . . | 28. His. |
| Tiṇ . . . . | Ō, tiṇ . . . . | 29. They. |
| Tiṇā-tō . . . . | Tiṇaũ, uṇaũ . . . | 30. Of them. |
| Tiṇā-tō . . . | Tiṇaũ, uṇaũ . . . | 31. Their. |
| Hatth . . . . | Hatth . . . . | 32. Hand. |
| Khur . . . . | Pair, khur . . . | 33. Foot. |
| Nakk . . . . | Nakk . . . | 34. Nose. |
| Achchhī . . . | Achchh, akkh . . . | 35. Eye. |
| Mũh . . . . | Mūĩ, mũ . . . | 36. Mouth. |
| Dant . . . . | Dant . . . . | 37. Tooth. |
| Kann . . . . | Kann . . . . | 38. Ear. |
| Kē . . . . | Kēsh, bāl . . . | 39. Hair. |
| Ruṭ . . . . | Ruṭ, shir . . . | 40. Head. |
| Jīb . . . . | Zibh . . . . | 41. Tongue. |
| Iḍḍ, pēṭ . . . . | Pēṭ . . . . | 42. Belly. |
| Piṭṭh . . . . | Piṭṭh . . . . | 43. Back. |
| Lōhā . . . . | Lōhā . . . . | 44. Iron. |
| Sŏnnā . . . . | Sōnu . . . . | 45. Gold. |
| Ruppā, chãdī . . . | Chãdī . . . . | 46. Silver. |
| Babb . . . . | Bābb, bābbā, bābā . . | 47. Father. |
| Ī . . . . | Ammā . . . . | 48. Mother. |
| Brhā . . . . | Brhā . . . . | 49. Brother. |
| Baihṇ, bēhṇ . . | Bahiṇ, bēbē . . . | 50. Sister. |
| Māhṇū, māhṇō . . | Māhṇ, māhṇō . . . | 51. Man. |
| | | 52. Woman. |

| English. | Kāshmīrī. | Kashṭawāṛī. | Pŏgulī. |
|---|---|---|---|
| 53. Wife | Kŏlay, gariñ | Kŏlāi, gariñ | Kŏlai |
| 54. Child | Shur$^{u}$, mōsum | Shuṛ$^{u}$, bukṭ$^{u}$ | Lūk |
| 55. Son | Nĕchyuv$^{u}$, pūt$^{u}$ | Shuṛ$^{u}$ | Lūk |
| 56. Daughter | Kūr$^{ũ}$ | Kōṛ$^{i}$ | Kuṛhī, kuhṛī |
| 57. Slave | Gŏlām | Ghulām, ranth | Gulām |
| 58. Cultivator | Grūst$^{u}$ | Zimīndār, gurasth$^{u}$ | Zamīndār |
| 59. Shepherd | Gabi-rochh$^{u}$ | Pŏhāl | Guāl |
| 60. God | Khŏdā (Musalmān), Day (Hindū). | Sāhab, dēbtā | Khudā |
| 61. Devil | Shaitān (Musalmān), dĕv (Hindū). | Shētān, mashānḍ | Shēītān |
| 62. Sun | Sirĕ | Sūraj, dōs | Dūs |
| 63. Moon | Zūn | Zōsun | Zōsun |
| 64. Star | Tārukh | Tār$^{u}$ | Tārgan |
| 65. Fire | Nār | Nār | Ts̲ōṛī, nār |
| 66. Water | Pôñ$^{u}$ | Pāñ, pāñ$^{i}$ | Pāĩ |
| 67. House | Gara | Gharō, ghar | Ghar |
| 68. Horse | Gur$^{u}$ | Ghuṛ$^{u}$, ghuṛu | Ghōṛ$^{u}$ |
| 69. Cow | Gāv | Gāu | Gāũ |
| 70. Dog | Hūn$^{u}$ | Hōn$^{u}$, hōnu | Hunn$^{u}$ |
| 71. Cat | Brôr$^{u}$ (*m.*) | Brāuṛ$^{u}$, brāuṛu, *f.* brāiṛ$^{i}$ | Brāṛ |
| 72. Cock | Kŏkur | Kŏkkaṛ, kŏkaṛ | Kukkuṛ |
| 73. Duck | Batukh, ünz$^{ũ}$ | Batak | Batkī |
| 74. Ass | Khar | Khar, khŏtā | Khar |
| 75. Camel | Wũṭh | Ũṭh | Ũṭ |
| 76. Bird | Jānawara | Jānwar, pachhaṇ | Jŏnāwār |
| 77. Go | Gat̲sh | Gat̲shun$^{u}$ (*infinitive*), gat̲sh (*imperative*). | Gat̲shnu (*infinitive*) |
| 78. Eat | Khĕh | Khĕun$^{u}$, khĕ | Khālnu (*inf.*) |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Zanān . . . . | Lāṛī, zanāna . . . | 53. Wife. |
| Maṭṭhō . . . . | Lauhṛā, lōk, lōkᵘ . . | 54. Child. |
| Maṭṭhō . . . . | Lauhṛā, lōk, lōkᵘ . . | 55. Son. |
| Dhī, kuṛhī . . . | Kuṛī, kuṛhī . . . | 56. Daughter. |
| Kāmō . . . . | Kāmᵘ, kāmã̄ . . . | 57. Slave. |
| Jīmī̃dār . . . | Zamindār . . . | 58. Cultivator. |
| Guāl . . . . | Guāl . . . . | 59. Shepherd. |
| Paṇmēsar . . . | Paṇmēsar . . . | 60. God. |
| Shatān . . . . | Shatān, bhūt . . . | 61. Devil. |
| Dīs . . . . | Dūs, sūraj . . . | 62. Sun. |
| Chann . . . . | Tsannī, chaṇ . . . | 63. Moon. |
| Tārā . . . . | Tārā, tārᵃ . . . | 64. Star. |
| Agg . . . . | Agg . . . . | 65. Fire. |
| Pāṇī . . . . | Pāṇi . . . . | 66. Water. |
| Ghar . . . . | Ghar, gī . . . | 67. House. |
| Ghōṛō . . . . | Ghōṛᵘ, ghōṛā . . . | 68. Horse. |
| Gōrū . . . . | Gau . . . . | 69. Cow. |
| Shuṇō, shuṇā . . . | Shuṇā . . . . | 70. Dog. |
| Bilāṛ . . . . | Bilāṛ, bilāṭ . . . | 71. Cat. |
| Kukkuṛ . . . . | Kukkuṛ . . . . | 72. Cock. |
| Batkī . . . . | Batkī . . . . | 73. Duck |
| Khar . . . . | Khōtᵘ, khōtā . . . | 74. Ass. |
| Ū̃ṭ . . . . | Uṭ . . . . | 75. Camel. |
| Pōtō . . . . | Phakrū, pakhrū . . | 76. Bird. |
| Gis . . . . | Gatsh, gas . . . | 77. Go. |
| Khā . . . . | Khā . . . . | 78. Eat. |

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 80. Come | Wŏla, yih | Yiun$^{u}$, yi | Yüun (*inf.*) |
| 81. Beat | Mār | Ts̲ōṭun$^{u}$, tsōṭ | Phārnu (*inf.*) |
| 82. Stand | Wŏth | Khaṛi khaṛi riun$^{u}$, hōsh wŏth. | Khaṛkhuṛ rahnu (*inf.*) |
| 83. Die | Mar | Marun$^{u}$, mar | Phaṭnu (*inf.*) |
| 84. Give | Dih | Dyun$^{u}$, dāh | Dēun (*inf.*) |
| 85. Run | Dav | Dōṛun$^{u}$, dōṛ | Dhaũ tulnu (*inf.*) |
| 86. Up | Hyur$^{u}$ | Hōsh | Ubha |
| 87. Near | Nishin | Niōṛ$^{u}$ | Nēṛi |
| 88. Down | Bŏn | Bŏn | Khalā |
| 89. Far | Dūr | Dūr | Dūr |
| 90. Before | Brōnṭh | Bōnṭh, brōnṭh | Aggē, aiggī |
| 91. Behind | Patā | Pata, path | Pat |
| 92. Who | Kus | Kŏ̃ | Kam |
| 93. What | Kyāh | Kyā | Kut |
| 94. Why | Kyāzi | Kyāzi, kyāza | Guzzi |
| 95. And | Ta | Tĕ, biyĕ | Tĕ |
| 96. But | Līkin | Par | Par |
| 97. If | -ay | Haĩ, zikar | ..... |
| 98. Yes | Āhan | Ā | Āĩ |
| 99. No | Na | Nōī, nivī | Na |
| 100. Alas | Hāy | Hai hai | Haī |
| 101. A father | Mŏl$^{u}$ | Mhālu | Maul |
| 102. Of a father | Möl$^{i}$-sond$^{u}$ | Mhāli-sun, -sund | Māla-sun |
| 103. To a father | Mölis | Mhālis | Mālis |
| 104. From a father | Māli-nishĕ | Mhālis-hata, -nish | Mālis-laba |
| 105. Two fathers | Z$^{a}$h möl$^{i}$ | Zēh mhāli | Dih māla |

| Sirāji of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Jai . . . . | Ē . . . . . | 80. Come. |
| Mār . . . . | Mār . . . . | 81. Beat. |
| Khaṛō . . . . | Khaṛō . . . . | 82. Stand. |
| Mar . . . . | Mar . . . . | 83. Die. |
| Dē . . . . | Dē . . . . | 84. Give. |
| Dauṛ . . . . | Dauṛ . . . . | 85. Run. |
| Khaṛō . . . . | Ubhu . . . . | 86. Up. |
| Nēṛē . . . . | Naiṛĕ, nēṛĕ . . . | 87. Near. |
| Uṛō . . . . | Khalō, hēṭh . . . | 88. Down. |
| Dūr . . . . | Dūr . . . . | 89. Far. |
| Agar . . . . | Agar, āgĕ . . . | 90. Before. |
| Pat . . . . | Pat, pīchhĕ . . . | 91. Behind. |
| Kam . . . . | Kam . . . . | 92. Who. |
| Kī, kut . . . | Kut . . . . | 93. What. |
| Kī . . . . | Kizug, kī, kilā . . | 94. Why. |
| Tē, tĕ . . . . | Hōr, tĕ . . . . | 95. And. |
| Par . . . . | Par . . . . | 96. But. |
| Zē . . . . | Zēkar . . . . | 97. If. |
| Ã̂ . . . . | Ã̃ . . . . | 98. Yes. |
| Nahĩ̃ . . . . | Na, nā . . . . | 99. No. |
| Hai . . . . | Hai, hĕ . . . . | 100. Alas. |
| Babb . . . . | Bābb, bābbā . . . | 101. A father. |
| Babbāṇō . . . | Bābbā-suṇ . . . | 102. Of a father. |
| Babbō . . . . | Bābbā . . . . | 103. To a father. |
| Babbō hathā . . . | Bābbā-thã̃ . . . | 104. From a father. |
| Dūī babb . . . | Dĩ̃h bābb . . . | 105. Two fathers. |
| | | 106. Fathers. |

| English. | Kāshmīrī. | Kashṭawāṛī. | Pŏgulī. |
|---|---|---|---|
| 107. Of fathers | Mālĕn-hond$^{u}$ | Mhāliĕn-hun$^{u}$ | Mālan-sun |
| 108. To fathers | Mālĕn | Mhāliĕn | Mālan |
| 109. From fathers | Mālyau-nishĕ | Mhāliĕn-hata, -nish | Mālan-laba |
| 110. A daughter | Kūr$^{ü}$ | Kōṛ$^{i}$ | Kūhṛī |
| 111. Of a daughter | Kŏrĕ-hond$^{u}$ | Kōṛi-hun$^{u}$ | Kūhṛa-sun |
| 112. To a daughter | Kŏrĕ | Kōṛi | Kūhṛa |
| 113. From a daughter | Kŏri-nishĕ | Kōṛi-hata, -nish | Kūhṛa-laba |
| 114. Two daughters | Z$^{a}$h kŏrĕ | Zēh kōṛi | Dih kūhṛa |
| 115. Daughters | Kŏrĕ | Kōṛi | Kūhṛa |
| 116. Of daughters | Kŏrĕn-hond$^{u}$ | Kōṛiĕn-hun$^{u}$ | Kūhṛan-sun |
| 117. To daughters | Kŏrĕn | Kōṛiĕn | Kūhṛan |
| 118. From daughters | Kŏryau-nishĕ | Kōṛiĕn-hata, -nish | Kūhṛan-laba |
| 119. A good man | Akh jān mahanyuv$^{u}$ | Zabar māhnu | Juānmut mohan |
| 120. Of a good man | Akis jān mahaniv$^{i}$-sond$^{u}$ | Zabar māhni-sun, -sund | Juānmat mahna-sun |
| 121. To a good man | Akis jān mahanivis | Zabar māhnis | Juānmat mahnis |
| 122. From a good man | Aki jān mahanivi-nishĕ | Zabar māhnis-hata, -nish | Juānmat mahnis-laba |
| 123. Two good men | Z$^{a}$h jān mahaniv$^{i}$ | Zēh zabar māhni | Dih juānmat mahna |
| 124. Good men | Jān mahaniv$^{i}$ | Zabar māhni | Juānmat mahna |
| 125. Of good men | Jān mahanivĕn-hond$^{u}$ | Zabar māhniĕn-hun$^{u}$ | Juānmatan mahnan-sun |
| 126. To good men | Jān mahanivĕn | Zabar māhniĕn | Juānmatan mahnan |
| 127. From good men | Jān mahanivyau-nishĕ | Zabar māhniĕn-hata, -nish | Juānmatan mahnan-laba |
| 128. A good woman | Akh jān zanāna | Zabar zanān | Juānmit kuṛhmahn |
| 129. A bad boy | Akh nākāra koṭ$^{u}$ | Bad shuṛ$^{u}$, maṛh shuṛ$^{u}$ | Allakmut lūk |
| 130. Good women | Jān zanāna | Zabar zanāna | Juānmacha kuṛhmahnya |
| 131. A bad girl | Akh nākāra kūr$^{ü}$ | Bad kōṛ$^{i}$, maṛh kōṛ$^{i}$ | Allakmit kuhṛī |
| 132. Good | Jān, r$^{o}$ṭ$^{u}$ | Zabar, juān | Juān, juānmut |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Babbā̃ṇō . . . | Bābbaṇ-suṇ . . . | 107. Of fathers. |
| Babbā̃ . . . . | Bābbaṇ . . . . | 108. To fathers. |
| Babbā̃-hathā . . . | Bābbaṇ thā̃ . . . | 109. From fathers. |
| Dhī . . . . | Kuṛhī . . . . | 110. A daughter. |
| Dhīā-tō . . . | Kuṛhī-suṇ . . . | 111. Of a daughter. |
| Dhīā . . . . | Kuṛhī . . . . | 112. To a daughter. |
| Dhīā-hathā . . . | Kuṛhī-thā̃ . . . | 113. From a daughter. |
| Dūī dhīē . . . | Dīh kuṛhīā . . . | 114. Two daughters. |
| Dhīē . . . . | Kuṛhīĕ[1] . . . . | 115. Daughters. |
| Dhīā-tō . . . | Kuṛhiaṇ-suṇ . . . | 116. Of daughters. |
| Dhīā . . . . | Kuṛhiaṇ . . . . | 117. To daughters. |
| Dhīā-hathā . . . | Kuṛhiaṇ-thā̃ . . . | 118. From daughters. |
| Juān *or* juānmatō māhṇō | Chaṅgō māhṇō . . | 119. A good man. |
| Juānmatē māhṇuē-tō | Chaṅgĕ māhṇĕ[1]-suṇ . . | 120. Of a good man. |
| Juānmatē māhṇuē . . | Chaṅgĕ māhṇĕ . . . | 121. To a good man. |
| Juānmatē māhṇuē-hathā . | Chaṅgĕ māhṇĕ-thā̃ . . | 122. From a good man. |
| Dūī juānmatā māhṇuā . | Dīh chaṅgĕ māhṇĕ . . | 123. Two good men. |
| Juānmatā māhṇuā . . | Chaṅgĕ māhṇĕ . . | 124. Good men. |
| Juānmatā̃ māhṇuā̃ tō . | Chāṅgaṇ māhṇaṇ-suṇ . | 125. Of good men. |
| Juānmatā̃ māhṇuā̃ . . | Chaṅgaṇ māhṇaṇ . . . | 126. To good men. |
| Juānmatā̃ māhṇuā̃-hathā . | Chaṅgaṇ māhṇaṇ-thā̃ . | 127. From good men. |
| Juānmatī zanān . . | Chaṅgī zanāna . . | 128. A good woman. |
| Atsaṅgmatō maṭṭhō . . | Burmut lōk . . . | 129. A bad boy. |
| Juānmatīē zanānī̃ . . | Chaṅgīĕ[1] zanānī . . | 130. Good women. |
| Atsaṅgmatī kuṛhī . . | Burmatī kuṛhī . . | 131. A bad girl. |
| Juān . . . . | Chaṅgō . . . . | 132. Good. |
| | | 133. Better. |

| English. | Kāshmīrī. | Kashṭawāṛī. | Pŏgulī. |
|---|---|---|---|
| 107. Of fathers | Mālĕn-hond$^{u}$ | Mhāliĕn-hun$^{u}$ | Mālan-sun |
| 108. To fathers | Mālĕn | Mhāliĕn | Mālan |
| 109. From fathers | Mālyau-nishĕ | Mhāliĕn-hata, -nish | Mālan-laba |
| 110. A daughter | Kūr$^{ü}$ | Kōṛ$^{i}$ | Kūhṛī |
| 111. Of a daughter | Kōrĕ-hond$^{u}$ | Kōṛi-hun$^{u}$ | Kūhṛa-sun |
| 112. To a daughter | Kōrĕ | Kōṛi | Kūhṛa |
| 113. From a daughter | Kōri-nishĕ | Kōṛi-hata, -nish | Kūhṛa-laba |
| 114. Two daughters | Z$^{a}$h kōrĕ | Zēh kōṛi | Dih kūhṛa |
| 115. Daughters | Kōrĕ | Kōṛi | Kūhṛa |
| 116. Of daughters | Kōrĕn-hond$^{u}$ | Kōṛiĕn-hun$^{u}$ | Kūhṛan-sun |
| 117. To daughters | Kōrĕn | Kōṛiĕn | Kūhṛan |
| 118. From daughters | Kōryau-nishĕ | Kōṛiĕn-hata, -nish | Kūhṛan-laba |
| 119. A good man | Akh jān mahanyuv$^{u}$ | Zabar māhnu | Juānmut mohan |
| 120. Of a good man | Akis jān mahaniv$^{i}$-sond$^{u}$ | Zabar māhni-sun, -sund | Juānmat mahna-sun |
| 121. To a good man | Akis jān mahanivis | Zabar māhnis | Juānmat mahnis |
| 122. From a good man | Aki jān mahanivi-nishĕ | Zabar māhnis-hata, -nish | Juānmat mahnis-laba |
| 123. Two good men | Z$^{a}$h jān mahaniv$^{i}$ | Zēh zabar māhni | Dih juānmat mahna |
| 124. Good men | Jān mahaniv$^{i}$ | Zabar māhni | Juānmat mahna |
| 125. Of good men | Jān mahanivĕn-hond$^{u}$ | Zabar māhniĕn-hun$^{u}$ | Juānmatan mahnan-sun |
| 126. To good men | Jān mahanivĕn | Zabar māhniĕn | Juānmatan mahnan |
| 127. From good men | Jān mahanivyau-nishĕ | Zabar māhniĕn-hata, -nish | Juānmatan mahnan-laba |
| 128. A good woman | Akh jān zanāna | Zabar zanān | Juānmit kuṛhmahn |
| 129. A bad boy | Akh nākāra koṭ$^{u}$ | Bad shuṛ$^{u}$, maṛh shuṛ$^{u}$ | Allakmut lūk |
| 130. Good women | Jān zanāna | Zabar zanāna | Juāumacha kuṛhmahnya |
| 131. A bad girl | Akh nākāra kūr$^{ü}$ | Bad kōṛ$^{i}$, maṛh kōṛ$^{i}$ | Allakmit kuhṛī |
| 132. Good | Jān, r$^{o}$t$^{u}$ | Zabar, juān | Juān, juānmut |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Babbā̃ṇō . . . | Bābbaṇ-suṇ . . . | 107. Of fathers. |
| Babbā̃ . . . . | Bābbaṇ . . . . | 108. To fathers. |
| Babbā̃-hathā . . . | Bābbaṇ thā̃ . . . | 109. From fathers. |
| Dhī . . . . | Kuṛhī . . . . | 110. A daughter. |
| Dhīā-tō . . . | Kuṛhī-suṇ . . . | 111. Of a daughter. |
| Dhīā . . . . | Kuṛhī . . . . | 112. To a daughter. |
| Dhīā-hathā . . . | Kuṛhī-thā̃ . . . | 113. From a daughter. |
| Dūī dhīē . . . | Dīh kuṛhīā . . . | 114. Two daughters. |
| Dhīē . . . . | Kuṛhīĕ[1] . . . . | 115. Daughters. |
| Dhīā-tō . . . | Kuṛhiaṇ-suṇ . . . | 116. Of daughters. |
| Dhīā . . . . | Kuṛhiaṇ . . . . | 117. To daughters. |
| Dhīā-hathā . . . | Kuṛhiaṇ-thā̃ . . . | 118. From daughters. |
| Juān *or* juānmatō māhṇō | Chaṅgō māhṇō . . | 119. A good man. |
| Juānmatē māhṇuē-tō | Chaṅgĕ māhṇĕ[1]-suṇ . . | 120. Of a good man. |
| Juānmatē māhṇuē . . | Chaṅgĕ māhṇĕ . . . | 121. To a good man. |
| Juānmatē māhṇuē-hathā . | Chaṅgĕ māhṇĕ-thā̃ . . | 122. From a good man. |
| Dūī juānmatā māhṇuā . | Dīh chaṅgĕ māhṇĕ . . | 123. Two good men. |
| Juānmatā māhṇuā . . | Chaṅgĕ māhṇĕ . . | 124. Good men. |
| Juānmatā̃ māhṇuā̃ tō . | Chāṅgaṇ māhṇaṇ-suṇ . | 125. Of good men. |
| Juānmatā̃ māhṇuā̃ . . | Chaṅgaṇ māhṇaṇ . . . | 126. To good men. |
| Juānmatā̃ māhṇuā̃-hathā . | Chaṅgaṇ māhṇaṇ-thā̃ . | 127. From good men. |
| Juānmatī zanān . . | Chaṅgī zanāna . . | 128. A good woman. |
| Atsaṅgmatō maṭṭhō . . | Burmut lōk . . . | 129. A bad boy. |
| Juānmatīē zanānī̃ . . | Chaṅgīĕ[1] zanānī . . | 130. Good women. |
| Atsaṅgmatī kuṛhī . . | Burmatī kuṛhī . . | 131. A bad girl. |
| Juān . . . . | Chaṅgō . . . . | 132. Good. |
| | | 133. Better. |

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 134. Best. . . . | (Sārĕv$^{u}$y-khŏta) jān . | Sāriwī-nishi zabar . . | Sārinī-khota juānmut . |
| 135. High . . . | Thod$^{u}$ . . . . . | Wathal, prāmbh . . | Thŏddū . . . . |
| 136. Higher . . . | (Tami-khŏta) thod$^{u}$ . . | -nishi wathal . . | -khota thŏddū . . . |
| 137. Highest . . . | (Sārĕv$^{u}$y-khŏtā) thod$^{u}$ . | Sāriwī-nishi wathal . . | Sārinī-khota thŏddū . . |
| 138. A horse . . . | Gur$^{u}$ . . . . . | Ghuṛ$^{u}$ . . . . . | Ghŏṛ$^{u}$ . . . . |
| 139. A mare . . . | Gur$^{ū}$ . . . . . | Ghuṛ$^{i}$ . . . . . | Ghŏṛ$^{i}$ . . . . |
| 140. Horses . . . | Gur$^{i}$ . . . . . | Ghuṛ$^{i}$ . . . . . | Ghŏṛ$^{a}$ . . . . |
| 141. Mares . . . | Gurĕ . . . . . | Ghuṛi . . . . . | Ghuŏṛ$^{a}$, ghwŏṛ$^{a}$ . |
| 142. A bull . . . | Dā̃d . . . . . | Dānd, rish$^{u}$ . . . | Dānt . . . . |
| 143. A cow . . . | Gāv . . . . . | Gāu . . . . . | Gāũ . . . . |
| 144. Bulls . . . | Dā̃d . . . . . | Dānd, rish$^{i}$ . . . | Dānt . . . . |
| 145. Cows . . . | Gŏv$^{ū}$ . . . . . | Gāē, gāyĕ . . . | Gŏitri . . . . |
| 146. A dog . . . | Hūn$^{u}$ . . . . . | Hŏn$^{u}$ . . . . . | Hunn$^{u}$ . . . . |
| 147. A bitch . . . | Hūñ$^{ū}$ . . . . . | Hŏñ$^{i}$ . . . . . | Hu$^{i}$nn$^{i}$ . . . . |
| 148. Dogs . . . | Hūn$^{i}$ . . . . | Hŏn$^{i}$ . . . . . | Hunn$^{a}$ . . . . |
| 149. Bitches . . . | Hŏñĕ . . . . . | Hŏñ$^{i}$ . . . . . | Huny$^{a}$ . . . . |
| 150. A he-goat. . . | Tshāwul . . . . . | Tshyŏṛ$^{u}$ . . . . . | Kaṭl$^{u}$, kaṭlu . . . |
| 151. A female goat . . | Tshāw$^{ū}$j$^{ū}$ . . . | Tshēl$^{i}$ . . . . . | Tsēl . . . . |
| 152. Goats . . . | Tshāw$^{a}$l$^{i}$ . . . . | Tshēṛ$^{i}$ . . . . . | Kaṭl$^{a}$, kaṭla . . |
| 153. A male deer . . | Rūs$^{u}$ . . . . . | Harn . . . . . | Harn . . . . |
| 154. A female deer . . | ..... | Harn$^{i}$ . . . . . | Harn$^{i}$ . . . . |
| 155. Deer . . . | Rūs$^{i}$ . . . . . | Harn . . . . . | Harn . . . . |
| 156. I am . . . | Bŏh chhus . . . | Bŏh thus . . . | Aũ chhus . . |
| 157. Thou art . . . | Ts$^{a}$h chhukh . . . | Tū thukh . . . | Tu chhus . . |
| 158. He is . . . | Suh chhuh . . . | Su thu . . . . | Su chhu . . |
| 159. We are . . . | As$^{i}$ chhih . . . | As thī . . . . | As chhisam . . |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Sabbā̃-ṇē-hathā juān . | Sabbaṇ-thā̃ chaṅgō . . | 134. Best. |
| Ukṛō . . . . | Ukkuṛ, uchchā . . | 135. High. |
| —— -hathā juān . . | —— -thā̃ ukkuṛ . . | 136. Higher. |
| Sabbā̃-ṇē-hathā juān . | Sabbaṇ-thā̃ ukkuṛ . . | 137. Highest. |
| Ghōṛō . . . . | Ghōṛᵘ, ghōṛā . . . | 138. A horse. |
| Ghōṛī . . . . | Ghōṛī . . . . | 139. A mare. |
| Ghōṛā . . . . | Ghōṛĕ[1] . . . . | 140. Horses. |
| Ghōṛīē . . . . | Ghōṛīĕ[1] . . . . | 141. Mares. |
| Dānt . . . . | Sāhṇ, dānt . . . | 142. A bull. |
| Gōrū . . . . | Gau . . . . | 143. A cow. |
| Dānt . . . . | Sāhṇ, dānt . . . | 144. Bulls. |
| Gōrū . . . . | Gawĕ[1] . . . . | 145. Cows. |
| Shuṇō, shuṇā . . . | Shuṇā . . . . | 146. A dog. |
| Shuṇĕī . . . . | Shuṇĕī . . . . | 147. A bitch. |
| Shuṇā . . . . | Shuṇĕ[1] . . . . | 148. Dogs. |
| Shuṇĕīā . . . . | Shuṇĕī . . . . | 149. Bitches. |
| Chhēṛō . . . . | Tsirṛū . . . . | 150. A he-goat. |
| Bakrī . . . . | Tsēlī . . . . | 151. A female goat. |
| Chhērā . . . . | Tsirṛū . . . . | 152. Goats. |
| Harnō . . . . | Harn . . . . | 153. A male deer. |
| Harnī . . . . | Harnī . . . . | 154. A female deer. |
| Harnā . . . . | Harn . . . . | 155. Deer. |
| Aũ chhi, chhis . . | Aũ chhus, sā̃, hā̃ . . | 156. I am. |
| Tuchhi, chhis . . . | Tū chhus, sā̃, hē̃ . . | 157. Thou art. |
| Su chhu (*fem.* chhi) . | Su chhu, sā, hē . . | 158. He is. |
| Āh chha, chhas . . | As chhasam, sā̃, hē̃ . . | 159. We are. |
| | | 160. You are. |

| English. | Kāshmīrī. | Kashṭawāṛī. | Pŏgulī. |
|---|---|---|---|
| 161. They are | Tim chhih | Tim thī | Tiaũ chhi, chhĕ |
| 162. I was | Bŏh ôsus | Bŏh āsus, āusus | Aũ āhtūs, auhtūs |
| 163. Thou wast | Ts[a]h ôsukh | Tū āsukh, āusukh | Tu āhtūs, auhtūs |
| 164. He was | Suh ôs[u] | Su āsū, āusū | Su āhtū, auhtū |
| 165. We were | As[i] ös[i] | As āis[i] | As āhsam |
| 166. You were | Tŏh[i] ös[i]wa | Tus āsĕaua, āusĕaua | Tus āhtath |
| 167. They were | Tim ös[i] | Tim āsai, āusai, āis[i] | Tiaũ āhta |
| 168. Be | Ās, bŏv | Ās | Ās[a], ās |
| 169. To be | Āsun, bŏwun | Āsun[u] | Āsnu |
| 170. Being | Āsān, bŏwān | Āsan | Ās, āsti |
| 171. Having been | Ösith, bŏvith | Āsi, āsit, āsīta | Āis-kĕri |
| 172. I may be | Bŏh āsa, bŏwa | Bŏh āsa | Aũ āsa |
| 173. I shall be | Bŏh āsa, bŏwa | Bŏh āsa | Aũ āsa |
| 174. I should be | Bŏh āsahö, bŏwahö | Bŏh āsaha | Aũ āsa, āsiha |
| 175. Beat | Mār | Tsōṭ, mār | Phār[a], phār, phāri |
| 176. To beat | Mārun | Thōṭuṇ[u], mārun[u] | Phārnu |
| 177. Beating | Mārān | Thōṭan, mārun | Phār, phārti |
| 178. Having beaten | Mörith | Tsōṭi, tsōṭit, tsōṭīta, māri, mārit, mārīta. | Phāir-kĕri |
| 179. I beat | Bŏh chhus mārān | Bŏh thus tsōṭan (māran) | Aũ phār chhus, phārti chhus. |
| 180. Thou beatest | Ts[a]h chhukh mārān | Tū thukh tsōṭan (māran) | Tu phār chhus, phārti chhus. |
| 181. He beats | Suh chhuh mārān | Su thu tsōṭan (māran) | Su phār chhu, phārti chhu |
| 182. We beat | As[i] chhih mārān | As thī tsōṭan (māran) | As phār chhisam, phārti chisam. |
| 183. You beat | Tŏh[i] chhiwa mārān | Tus thĕaua tsōṭan (māran) | Tus phār chhĕth, phārti chhĕth. |
| 184. They beat | Tim chhih mārān | Tim thī tsōṭan (māran) | Tiaũ phār chhi, phārti chhi |
| 185. I beat (*Past Tense*) | Mĕ môrum | Mĕ tsōṭ, tsōṭum, mār, māurum | Mī phārtu |
| 186. Thou beatest (*Past Tense*). | Tsĕ môruth | Tsĕ tsōṭuth, māuruth | Tī phārtu |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Tiṇ chha . . . | Tiṇ chhi, sã̃, hẽ̃ . . | 161. They are. |
| Aũ bute, butēs . . | Aũ ātus, thās . . | 162. I was. |
| Tu bute, butēs . . | Tū ātus, thās . . . | 163. Thou wast. |
| Su butō . . . . | Su ātū, thā . . . | 164. He was. |
| Āh butā, butās . . | As ātasam, thē . . | 165. We were. |
| Tuh butath . . . | Tus ātath, thē . . | 166. You were. |
| Tiṇ butā . . . | Tiṇ ātā, thē . . . | 167. They were. |
| Bhō . . . . | Bhō . . . . | 168. Be. |
| Bhōṇō . . . . | Bhōṇū . . . . | 169. To be. |
| Bhōã̃ . . . . | Bhõ̃ . . . . | 170. Being. |
| Bhōīta . . . | Bhōī-karī . . . | 171. Having been. |
| Aũ bhōã̃ . . . | Aũ, bhōã̃ . . . | 172. I may be. |
| Aũ bhōālō . . . | Aũ, bhōã̃ . . . | 173. I shall be. |
| Aũ bhōamī . . . | ..... | 174. I should be. |
| Mār . . . . | Mār . . . . | 175. Beat. |
| Mārnō . . . . | Mārnū . . . . | 176. To beat. |
| Mārã̃ . . . . | Mār . . . . | 177. Beating. |
| Mārīta . . . . | Mārī-karī . . . | 178. Having beaten. |
| Aũ mār- *or* mārã̃-chhi . | Aũ mār-chhus, mārã̃-chhus | 179. I beat. |
| Tu mār- *or* mārã̃-chhi . | Tū mār-chhus, mārã̃-chhus | 180. Thou beatest. |
| Su mār- *or* mārã̃-chhu . | Su mār-chhu, mārã̃-chhu . | 181. He beats. |
| Āh mār- *or* mārã̃-chha . | As mār-chhasam, mārã̃-chhasam. | 182. We beat. |
| Tuh mār- *or* mārã̃-chhath . | Tus mār-chhath, mārã̃-chhath. | 183. You beat. |
| Tiṇ mār- *or* mārã̃-chha . | Tiṇ mār-chhi, mārã̃-chhi . | 184. They beat. |
| Mĩ̃ mārū . . . | Mī mārtū, mĩ̃ māryā . | 185. I beat (*Past Tense*). |
| Tĩ̃ mārū . . . | Tī mārtū, tĩ̃ māryā . . | 186. Thou beatest (*Past Tense*). |
| | | 187. He beat (*Past Tense*). |

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 188. We beat (*Past Tense*) . | Asĕ môr$^{u}$ . . . | Asī ts̲ōṭ, mār . . . | Asĕi phārtu . . . |
| 189. You beat (*Past Tense*) | Tŏhĕ môr$^{u}$wa . . . | Tusī ts̲ōṭĕau, mārĕau . | Tusĕi phārtu . . . |
| 190. They beat (*Past Tense*) | Timau môrukh . . | Timau ts̲ōṭ, ts̲ōṭukh, mār, māurukh. | Tiaũĕi phārtu . . . |
| 191. I am beating . . | Bŏh chhus mārān . . | Bŏh thus ts̲ōṭan (māran) . | Aũ phār (*or* phārti) chhus. |
| 192. I was beating . . | Bŏh ôsus mārān . . | Bŏh āusus ts̲ōṭan (māran) . | Aũ phār (*or* phārti) āhtūs . |
| 193. I had beaten . . | Mĕ ôsum môr$^{u}$mot$^{u}$ . . | Mē āusum ts̲oṭmut (mārmut) | Mī āhtū phārtumut . . |
| 194. I may beat . . | Bŏh māra . . . | Bŏh ts̲ōṭa, māra . . | Aũ phāra . . . |
| 195. I shall beat . . | Bŏh māra . . . | Bŏh ts̲ōṭa, māra . . | Aũ phāra . . . |
| 196. Thou wilt beat . . | Ts$^{a}$h mārakh . . | Tū ts̲ōṭakh, mārakh . . | Tu phārus . . . |
| 197. He will beat . . | Suh māri . . . | Su ts̲ōṭi, māri . . . | Su phairi . . . |
| 198. We shall beat . . | As$^{i}$ māraw . . . | As ts̲ōṭau, mārau . . | As phāram . . . |
| 199. You will beat . . | Tŏh$^{i}$ māriw . . . | Tus ts̲ōṭiū, māriū . . | Tus phāruth . . . |
| 200. They will beat . . | Tim māran . . . | Tim ts̲ōṭan, maran . . | Tiaũ phārun . . . |
| 201. I should beat . . | Bŏh mārahö . . . | Bŏh ts̲ōṭaha, māraha . . | Aũ phāra, phāriha . . |
| 202. I am beaten . . | Bŏh chhus yiwān mārana . | Bŏh thus ts̲ōṭa gat̲shan, bŏh thus mārana yũan. | Aũ phārani yaua . . |
| 203. I was beaten . . | Bŏh ās mārana . . | Bŏh āusus ts̲ōṭa gat̲shan, bŏh āusus mārana yũan. | Aũ phārani ās . . . |
| 204. I shall be beaten . | Bŏh yima mārana . . | Bŏh ts̲ōṭa gat̲sha, bŏh mārana yima. | Aũ phārani yaua . . |
| 205. I go . . . | Bŏh chhus gat̲shān . . | Bŏh thus gat̲shan . . | Aũ gat̲sh (*or* gat̲shti) chhus |
| 206. Thou goest . . | Ts$^{a}$h chhŭkh gat̲shān . | Tū thukh gat̲shan . . | Tu gat̲sh (*or* gat̲shti) chhus |
| 207. He goes . . . | Suh chhuh gat̲shān . . | Su thu gat̲shan . . | Su gat̲sh (*or* gat̲shti) chhu |
| 208. We go . . . | As$^{i}$ chhih gat̲shān . . | As thī gat̲shau . . | As gat̲sh (*or* gat̲shti) chhisam. |
| 209. You go . . . | Tŏh$^{i}$ chhiwa gat̲shān . | Tus thĕaua gat̲shan . . | Tus gat̲sh (*or* gat̲shti) chhĕth. |
| 210. They go . . . | Tim chhih gat̲shān . . | Tim thī gat̲shan . . | Tiaũ gat̲sh (*or* gat̲shti) chhi |
| 211. I went . . . | Bŏh gōs . . . | Bŏh gōs . . . . | Aũ gōs . . . . |
| 212. Thou wentest . . | Ts$^{a}$h gōkh . . . | Tū gōkh . . . . | Tu gōs . . . . |
| 213. He went . . . | Suh gōv, gav . . . | Su gōu, gau . . . | Su gō . . . . |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Asē mārū . . . | Asaĩ mārtū, asaī māryā . | 188. We beat (*Past Tense*). |
| Tusē mārū . . . | Tusaĩ mārtū, tusaĩ māryā . | 189. You beat (*Past Tense*). |
| Tĕṇē mārū . . . | Tiṇĕī mārtū, tiṇĕī māryā . | 190. They beat (*Past Tense*). |
| Aũ mār- *or* mārã̃-chhi . | Aũ mār-chhus, mārã̃-chhus | 191. I am beating. |
| Aũ mārā *or* mārã̃-tē . . | Aũ mār-ātus, mārã̃-ātus . | 192. I was beating. |
| Mĩ mārū-butō . . . | Mī mārtumut ātū . . | 193. I had beaten. |
| Aũ mārã̃ . . . | Aũ mārã̃ . . . | 194. I may beat. |
| Aũ mārālō . . . | Aũ mārã̃ . . . | 195. I shall beat. |
| Tu mārēlō . . . | Tū māras . . . | 196. Thou wilt beat. |
| Su mārēlō . . . | Su māri . . . | 197. He will beat. |
| Āh māramalā . . . | As māram . . . | 198. We shall beat. |
| Tuh māratha lā . . | Tus mārath . . . | 199. You will beat. |
| Tiṇ mārĕnthalā . . | Tiṇ mārti . . . | 200. They will beat. |
| Aũ māramī . . . | ..... | 201. I should beat. |
| Aũ mārĩ gō-chhi . . | Aũ mārī gatsh-chhus . | 202. I am beaten. |
| Aũ mārĩ gēs . . . | Aũ mārī gĕūs . . . | 203. I was beaten. |
| Aũ mārĩ gālō . . . | Aũ mārī gatshã̃ . . | 204. I shall be beaten. |
| Aũ gã̃-chhi . . . | Aũ gatsh-chhus . . | 205. I go. |
| Tu gã̃-chhi . . . | Tū gatsh-chhus . . | 206. Thou goest. |
| Su gã̃-chhu . . . | Su gatsh-chhu . . | 207. He goes. |
| Āh gã̃-chha . . . | As gatsh-chhasam . . | 208. We go. |
| Tuh gã̃-chhath . . | Tus gatsh-chhath . . | 209. You go. |
| Tiṇ gã̃-chha . . . | Tiṇ gatsh-chhi . . | 210. They go. |
| Aũ gēs . . . . | Aũ gĕūs . . . | 211. I went. |
| Tu gēs . . . . | Tū gĕūs . . . | 212. Thou wentest. |
| Su gō . . . . | Su gĕū, gā . . . | 213. He went. |
| | As gēsam . . . | 214. We went. |

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 188. We beat (*Past Tense*) . | Asĕ môr$^{u}$ . . . | Asī ts̲ōṭ, mār . . . | Asĕi phārtu . . . |
| 189. You beat (*Past Tense*) | Tŏhĕ môr$^{u}$wa . . . | Tusī ts̲ōṭĕau, mārĕau . | Tusĕi phārtu . . . |
| 190. They beat (*Past Tense*) | Timau môrukh . . | Timau ts̲ōṭ, ts̲ōṭukh, mār, māurukh. | Tiaũĕi phārtu . . . |
| 191. I am beating . . | Bŏh chhus mārān . . | Bŏh thus ts̲ōṭan (māran) . | Aũ phār (*or* phārti) chhus. |
| 192. I was beating . . | Bŏh ôsus mārān . . | Bŏh āusus ts̲ōṭan (māran) . | Aũ phār (*or* phārti) āhtūs . |
| 193. I had beaten . . | Mĕ ôsum môr$^{u}$mot$^{u}$ . . | Mē āusum ts̲oṭmut (mārmut) | Mī āhtū phārtumut . . |
| 194. I may beat . . | Bŏh māra . . . | Bŏh ts̲ōṭa, māra . . | Aũ phāra . . . |
| 195. I shall beat . . | Bŏh māra . . . | Bŏh ts̲ōṭa, māra . . | Aũ phāra . . . |
| 196. Thou wilt beat . . | Ts$^{a}$h mārakh . . | Tū ts̲ōṭakh, mārakh . . | Tu phārus . . . |
| 197. He will beat . . | Suh māri . . . | Su ts̲ōṭi, māri . . . | Su phairi . . . |
| 198. We shall beat . . | As$^{i}$ māraw . . . | As ts̲ōṭau, mārau . . | As phāram . . . |
| 199. You will beat . . | Tŏh$^{i}$ māriw . . . | Tus ts̲ōṭiũ, māriũ . . | Tus phāruth . . . |
| 200. They will beat . . | Tim māran . . . | Tim ts̲ōṭan, maran . . | Tiaũ phārun . . . |
| 201. I should beat . . | Bŏh mārahŏ . . . | Bŏh ts̲ōṭaha, māraha . . | Aũ phāra, phāriha . . |
| 202. I am beaten . . | Bŏh chhus yiwān mārana . | Bŏh thus ts̲ōṭa gats̲han, bŏh thus mārana yũan. | Aũ phārani yaua . . |
| 203. I was beaten . . | Bŏh ās mārana . . | Bŏh āusus ts̲ōṭa gats̲han, bŏh āusus mārana yũan. | Aũ phārani ās . . . |
| 204. I shall be beaten . | Bŏh yima mārana . . | Bŏh ts̲ōṭa gats̲ha, bŏh mārana yima. | Aũ phārani yaua . . |
| 205. I go . . . | Bŏh chhus gats̲hān . . | Bŏh thus gats̲han . . | Aũ gats̲h (*or* gats̲hti) chhus |
| 206. Thou goest . . | Ts$^{a}$h chhūkh gats̲hān . | Tū thukh gats̲han . . | Tu gats̲h (*or* gats̲hti) chhus |
| 207. He goes . . . | Suh chhuh gats̲hān . . | Su thu gats̲han . . | Su gats̲h (*or* gats̲hti) chhu |
| 208. We go . . . | As$^{i}$ chhih gats̲hān . . | As thī gats̲hau . . | As gats̲h (*or* gats̲hti) chhisam. |
| 209. You go . . . | Tŏh$^{i}$ chhiwa gats̲hān . | Tus thĕaua gats̲han . . | Tus gats̲h (*or* gats̲hti) chhĕth. |
| 210. They go . . . | Tim chhih gats̲hān . . | Tim thī gats̲han . . | Tiaũ gats̲h (*or* gats̲hti) chhi |
| 211. I went . . . | Bŏh gōs . . . | Bŏh gōs . . . . | Aũ gōs . . . . |
| 212. Thou wentest . . | Ts$^{a}$h gōkh . . . | Tū gōkh . . . . | Tu gōs . . . . |
| 213. He went . . . | Suh gōv, gav . . . | Su gōu, gau . . . | Su gō . . . . |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Asē mārū . . . | Asaĩ mārtū, asaī māryā . | 188. We beat (*Past Tense*). |
| Tusē mārū . . . | Tusaĩ mārtū, tusaĩ māryā . | 189. You beat (*Past Tense*). |
| Tĕṇē mārū . . . | Tiṇĕī mārtū, tiṇĕī māryā . | 190. They beat (*Past Tense*). |
| Aũ mār- *or* mārã̃-chhi . | Aũ mār-chhus, mārã̃-chhus | 191. I am beating. |
| Aũ mārā *or* mārã̃-tē . . | Aũ mār-ātus, mārã̃-ātus . | 192. I was beating. |
| Mĩ mārū-butō . . . | Mī mārtumut ātū . . | 193. I had beaten. |
| Aũ mārã̃ . . . | Aũ mārã̃ . . . | 194. I may beat. |
| Aũ mārālō . . . | Aũ mārã̃ . . . | 195. I shall beat. |
| Tu mārēlō . . . | Tū māras . . . | 196. Thou wilt beat. |
| Su mārēlō . . . | Su māri . . . | 197. He will beat. |
| Āh māramalā . . . | As māram . . . | 198. We shall beat. |
| Tuh māratḥalā . . | Tus mārath . . . | 199. You will beat. |
| Tiṇ mārĕnthalā . . | Tiṇ mārti . . . | 200. They will beat. |
| Aũ māramī . . . | ..... | 201. I should beat. |
| Aũ mārĩ̃ gō-chhi . . | Aũ mārī gatsh-chhus . | 202. I am beaten. |
| Aũ mārĩ̃ gēs . . . | Aũ mārī gĕūs . . . | 203. I was beaten. |
| Aũ mārĩ̃ gālō . . . | Aũ mārī gatshã̃ . . | 204. I shall be beaten. |
| Aũ gã̃-chhi . . . | Aũ gatsh-chhus . . | 205. I go. |
| Tu gã̃-chhi . . . | Tū gatsh-chhus . . | 206. Thou goest. |
| Su gã̃-chhu . . . | Su gatsh-chhu . . | 207. He goes. |
| Āh gã̃-chha . . . | As gatsh-chhasam . . | 208. We go. |
| Tuh gã̃-chhath . . | Tus gatsh-chhath . . | 209. You go. |
| Tiṇ gã̃-chha . . . | Tiṇ gatsh-chhi . . | 210. They go. |
| Aũ gēs . . . . | Aũ gĕūs . . . | 211. I went. |
| Tu gēs . . . . | Tū gĕūs . . . | 212. Thou wentest. |
| Su gō . . . . | Su gĕū, gā . . . | 213. He went. |
| | As gēasam . . . | 214. We went. |

| English. | Kāshmīrī. | Kashṭawārī. | Pŏgulī. |
|---|---|---|---|
| 15. You went . . | Tŏh$^{i}$ gŏwa . . . | Tus gēau . . . | Tus gĕŏath . . . |
| 16. They went . . | Tim gay . . . | Tim gē . . . . | Tiaũ gĕŏ, gĕau . . |
| 17. Go . . . . | Gatsh . . . . | Gatsh . . . . | Gatsh, gatsh$^{a}$ . . . |
| 18. Going . . . | Gatshān . . . . | Gatshan . . . . | Gatsh, gatshti . . . |
| 19. Gone . . . | Gŏmot$^{u}$, gamot$^{u}$ . . | Gŏmut . . . . | Gyĕmut . . . |
| 20. What is your name ? . | Chyŏn$^{u}$ nāv kyāh chhuh ? | Tsāun$^{u}$ nām kyā thūī ? . | Tī$^{u}$n nām kut chhu ? . |
| 21. How old is this horse ? | Yih gur$^{u}$ kaitĕn warihĕn-hond$^{u}$ chhuh ? | Is ghuṛi-sī ummar kitsā thĕ ? | Yĕs ghōṛis ummur kyit thī. ? |
| 22. How far is it from here to Kashmir ? | Yiti-pĕṭha kūt$^{u}$ chhuh Kashīri-tām dūr$^{u}$ ? | Yĕti-hata Kashīrī-tāī kyutā (*or* kitruḍ) thu ? | Ita-pãta Kashīr-tã̃ kituk chhu dūr ? |
| 23. How many sons are there in your father's house ? | Cyŏnis möl$^{i}$-sandis garas-andar kūt$^{i}$ nĕchiv$^{i}$ chhih ? | Tsānis mhāl$^{i}$-sin gharas-manz kityā (*or* kitruḍ) shuṛ$^{i}$ thī ? | Tīni māla-sani gi-manz kĕta lōka chhĕ ? |
| 24. I have walked a long way to-day. | Bŏh chhus az sĕṭhāh pok$^{u}$-mot$^{u}$. | Bŏh hanṭhus az mhast dūr . | Aũ az dūr-tã̃ dhaũtus . |
| 25. The son of my uncle is married to his sister. | Myŏnis pĕth$^{a}$ra-sandis nĕchivis tam$^{i}$-sanzĕ bĕñĕ-sũty nĕth$^{u}$r kor$^{u}$mot$^{u}$. | Miān$^{i}$ pĕtr$^{u}$-sinyi shuṛiĕn karuṇ tĕsiñi bhēnyi-sãthi biāh. | Mīni pĕchōw-sani lōki chhu tyĕsyĕ bīna-sĩt byāh kyĕ-mut. |
| 26. In the house is the saddle of the white horse. | Garas-andar chhĕh chhĕtis gur$^{i}$-sünz$^{u}$ kŏṭh$^{u}$. | Gharas-manz thu safēd ghuṛi-sun zīn. | Chhitti ghōṛ$^{u}$-sun zīn chhu gi-manz. |
| 27. Put the saddle upon his back. | Tamis thāv thür$^{u}$-pĕṭh zīn . | Tĕsinyis ḍanḍas thōyiū zīn . | Tyĕsyĕ chaṛhi-pãt zīn li . |
| 28. I have beaten his son with many stripes. | Mĕ chhuh lŏy$^{u}$mot$^{u}$ tasandis nĕchivis wārayāhau kam-chau-sũty. | Mĕ tsōṭum tĕsinyis shuṛis mhast. | Mī tyĕswĕ lōkyas shāhṭĕi kōṛṛĕi-sĩt phārtumut chhu. |
| 29. He is grazing cattle on the top of the hill. | Suh chhuh bālachĕ tāli-pĕṭh chārwāyĕn gāsa khyāwān. | Su thu dhāri-hinis mŏkhas-pān māl tsunāwan. | Bāla-sanni luṭus-pãt su chhu gallas gās khālal. |
| 30. He is sitting on a horse under that tree. | Suh chhuh guris-pĕṭh bihith tath kulis-tal. | Su thu yĕth kulyis-tal ghuṛis-pān bōī. | Su chhu ghōṛis-pãt kŏlis-khal bīma. |
| 31. His brother is taller than his sister. | Tasond$^{u}$ bŏy$^{u}$ chhuh tasanzi bĕñi-khŏtā thod$^{u}$. | Tyisun bhōī thu tyĕsiñi bhēnyi-hata baḍḍ$^{u}$. | Tĕsau bārun tĕsĕi bīna-khota bŏṛ chhu. |
| 32. The price of that is two rupees and a half. | Tamyuk$^{u}$ möl chhuh ḍāy rŏpay. | Tathun möl thu ḍhāī rŏpiē . | Ittĕk kīmat thī ḍāi rupaē |
| 33. My father lives in that small house. | Myŏn$^{u}$ môl$^{u}$ chhuh tath lŏk$^{a}$chĕ larĕ-manz rōzān. | Miāun mhāl thu tath lŏkuṛi gharas-manz rihwan. | Mī$^{u}$n maul chhu tĕs lŏkh-chyis garus-manz rahti. |
| 34. Give this rupee to him | Dih yih rŏpay tamis . | Yi rŏpai dyi tis . . | Yĕ rupaī tyĕs dyēn . |
| 35. Take those rupees from him. | Tim rŏpay hĕh tamis-nish . | Tyis hĕ tsa tima rŏpiē . | Yaũ rupīa gyun tyĕs |
| 36. Beat him well and bind him with ropes. | Wāra dis chŏb ta razi-sũty phirus ganḍ. | Tyis tsōtis jān paiṭhyi tĕ razan-sãthi ganḍis. | Tyĕs mast phāri tĕ razan-sĩt gaṭhin. |
| 37 Draw water from the well. | Krīri-manza khār pôñ$^{u}$ . | Khūha-manza khuāl pāñ . | Khūhus-manz pāĩ kāṛi |
| 38. Walk before me . | Mĕ brōnṭh brōnṭh pakh . | Mĕ bōnṭh hanṭh . . | Mī aiggī dhaũi . |
| 39. Whose boy comes behind you ? | Kasond$^{u}$ koṭ$^{u}$ chhuy tsĕ pata pata yiwān ? | Kasun shuṛ$^{u}$ thu tsĕ-pata yūan ? | Kasau lōk chhu tī pat pata dhaũti ? |
| 240. From whom did you buy that ? | Huh kamis-nish hyōtuth tsĕ ? | Tsĕ kas-hata su möl hyu-tuth ? | Tī kas-laba tyĕs möl gintu |

| Sirājī of Ḍōḍā. | Rāmbanī. | English. |
|---|---|---|
| Tuh gāth . . . | Tus gēath . . | 215. You went. |
| Tiṇ gā . . . . | Tiṇ gēĕ, gē . . . | 216. They went. |
| Gis . . . . | Gatsh . . . . | 217. Go. |
| Gã̄ . . . . | Gatsh, gatshã̄ . . . | 218. Going. |
| Gō . . . . | Gōmut . . . . | 219. Gone. |
| Tīṇō nām kut chhu ? . | Tīṇō nām kut chhu ? . | 220. What is your name ? |
| Yē ghōṛē-tī ummar kitī chhi ? | Ĕs ghōṛĕ-saṇī kitī umr chhi ? | 221. How old is this horse ? |
| Ellā-hathā Kashmīrā-tã̄ kitō dūr chhu ? | Itt-ātĕ Kashmīrĕ-tã̄ kitō dūr chhu ? | 222. How far is it from here to Kashmir ? |
| Tiṇē babbō-tē gharō-mã̄ puttur kitā chha ? | Tīṇĕ bābā-saṇĕ gī kitĕ lōkĕ chhi ? | 223. How many sons are there in your father's house ? |
| Ajj aũ baṛā dūr āwē . | Aũ az dūr haṇṭhī-karī chalī gĕūs. | 224. I have walked a long way to-day. |
| Mēṇē tsatsē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu. | Mīṇĕ pitrīĕ-suṇ lōkᵘ tĕsĕ̃ bahiṇī-sāthī biāhtumut chhu. | 225. The son of my uncle is married to his sister. |
| Gharō-mã̄ chhittē ghōṛē-tī kāṭhī chhi. | Gī-mã̄ chhittĕ ghōṛĕ-saṇī kāṭhī chhi. | 226. In the house is the saddle of the white horse. |
| Kāṭhī piṭṭhī-puṛ kasī latthō. | Kāṭhī tĕsĕ̃ piṭṭhī-bhēĩ̃ lathas. | 227. Put the saddle upon his back. |
| Tē-tē puttrē mē matē kōṛṛē mārū-ā. | Mī tĕswĕ lōkĕ matā kōṛṛā ditmat-chhis. | 228. I have beaten his son with many stripes. |
| Pahāṛō-tē shirē gōrū bakrīā tsārã̄-chhu. | Yu pahāṛĕ-saṇĕ shirĕ-bhēĩ̃ bakrīĕ gawĕ suṇāl-chhu. | 229. He is grazing cattle on the top of the hill. |
| Ghōṛē bēĩ̃ buṭṭō tal bishru chhu. | Yu ghōṛĕ-bhēĩ̃ buṭĕ-khal bīmī chhu. | 230. He is sitting on a horse under that tree. |
| Tē-tō brhā tē-tī bēhṇī-hathā baḍḍō chhu. | Tĕsaũ brhā tĕsĕ̃ bahiṇī-thã̄ baḍū chhu. | 231. His brother is taller than his sister. |
| Yē-tō mul ḍhāī rupayyō chhu. | Tĕsaũ mul ḍhāī rupaē chhu | 232. The price of that is two rupees and a half. |
| Mēṇō babb yē nikkē gharō rahã̄-chhu. | Mīṇō bābb is maṭṭhĕ gī rãh-chhu. | 233. My father lives in that small house. |
| Yō rupayyō tē dē-lē . | Tĕs yu rupayyū dēṇū . | 234. Give this rupee to him. |
| Yō rupayyā tiṇ ghiṇī-jĕ . | Tiṇ rupaē tĕs-thã̄ ghinnī laiṇĕ. | 235. Take those rupees from him. |
| Must mārathū, tē radzū sāthī bandhithū. | Tĕs juān mārnias, gazarī-sāthī gaṇṭhī. | 236. Beat him well and bind him with ropes. |
| Khūhō-mã̄ pāṇī ghiṇī-jĕ . | Talāō-mã̄-thã̄ pāṇi kāṛᵢ . | 237. Draw water from the well. |
| Mē ārī ārī chal . . | Mī agar chal . . . | 238. Walk before me. |
| Kāh-tō maṭṭhō tī pata jã̄-chhu ? | Kasaũ lōkᵘ tī pat pat ẽ-chhu ? | 239. Whose boy comes behind you ? |
| Yō kāh-hathā mul āwath ? | Yu kas-thã̄ mulī āṇ-chhut ? | 240. From whom did you buy that ? |

## KŌHISTĀNĪ.

Under the name of Kōhistānī are included several Dard dialects or languages spoken in the Panjkora, Swat, and Indus Kohistans. They are all closely connected together, and have numerous dialects, almost every little side-valley possessing its peculiar '*jib*.' The only person who has hitherto described them is Colonel Biddulph.

The linguistic boundary between these languages and Paṣhtō is very ill-defined, for all over the Kohistans of the three rivers the inhabitants are bilingual, and speak Paṣhtō in addition to the dialect peculiar to each tract. All are much mixed, not only with that language, but also with the Indian languages immediately to the south. Specimens will be found below of Gārwī, spoken in the Swat Kohistan, of Tōrwālī of the Swat and Panjkora Kohistans lower down than Gārwī, and of Maiyã of the Indus Kohistan. In the List of Words, I have also given examples of Chilīs, a modern offshoot of Tōrwālī.

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## GĀRWĪ.

This language is spoken in the Swat Kohistan. It is the speech of the Gawārē, a sept of which tribe is named Bashghar, a fact which has led Colonel Biddulph to erroneously call it 'Bushkarik,' and to call the entire tribe 'Bushkar.' The language is closely connected with that of the Tōrwāl, who inhabit the Swat and Panjkora Valleys lower down than the Gawārē. It is evidently of Dardic origin. Regarding the Gawārē, Colonel Biddulph says,[1]—

'Bushkar is the name given to the community which inhabits the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls . . . . . The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. . . . . The Bushkar dialect approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.'

With reference to the above remarks, the conversion of the people to Islām began in the time of Akhūn Darwēza, about three hundred years ago, and has been carried on up to within the last century. Gārwī, like the other languages of the Swat Kohistan, has one remarkable peculiarity. The verb, except in the Future Tense, and in the Imperative mood, does not distinguish between the various persons. In some of these languages, *e.g.* Gārwī (as described by Biddulph under the name of Bushkarik), even number is not distinguished. On the other hand, throughout the conjugation of the verb, the distinction of gender is carefully maintained. Thus, in Gārwī, the present tense of the verb 'to be' is, masculine, *thū*, feminine, *thi*. According to the gender of the subject, each of these words means, I am, thou art, he, she, or it is, we are, you are, they are, as the context may require.

The following abstract of the Gārwī (Bushkarik) Grammar is taken from Colonel Biddulph's work, *loc. cit.* The same work contains a Vocabulary, to which the reader is referred for further information :—

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[1] *Tribes of the Hindoo Koosh*, p. 70. The Bushkarik Grammar is Appendix E of the same work.

## KŌHISTĀNĪ.

Under the name of Kōhistānī are included several Dard dialects or languages spoken in the Panjkora, Swat, and Indus Kohistans. They are all closely connected together, and have numerous dialects, almost every little side-valley possessing its peculiar '*jib*.' The only person who has hitherto described them is Colonel Biddulph.

The linguistic boundary between these languages and Paṣhtō is very ill-defined, for all over the Kohistans of the three rivers the inhabitants are bilingual, and speak Paṣhtō in addition to the dialect peculiar to each tract. All are much mixed, not only with that language, but also with the Indian languages immediately to the south. Specimens will be found below of Gārwī, spoken in the Swat Kohistan, of Tōrwālī of the Swat and Panjkora Kohistans lower down than Gārwī, and of Maiyã̄ of the Indus Kohistan. In the List of Words, I have also given examples of Chilīs, a modern offshoot of Tōrwālī.

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With reference to the above remarks, the conversion of the people to Islām began in the time of Akhūn Darwēza, about three hundred years ago, and has been carried on up to within the last century. Gārwī, like the other languages of the Swat Kohistan, has one remarkable peculiarity. The verb, except in the Future Tense, and in the Imperative mood, does not distinguish between the various persons. In some of these languages, *e.g.* Gārwī (as described by Biddulph under the name of Bushkarik), even number is not distinguished. On the other hand, throughout the conjugation of the verb, the distinction of gender is carefully maintained. Thus, in Gārwī, the present tense of the verb 'to be' is, masculine, *thū*, feminine, *thi*. According to the gender of the subject, each of these words means, I am, thou art, he, she, or it is, we are, you are, they are, as the context may require.

The following abstract of the Gārwī (Bushkarik) Grammar is taken from Colonel Biddulph's work, *loc. cit.* The same work contains a Vocabulary, to which the reader is referred for further information :—

---

[1] *Tribes of the Hindoo Koosh*, p. 70. The Bushkarik Grammar is Appendix E of the same work.

# GĀRWĪ (BASHGHARIK)

## I.—PRONUNCIATION—

Pronounce *ă* as in *hat*; *â* as in *fall*; *ĕ* as in *met*; *e* (without any mark) as the *é* in the French *était*; *ŏ* as in *hot*; *o* (without any mark) as the first *o* in *promote*; *ö* and *ü* as in German; *gh*, *kh*, *sh*, and *zh*, as the Persian غ, خ, ش, and ژ respectively. Other vowels and consonants as usual in other Indian languages.

## II.—NOUNS—

| | Sing. | Plur. | | |
|---|---|---|---|---|
| Nom. and Acc. | *īs*, a woman. | *īs-āl.* | *măh* means from (a person), and *ti*, from (a place), *ăh* (suffixed) is 'in.' | If the noun is masculine, the Genitive singular ends in *ã̃*. In the plural, it always ends in *ã̃*. |
| Gen. | *īs-ẽ̃*, of a woman. | *īs-āl-ã̃.* | | |
| Dat. | *īs-kăh*, to a woman. | *īs-āl-kăh.* | | |
| | *īsẽ̃-kĕr*, for a woman. | *īs-āl-ẽ̃-kĕr.* | | |
| Abl. | *īs-săh*, with a woman. | *īs-āl-samān.* | | |
| | *īs-măh*, from a woman. | *īs-āl-măh.* | | |
| | *īs-răh*, by a woman. | *īs-āl-răh.* | | |

## III.—PRONOUNS—

| | Nom. | Agent. | Acc. | Gen. | Dat. | Abl. | |
|---|---|---|---|---|---|---|---|
| I | *yăh* | *yĕh* | *mai* | *mã̃* (m.), *mẽ̃* (f.) | *ma-ke, mẽ̃-kĕr* | *mai-săh*, etc. | The Genitive singular of the 1st and 2nd persons singular ends in *ã̃* if the pronoun is masculine, and in *ẽ̃* if it is feminine. |
| We | *măh* | *măh* | *măh* | *mõ̃* | *mā-ke, mõ̃-kĕr* | *mā-săh*, etc. | |
| Thou | *tū* | *tū* | *tai* | *chã̃* (m.), *chẽ̃* (f.) | *ta-ke, chẽ̃-kĕr* | *tai-săh*, etc. | |
| You | *tăh* | *tăh* | *tăh* | *tõ̃* | *tā-ke, tõ̃-kĕr* | *tā-săh*, etc. | |
| He, it (near) | *ai* | *ai* | *asẽ̃* | *asã̃* | *as-ke, asẽ̃-kĕr* | *ās-săh*, etc. | |
| She, it (near) | *atẽ̃* | *atẽ̃* | *asẽ̃* | *asẽ̃* | *as-ke, asẽ̃-kĕr* | *ās-săh*, etc. | |
| They (near) | *am* | *am* | *ām* | *asõ̃* | *ām-ke, asõ̃-kĕr* | *ām-săh*, etc. | |
| He, it (remote) | *aiã̃* | *atã̃* | *tatẽ̃* | *tasã̃* | *tas-ke, tasẽ̃-kĕr* | *ās-săh*, etc. | |
| She, it (remote) | *tatẽ̃* | *tatẽ̃* | *tatẽ̃* | *tasẽ̃* | *tas-ke, tasẽ̃-kĕr* | *ās-săh*, etc. | |
| They (remote) | *tam* | *tam* | *tām* | *tasõ̃* | *tām-ke, tasõ̃-kĕr* | *tām-săh*, etc. | |

'Who?' is *kam*; 'what?' is *kăh*.

# SKELETON GRAMMAR.

## IV.—VERBS—

### A.—Auxiliary and Verbs Substantive,—*ăshūgān*, to be.

*Pres.*, masc., *tū;* fem., *tūi*, I am, etc.; *Past*, masc., *hū;* fem., *hü*, I was, etc.

*Pluperfect*, masc., *ăshū;* fem., *ashūi*, I had been, etc. This last is given by Biddulph as a Pluperfect. In the specimens it is a simple past, and means 'I was.'

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*Hōgã̃*, to become. The only tenses which change for person or number are the Future and Imperative. Other tenses only change for Gender.

*Infinitive*, *hogã̃*, to become: *Participle Present*, *home*, becoming; *Past*, *hūti*, having become.

*Present*, masc., *hūwān-tū;* fem., *huwĕn-ti*, I am becoming, etc.

*Imperfect*, masc., *hūwān-shū;* fem., *huwĕn-shi*, I was becoming, etc.

*Past*, masc., *hū;* fem., *hü*, I became, etc.

*Perfect*, masc., *hū-tū;* fem., *hü-tü*, I have become, etc.

*Pluperfect*, masc., *hū-shū;* fem., *hü-shi*, I had become, etc.

*Imperative*, become thou, *hoh;* let him, her, or it become, *hohdăh*.
become ye, *hō;* let them become, *hodăh*.

*Future*, I shall become.

| | Sing. | Plur. |
|---|---|---|
| 1. | *hom* (m.) / *hūwe* (f.) | *hū* (m.). / *hūi* (f.). |
| 2. | *hoh* | *hū* (m.). / *hūi* (f.). |
| 3. | *hoh* | *hū* (m.). / *hūi* (f.). |

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### B.—Active Verb,—*yāgã̃*, to come.

*Infinitives, Present*, *yāgã̃*, to come; *Past*, *yāgā-shū*, to have come.

*Participles, Present*, *yāgra*, coming; *Past*, *yāte*, having come.

*Gerunds*, *yāndĕr*, from coming; *yāgã̃ maiya*, in coming.

*Supine*, *yāg-tū*, must come.

*Present*, masc., *yān-tū;* fem., *yĕn-ti*, I am coming, etc.

*Imperfect*, masc., *yān-shū;* fem., *yĕn-shi*, I was coming, etc.

*Past*, masc., *gā;* fem., *gē*, I came, etc. (? I went, etc. The specimens have *yā* for 'he came').

*Perfect*, masc., *yā-tū;* fem., *yĕ-ti*, I have come, etc.

*Pluperfect*, masc., *yā-shū;* fem., *yĕ-shi*, I had come, etc.

*Future*, masc., *yam;* fem., *yĕn*, I shall come, etc.

*Imperative*, come thou, *yah;* let him, her, or it come, *yadăh*.
come ye, *yā;* let them come, *yādăh*.

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*Karūgã̃*, to do.

*Infinitives, Present*, *karūgã̃*, to do; *Past*, *karūgā-shū*, to have come.

*Participles, Present*, *karā*, doing; *Past*, *kā*, having done.

*Gerunds*, *karūgĕrĕr*, from doing; *karūg maiya*, in doing.

*Present*, masc., *karān-tū;* fem., *karĕn-ti*, I am doing, etc.

*Imperfect*, masc., *karān-shū;* fem., *karĕn-shi*, I was doing, etc.

*Past*, masc. and fem., *kir*, I did, etc.

*Perfect*, masc., *kir-tū* (?); fem., *kir-ti*, I have done, etc.

*Pluperfect*, masc., *kir-shū* (?); fem., *kir-shi*, I had done, etc.

(According to Biddulph, the masc. forms of the Perf. and Plup. are *kir-ti* and *kir-shi*, respectively. This is probably a misprint.)

*Future*, I shall do.

| Sing. | | Plur. | | |
|---|---|---|---|---|
| Masc. | Fem. | Masc | Fem. | *Imperative.* |
| 1. *karã* | *karẽ* | *kari* | *karẽ* | *kĕr*, do thou. |
| 2. *karẽ* | *karĕ* | *karã̃* | *karẽ* | *kĕrdăh*, let him, her, or it do. |
| 3. *karã̃* | *karẽ* | *karã̃* | *karẽ* | *kĕrăh*, do ye. |
| | | | | *kĕrdăh*, let them do. |

In the following specimens, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I., the vowel-sounds have not been distinguished so minutely as in the Grammar. According to him the Gārwīs of the present day have only one *ē*-sound, corresponding to the sound of the *a* in 'fate'; and only one *ō*-sound, corresponding to the sound of the second *o* in *promote*. These vowels have been marked accordingly in the specimens.

It is not possible to form a complete grammar from the specimens, but the following instances of grammatical forms show that the language is closely connected with Kāshmīrī:—

I.—NOUNS—*Declension.*

| | Sing. | Plur. | |
|---|---|---|---|
| Nom. | *bab*, a father | *babū* | Similarly, *dūī*, a daughter. |
| Gen. | *bab-ã̃* | *babū-ã̃* | Genitive, *dūī-ã̃*; but Nom. |
| Dat. | *bab-ki* or *-ka* | *babū-ki* or *-ka* | Plur. *dūī*. |
| Loc. | *bab-mẽ̃* | *babū-mẽ̃* | A good man is *ak rān mēsh*. |
| Abl. | *bab-mã̃*, from a father | *babū-mã̃* | A good woman is *ak rain īs*. |

II.—PRONOUNS—

I, *ya*; of me, *mā*, *maĩ*; Obl. form, *mai*; We, *mā*; our, *mō*.

Thou, *tū*; of thee, *chhã̃*; Obl. form, *tai*; Ye, *thā*; your, *thō*.

He, that, *ashī*; his, *asã̃*; Obl. *ās*; they, *tum*; their, *tasã̃*; *tama*, by them.

Other forms are *sah*, he; *tasã̃*, his; *tas-ki*, to him; *tan*, by him. 'This' is *eh* or *ãĩ̃*.

III.—VERBS—

(*a*) **Verbs Substantive**—

Pres.—*thū*, *thō* (masc.); *thī* (fem.); for both numbers and all persons. Used once to mean 'was.' 'The elder son *was* in the field.'

Past—*āsh*, *āshō*, *āshū*; fem. *āshī*; for both numbers and all persons. Used once to mean 'is,' 'what matter *is?*'

I may or shall be, *hōm*; he became, *hū*; be (Imperat.), *hō*; to be, *hōgē*; being, *hōg*.

(*b*) **Active Verbs**—

*Chaṇḍō*, to beat.

*Chaṇḍōsh*, beaten; so, *mūrsh*, dead; *chhārōsh*, lost: *gat*, gone.

*Imperative*,—*chaṇḍ*, beat. Other examples are, *dª*, give; *giya*, bring ye; *shāwa* or *shā*, clothe ye; *yã̃*, come (? 1st person, plural); *chō*, go.

*Present*,—*chaṇḍānt*, I beat, etc., for all persons and both numbers. Other examples are, *khānt*, I would eat; *marānt*, I am dying; *kharānt*, thou art defiling; *wānt*, it comes; *grānt*, thou bandiest; *bachānt*, I go.

*Imperfect*,—*chaṇḍānt āsh*, (I, etc.) was (were) beating.

*Past*,—(*a*) Transitive Verbs—Passive construction—With Masculine Object, —*mai chaṇḍū*, I beat (him); *paṛtālū*, (he) sent (him); *kēr*, (he) made; *liṭh*, (he) saw (him); *gas*, (he) caught (him); *manō*, he said; *budh*, (he) heard (a sound); *laṭh*, (he) found (him). With Feminine Object,—*kēth*,

thy (father) has made (a feast), (I) did (not disobedience) to thee; *dēth*, thou didst (not) give (a kid) (in these the *th* is probably the pronominal suffix of the second person); *gis*, (he) caught (her); *khēg*, (he) ate (her).

(*b*) Intransitive Verbs,—*gā*, (I, etc.) went; *yā*, *yāg*, (he) came; *itiath*, (he) arose; *bāg-chhōre*, (he) ran up (to him); *nūkas*, (he) came out.

The following are apparently Past Participles used as Past Tenses:—*khiãshta*, they ate; *karēsh*, I might do (merriment, fem. obj.); *diãsh*, (he) gave; *bachash*, (he) went; *pūãsh*, they were drinking.

*Future*,—*ya chaṇḍam*, I shall beat; *chhōm*, I will go; *ya manam*, I shall say; *karam*, I will make; *ya pōham*, I will understand.

Some other forms will be found in the List of Standard Words and Sentences. Those for Nos. 185—190, 196—200, 208—210, and 214—216 were not obtained from the same source as the rest, and there are some discrepancies for which I am unable to account.

). 19.]

# ıRDIC SUB-FAMILY. DARD GROUP.

## KŌHISTĀNĪ.—GĀRWĪ.

## SPECIMEN I.

***Harold Deane, K.C.S.I.)***

Ak mēsh-ã̄ dū pūṭ ashū. Lakōṭ pūṭ tanī bab-ka manō, 'mai-ki
*One man-of two sons were. Younger son his-own father-to said, 'me-to*

l-mẽ tanī ḍāh dª.' Tan tanī māl duēra ḍāh-kēr.
*erty-in my-own share give.' And his-own property (on)-both (he)-divided.*

Kidī dōs pat lakōṭ pūṭ harkihā jama kēr, dēōr utan-ki
*w (some) days after younger son everything together made, far country-to*

Tatī bāg tanī māl lāl kar anchan-kēr. Swā māl khlās-kēr,
*That place his-own property bad act dissipated. All property finished,*

utan-mẽ giān qāhat yāg, ta tī tang hū. Sah gā tatī
*country-in big famine came, and he straitened became. He went that*

n-mẽ khān-sah naukar hū. Tan tanī khēr paṛtalū sūar char.
*try-in chief-with servant became. And his-own field sent (him) swine graze.*

ĩ sūar khiãshta, ya pa khānt;' kami na diāsh. Pata
*hich swine are-eating, I also will-eat;' anyone not gave (him). Afterwards*

-mẽ yā, manō, 'mā baba kitī naukar thō, rēn gil khiān, ya
*-in came, said, 'my father-of how-many servants are, good food eat, I*

hō marānt. Ya itiānt, tan bab-ki chōm, tas-ki manam, "Ō bab,
*ry am-dying. I will-rise, and father-to will-go, him-to will-say, "O father,*

Khudāē gunāhgār chhã̄ gunāhgār. Atē lāyiq na kō chhã̄ pūṭ
*of-God sinner thy sinner. So worthy not (am) that thy son*

, naukar-mẽ mai hisāb-kar."' Sah itiath, tanī bab-ki yāg.
*servants-among me reckon."' (And) he rose, his-own father-to came.*

ah paṭka ashō tanī bab liṭh, rahm kēr, bāg-chhōrē,
*d) he afar was his-own father saw (him), pity did, ran-up (to him),*

r-mẽ gas, khkōl-kēr. Pūṭ manō, 'Ō bab, ya Khudāē
*race-in caught (him), kissed (him). Son said, 'O father, I of-God*

nāhgār, chhã̄ gunāhgār. Atē lāyiq na kō chhã̄ pūṭ hōm.' Bab
*er (am), thy sinner (am). So worthy not (am) that thy son be.' Father*

nī naukar-ki manō, 'rān jāma giya, as shāwa; angusir angir
*own servants-to said, 'good dress bring, him clothe; ring finger*

va; kõsh khur shā. Yã̄, gil khāē, khushāl hõē. Tithī mā ēh pūṭ
*on; shoes feet put-on. Come, food eat, merry be. Because my this son*

:sh, jāndō; chhārōsh • laḍ.' Tama khushālī kēr.
*id, revived (is); lost recovered (is).' They merriment made.*

Mōṭ tasā giān pūṭ khēr-mẽ thū. Sēh yāg, shiṭ-ki niār hū,
*Now his elder son field-in was. (When) he came, house-to near was,*
sarōd nēṭah awāz budh. Ā naukar-ki awāz-kēr, tapaus-kēr, 'kē chhal
*music dancing sound heard. A servant-to called, inquired, 'what matter*
āsh?' Tan manō, 'chhã̄ jā yāg thōn; bab khairāt kēth, tithī
*is?' He said, 'thy brother come is; father feast has-made, because*
rōgh jōṛ laṭh.' Seh bājāg hū, shīkī na bachash. Bab nūkas,
*whole well found.' (Then) he angry became, inside not went. Father came-out,*
minat kēr. Tan jawāb-mẽ bab-ki manō, 'bēr, atē bār mūdah chhã̄
*entreaty made. He reply-in father-to said, 'lo, so long time thy*
khizmat kēr, hēcharē chhã̄ bē-amrī na kēth. Tai mai-ki ā sūr na
*service I-did, ever thy disobedience not did. Thou me-to one kid not*
dēth, mai tanī dōstān-sah khushālī karēsh. Kaĩ sāat āĩ pūṭ yāg,
*gave, I my-own friends-with merriment might-do. Which time this son came,*
chhã̄ māl kachanai-rā kharāb-kēr, tai khairāt kēr.' Tan manō, 'Ō pūṭ,
*thy property harlots-on wasted, thou feast didst.' He said, 'O son,*
tū hallal mai-sah bai, mā harkai chhã̄. Āĩ munāsib ashū,
*thou always me-with livest, my everything thine (is). This proper was,*
mã̄ khushāli kēr, khushāl hū, tithī chhã̄ āĩ jā mursh, jāndō;
*we merriment did, merry become, because thy this brother dead, alive (is);*
chharōsh, laḍ.'
*lost, recovered (is).'*

---

[No. 20.]

## Specimen II.

Ak bōr ashū, akē chhēl āshī. Ā ūs-rā ū pūã̄sh. Bōr
*A tiger was, a goat was. A spring-at water were-drinking. Tiger*
rat ashū, chhēl tūā āshī. Bōr manō chhēl-ka, 'mā ū kā khaṛānt?'
*above was, goat below was. Tiger said goat-to, 'my water why do-you-make-dirty?'*
Chhēl manō, 'ū chhã̄ bām-tē wānt, ya tūā thī. Chhã̄ ū kikī
*Goat said, 'water thy side-from comes, I below am. Thy water how*
khaṛ karam?' Bōr manō, 'tū bār lāl thū, mai-sah bēt grānt.
*dirty can-I-make?' Tiger said, 'thou very bad art, me-with words dost-bandy.*
Mai-ka izhgār manō. Ya tai-sah pōham.' Āĩ manī, ṭōp
*Me-to liar saidst (calledst). I thee-with will-understand.' This saying, a-jump*
kēr, chhēl gis, swa khēg.
*(he)-made, goat caught, whole devoured.*

| Ak | dū | ṭhā | chōr | panj | shō | sat | aṭh | num | dash | ikyā | bāh | ṭhō | chōṇḍ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |

| panjāh | shōhr | satāh | aṭāh | anbīsh | bīsh | dash-ō-bīsh | dūbīsh | dash-ō-dūbīsh | ṭhabīsh |
|---|---|---|---|---|---|---|---|---|---|
| 15 | 16 | 17 | 18 | 19 | 20 | 30 | 40 | 50 | 60 |

| dash-ō-ṭhabīsh | chōrbīsh | dash-ō-chōrbīsh | panjbīsh. |
|---|---|---|---|
| 70 | 80 | 90 | 100. |

## TŌRWĀLĪ OR TŌRWĀLĀK.

This is the language of the Tōrwāls, who occupy the upper portion of the main wat Valley for about sixty miles from Aryana to Chiroli, and the Chahil Darrah, a alley running to the east from the Swat Valley a little above Chiroli. According to Biddulph (p. 68), they do not differ in appearance from the other tribes of the ndus Valley, and there can be little doubt that the Chilīs are an offshoot of this tribe. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken. The Tōrwāls have been too long converted to slām, and exposed to the preaching of the Swat Mullāhs to have retained any customs connected with other religions; but they have retained their national dances.

The Chilīs are a small tribe now settled on the left bank of the Indus near Kōlī nd Pālus. They are called Chilīs by their neighbours and Galō by themselves. They ave a tradition that their home was originally Buner, whence they migrated to Swat o escape being forced to become Musalmāns. Being further persecuted, they resolved o stake their all on a battle, after which, if defeated, they would consent to embrace the eligion of Islām. They were defeated, but a certain number of them, clinging to heir old faith, migrated to the Indus Valley. This did not, however, save them from ecoming Musalmāns in after years. Those who remained behind in Swat were the ncestors of the present Tōrwāls.

Tōrwālī certainly belongs to the Dardic family, and the mode of formation of he feminine, and some of the verbal forms, show clearly that it is connected with Kāshmīrī. It is, however, much mixed up with Paṣhtō forms. It is most nearly akin o the language of the Indus Valley which is described by Colonel Biddulph under the ame of Gowro.[1] In order to show the close connexion between the two languages, a olumn has been added to the List of Standard Words showing the corresponding words n Gowro. These have been taken from Colonel Biddulph's work.

AUTHORITY—

BIDDULPH, Col. J.,—*Tribes of the Hindoo Koosh.* Calcutta, 1880. Appendix D contains a very short Grammar, and a Vocabulary.

The following Skeleton Grammar is taken from Biddulph. The grammar of the specimens differs considerably from that here given, and is subsequently discussed :—

[1] *Tribes of the Hindoo Koosh*, p. 10, and Appendix F.

# TŌRWĀLĪ GRAMMAR (BIDDULPH).

**I.—PRONUNCIATION.**—Pronounce *ă* as in *hat*; *â* as in *fall*; *ĕ* as in *met*; *e* (without any mark) as the *é* in the French *était*; *ŏ* as in *hot*; *o* (without any mark) as the first *o* in *promote*; *ö* and *ü* as in German; *g̲h̲*, *k̲h̲*, *sh̲*, and *zh̲*, as the Persian غ خ ش and ژ respectively. Other vowels and consonants as usual in other Indian languages.

**II.—NOUNS.**—There are two declensions relating to (I) animate and (II) inanimate nouns—

| I. Sing. | Plur. | II. Sing. | Plur. |
|---|---|---|---|
| Nom. *chhī*, a woman. | *chhī.* | *sh̲īr*, a house. | *sh̲īr.* |
| Gen. *chhī-si*, of a woman. | *chhī-a-si.* | *sh̲īr-si.* | *sh̲īr-a-si.* |
| Dat. *chhī-ke*, to a woman. | *chhī-a-ge.* | *sh̲īr-wa.* | *shīr-a-wa.* |
| Acc. *chhī*, a woman. | *chhī.* | *sh̲īr.* | *shīr.* |
| Abl. *chhī-mā*, from or by a woman. | *chhī-a-mā.* | *sh̲īr-a.* | *shīr-a.* |

Other cases are formed as follows:—
For, *kyăh*, suffixed.
With, *sat*, suffixed.
By, *dī*, suffixed.
In, *konīm*, prefixed. The specimens have *mé* suffixed.
On, *zh̲at*, suffixed.

**III.—PRONOUNS—**

| | Nom. | Gen. | Dat. | Acc. | Abl. |
|---|---|---|---|---|---|
| I | *a* | *mī* | *ma-ge* | *mai* | *ma-ma.* |
| We | *măh* | *mun* | *mo-ge* | *măh* | *mo-ma.* |
| Thou | *tū* | *chi* | *te-ge* | *tai* | *tai-ma.* |
| You | *toh* | *tun* | *to-ge* | *toh* | *to-ma.* |
| He (near) | *hĕh* | *isăh* | *ĕs-ke* | *ĕs* | *ĕz-ma.* |
| They (near) | *iyăh* | *iyasăh* | *iya-ke* | *iyã* | *iyăh-ma.* |
| He (remote) | *tiyăh* | *tisăh* | *tĕs-ke* | *tĕs* | *tĕz-ma.* |
| They (remote) | *tiyăh* | *tiyasăh* | *tiya-ke* | *tiyã* | *tiyah-ma.* |

Who? is *kām*; what? is *kăh*.

There are no distinctions of gender.

**IV.—VERBS—**

**A.—Auxiliary Verbs and Verbs Substantive.**

*Hŏsa* means 'to be.'

Biddulph gives no paradigm of its conjugation.

**B.—Active Verb,—*kudūsa*, to strike.**

*Infinitives,—Present, kudūsa*, to strike; *Past, kudūsa ash̲ū*, to have struck; *Future, kud bādūi*, to be about to strike.

*Participles,—Present, kududūt*, striking; *Past, kuduge*, having struck; *Future, kudūsa hū*, about to strike.

*Gerunds,—kudū-zh̲ĕt*, on striking; *kudū-ma*, from or by striking.

Except the Imperative each tense has only two forms,—A Masculine and a Feminine,—and does not change for number or person.

Thus,—

| *Present*, I strike. | *Past*, I struck. | *Future*, I shall strike. | *Imperative.* |
|---|---|---|---|
| Masc. *kudadū.* | *kudū.* | *kudnin.* | *kud*, strike thou. |
| Fem. *küdüji.* | *küdi.* | *küdnin.* | *kude*, let him strike. |
| *Imperfect*, I was striking. | *Perfect*, I have struck. | *Pluperfect*, I had struck. | *kudā*, strike ye. |
| Masc. *kudūs-ash̲ū.* | *kudĕl.* | *kudū-sh̲ū.* | *kudā*, let them strike. |
| Fem. *küdus-ash̲i.* | *küdil.* | *küdī-sh̲i.* | |

The *Conditional* mood is formed by adding *kyăh*, perhaps, to the Indicative. Thus, *kudadū kyăh*, I may be striking.

The *Passive* voice is formed by the use of the Auxiliary verb *bajūsa*, to go. Thus, *kuduge bajūsa*, to be struck; *kuda bajudū*, I am being struck.

The following incomplete account of Tōrwālī Grammar is based on the specimens.

—VOCABULARY—

This is freely infected by Paṣhtō. Thus, we have *ṭōl*, all; *makhtōran*, black-faced, ence a sinner; *ghwara*, choice; *pīshō*, a cat, and many others.

.—NOUNS,—*Declension.*

| | Sing. | Plur. |
|---|---|---|
| Nom. | *bap*, a father. | *bap*. |
| Gen. | *bap-chē*, of a father. | *bap-chē*. |
| Dat. | *bap-kī*, to a father. | *bap-kī*. |
| Abl. | *bap-mā*, from a father. | *bap-mā*. |

The only instances I have met in which the plural differs from the singular, are ō, a cow; plural *gai*, and the following—*naukar*, means 'servants,' but *naukar-ā-mẽ*, ong servants; *naukar-ā-kī*, to the servants: *dehqān*, villagers; *dehqān-a*, to the lagers; *dehqānō*, the villagers (Agent case): *yār-ō-sat*, with friends. *Pūchhat bagayi* translated 'he divided on his sons.'

Amongst *postpositions* may be mentioned, *niõ*, *kī-niõ*, near; *dī*, by means of; *sat*, th; *mẽ*, in; *zhat*, *zhad*, on.

The *Agent* case is usually the same as the nominative; thus, *bap banū*, by the her it was said, the father said. We have, however, *pūchhai banū*, by the son it was d; and *dehqānō gad*, by the villagers he was caught, beside *dehqān ḍiṭh*, by the lagers he was seen. As a matter of fact the Nominative is frequently used instead of Agent.

Instances of the Vocative case are, *ai babia*, O father, and *ai pūchha*, O son.

**Adjectives**—Do not seem to change for gender.

.—PRONOUNS—

*First Person*,—I, *ā*, *ai*; of me, my, *mī*; Agent and Obl. form sg. *mai*; we, *mō*; Agent, *mō*; of us, our, *mun*; to us, *mō-gē*.

*Second Person*,—Thou, *tū*; of thee, thy, *chhī* or (Parable) *chhē*; Agent, *tai*; ye, *thō*; of you, your, *tun*; Agent, *thō*; to you, *tha-kai*.

*Third Person*,—He, *sēh*, *ēh*; Agent, *sēh*, *ēh*; of him, his, *isa*, (Parable) *isē*; Obl. sg. *isa*; they, (Nom. and Agent) *tiyā*; of them, their, *tiyāsa*.

Other forms are:—

He, *tēh*, *tis*; Agent, *tēh*, *tis*; Obl. *tis*; his, *tī*, *tisa*; they, *tēh*, *hai*.

From him, *ēz-mā*.

To this person, *is-kī*.

*Mī kā thū*, *sa chhē thū*, what is mine, that is thine.

Examples of Pronominal Adjectives are,—

*Sēh māsh*, that man;

*Tē watan yat*, on that country; *āh pūchh*, this son; *as ghō-chē*, of this horse; *as shai*, that thing.

'Own' is *tanū*.

'What?' is *kā*.

## IV.—VERBS—

### A.—Auxiliary Verbs and Verbs Substantive.—

*Present*,—Sing. (all persons), *thū*; Plur. *thīā*. In *kā chhal chhī*, what matter is it?, *chhī* is possibly feminine. In the Parable, we have once *thai*, for *thīā* (*kitaik naukar thai*).

*Past*,—Sing. *ashū*, fem. *ashī*; Plur. *ashaī*.

In the phrases *tang shū*, he became straitened; and *ṭagō shū*, she was fastened, the *shū* is probably borrowed from Paṣhtō.

Of the base *hu*, we have the following examples:—

*naukar hū* (and elsewhere), he became a servant; *jandī hū-thū*, he has become alive; *āi chhē pūchh huī*, that I may be thy son; *khushāla huī*, let us be happy; *huyī*, I shall be; *hōya*, I may be; *hō*, be thou.

### B.—Active Verb.—

*kūṭhū*, to beat;

*kūṭhūā*, beating. So *bazhūā*, going.

*kūṭhū*, beaten; so *gā*, gone; *mayil*, dead; *hazhājil*, lost.

*Imperative*,—beat,—*kūṭh*. So also,—*dai*, give; *chā*, graze; *hisāb-ka*, count; *bazh*, go; *til*, go; *kho*, eat; *bhai*, sit, dwell; *yai*, come; *ṛiō*, stand; *mai*, die; *dhan-dai*, run; *thal*, put; *ghin*, take; *gaṇḍ*, bind; *nīngāl*, take out; *khaī*, let us eat; *huī*, let us be; *kayī*, let us make.

*anā*, bring ye; *liyā*, put ye on; *yai*, come ye.

*Present*,—I am beating, etc.,—Sing. (all persons), *kūṭha-thū*; plur. *kūṭha-thīā*. So also,—*bazha-thū*, I go; plural also *bazha-thū*; *chā-thū*, he is grazing; *bhaiṭ-thū*, he is sitting, he dwells; *yai-thū*, he comes.

In the Parable we have *tū bhai-thū*, thou art living; *mū*, I die, is apparently a Simple Present.

*Imperfect*,—I was beating,—*ā kūṭha-shū*.

*Past.—Transitive verbs.*—These are construed passively in the Past Tenses, and the subject is put in the case of the Agent. Sometimes the Nominative is used instead of the Agent, as in *ā kūṭhū-shū* or *mai kūṭhū-shū* (Pluperfect), I had beaten.

I beat (*Past*), *mai kūṭhūā*. So for all persons and both numbers, the pronoun being usually in the case of the Agent.

So,—

(1) *kīt*, (I never) did (disobedience to thee).

(2) *dit*, (thou) didst (not) give (a kid).

(3) *banū*, he said; *pēhū*, he sent; *mahū*, they killed; *nīngālū*, they returned (let, took out) (thanks).

*bahlait*, he lost (his property); *lāhat*, he finished (his property); *gat*, he held (him); *bēs-dit*, he kissed (him); *jawāb-dit*, he answered.

*bagayi*, he divided (the property); *kharāb kī*, he wasted (the property); *awāz kī*, he called; *tapaus kī*, he enquired; *minat kī*, he entreated; *lēw-kī*, they plastered; *kītī*, he made (his share together).

*ḍiṭh*, (he) saw (him); (they) saw (a she-jackal); *sapaith*, (they) prepared; *budh*, (he) heard (a noise).

*Intransitive Verbs.*—These are construed actively; *ā gā*, I went, and so on for all persons and both numbers. So also,—*āō*, (a famine, he, a she-jackal) came; *ūchhit*, (he, the she-jackal) arose; *zhaḍaṭh*, (his heart) burnt; *idhain-dit* (? compound of *dit*, he gave), (he) ran; *zhuṭh*, (he) sulked; *bajūḍuth*, (he) entered; *nighat*, (he) came out; *bhiṛ*, (the she-jackal) sat; *dhanj-dit* (compare *idhain-dit* above), (they) ran up; *hūdū*, (she) could.

*Perfect*,—*āo-thū*, (he) is come; *kī-thū*, (thy father, thou) has (hast) made (a feast); *pā-thū*, (he) has found (him); *ash-thū*, (they) placed (a stone). Note *khizmat kī-chhī*, I have done service.

*Future*,—*ā kūṭhīyā*, I shall beat. Does not change for person or number.

The Parable has, *ichhī*, I will rise; *baijī*, I will go; *banī*, I will say.

*Habitual Past*,—*dēwūdat*, (no one) used to give; *khātai*, (they) used to eat; *yawūdō*, (the she-jackal) used to come; *khawūdō*, (she) used to eat.

Examples of the *Passive* are, *mai kūṭhū-thū*, I am beaten; *mai kūṭhū-shū*, I was beaten; *mai kūṭhīngā*, I shall be beaten. These are literally, he has beaten me, etc.

[ No. 21.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KŌHISTĀNĪ.—TŌRWĀLĪ OR TŌRWĀLĀK.

## SPECIMEN I.

*(Sir Harold Deane, K.C.S.I., 1898.)*

Ik māsh-chē dū pūchh ashaī. Ti lau pūchhai tanū bap-kī banū,
*One man-of two sons were. And young son his-own father-to said,*
'ai babia, mī ḍē māl-mā mai-kī dai.' Ti tī māl dain
*'O my-father, my share property-from me-to give.' And his property both*
pūchhat bagayi. Ik yatak dī pāsh lut pūchhai harkī ḍe
*sons-on (he)-divided. A few days after young son everything share*
aibaṭ kītī, dhū watan-kī gā, ti tal tanū māl nākāra amal
*together made, far country-to went, and there his-own property bad practice*
mẽ bahlait. Yā ṭōl māl lāhat, tilā pata tē watan yat gand
*in lost. When all property (he)-finished, this after that country on great*
qahat āō, ti sēh māsh tang shū. Tilā pata sēh māsh ik khān
*famine came, and that man straitened became. This after that man one chief*
sat naukar hū, ti tanū bhūm-kī pēhū āi sarkūzai chā.
*with servant became, and his-own field-to (he)-sent-(him) that swine graze.*
Hai kaĩ khātai tis aĩ khai, tis-kī yām na dēwūdat. Bihiyā
*They whatever ate he also would-eat, him-to anyone not gave. Again*
khud mẽ hū, thala mahamū banū, 'mī bap-chē kitaik naukar thai,
*sense in was, then thus (he)-said, 'my father-of how-many servants are,*
sēh ṭōl ghwara gil khātai, ai bīshai mū. Ai ichhī tanū bap-kī
*they all choice food used-to-eat, I hungry am-dying. I will-rise my-own father-to*
baijī, tas-kī banī, "ai bābia, ā Khudāe-kī makhtōran thū, thakai
*will-go, him-to will-say, "O my-father, I God-to black-faced am, to-you*
makhtōran thū. Mai-mẽ mēthak pat na thū, āi chhē pūchh huī; tanū
*black-faced am. Me-in so-much place not is, that thy son be; thy-own*
naukarā-mẽ mai hisāb-ka." ' Sēh ūchhit tanū bap-kī āō. Dhūa
*servants-in me reckon." ' (And) he rose his-own father-to came. Afar*
tanū bap ḍiṭh, isē hē zhaḍaṭh, idhain-dit, tis mūnh-mẽ gat,
*his-own father saw (him), his heart burned, he-ran, him embrace-in held,*
bēs-dit. Ti pūchhai bap-kī banū, 'ā Khudāe-kī makhtōran thū, thakai
*kissed (him). And son father-to said, 'I God-to black-faced am, to-you*
makhtōran thū. Mai-mẽ mēthak pat na thū, āi chhē pūchh huī.'
*black-faced am. Me-in so-much place not is, that thy son be.'*
Ti bap naukarā-kī banū, 'ghwara jāma anā, is-kī liyā; ik angīt
*And father servants-to said, 'choice dress bring, to-him put-on; one ring*

is-kī liyā; khazhōr anā khōā-mẽ liyā. Yai gil khaī, khushāla huī,
*to-him put-on; shoes bring feet-in put-on. Come food let-us-eat, happy let-us-be,*
mēlai mī pūchh mayil, jandī hū-thū; hazhajil, pāgath.' Tēh
*because my son dead, alive has-become; lost, is-recovered.' They*
khushāli sapaith.
*merriment prepared.*

Mērē tisa ghan pūchh bhūm-mẽ ashū. Kē sēh āō, shīr-kī niõ
*Now his elder son field-in was. When he came, house-to near*
hū, manjlis-chē awāz budh. Ik naukar-kī awāz-kī, tapaus ēz-mā
*was, music-etc.-of sound heard. One servant-to called, inquiry from-him*
kī, 'kā chhal chhī?' Ēh banū, 'chhē bhā āō-thū, chhē bap
*made, 'what matter is-(it)?' He said, 'thy brother come-is, thy father*
khair kī-thū, isī-kiyā rōgh jōṛ pā-thū.' Sēh zhuṭh, andar-kī
*feast hath-made, because whole well has-found-(him).' He sulked, inside-to*
na bajūḍuth. Tilā isa bap nighat, minat kī. Teh jawāb dit,
*not entered. Then his father came-out, entreaty made. He answer gave,*
'mai chhē chēr mun khizmat kī-chhī; mai chhē nēkai bē-amrī nē
*'I thy long time service have-done; I thy never disobedience not*
kīt. Bi tū mē-kī ik chhatō na dit, chi mai tanū yārō sat
*did. But thou me-to one kid not gave, that I my-own friends with*
suhbat kī-thū. Chhē āh pūchh āō, buḍ māl kachnai sat kharāb-kī,
*festivity might-do. Thy this son came, all property harlots with has-wasted,*
tai khair kī-thū.' Tēh banū, 'ai pūchha, tū mudām mai sat bhai-thū,
*thou feast made.' He said, 'O son, thou always me with art-living,*
mī kā thū sa chhē thū. Mō-gē munāsib thū, khushālī kayī, khushāl
*mine what is so thine is. Us-to proper was, merriment make, merry*
hū, isīkā chhā bhā mayil, jandi hū-thū; hazhil pā-thū.'
*be, because thy brother dead, alive is-become; lost is-recovered.'*

---

## [No. 22.] SPECIMEN II.

Ik lūmai ashī. Har zhatqai gām-kī yawūdō, khēr mẽ
*One jackal was. Every night village-to (he) would-come, field in*
jūā khawūdō. Dehqāna chēr qahar ashū. A dī-mẽ bīsīna
*Indian-corn used-to-eat. To-the-villagers much anger came. One day-in flat*
baṛh bhūm-kī niõ ash-thū, sulēkht-dī lēw-kī. Lūmai āō, baṛh-zhad bhiṛ.
*stone field-to near placed, glue-with plastered. Jackal came, stone-upon sat.*
Dehqān ḍiṭh, dhanj-dit. Lumai ūchhit, khō ṭagō shū, khlās
*Villagers saw (him), ran-up. Jackal was-rising, but fastened was, escape*
na hūdū. Dehqānō gad, shāg dī mahū, shukar nīngālū.
*not could. Villagers caught (him), sticks with killed (him), thanks returned.*

## NUMERALS.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|---|
| Ik, | dū, | chā, | chau, | panj (*Biddulph*, pān), | shō, | sat, | aṭ, | nōm, | dash, |

| 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
|---|---|---|---|---|---|---|---|---|---|
| agāsh, | dwāsh, | chēsh, | chatāsh, | pēnsh, | shēsh, | satāsh, | aṭhash, | anbīsh, | bīsh, |

| 21 | 30 | 40 | 50 | 60 | 70 | 80 |
|---|---|---|---|---|---|---|
| ik-ō-bīsh, | dash-ō-bīsh, | du-bīsh, | dash-ō-dūbīsh, | cha-dīsh, | dash-ō-chabīsh, | chau-bīsh, |

| 90 | 100. |
|---|---|
| dash-ō-chaubīsh, | panj-bīsh. |

## MAIYÃ.

This dialect is spoken in the Kōhistān on both banks of the Indus, between that river and the Swat valley on the one side, and on the other between it and the watershed of the Jhelam and its affluents. It is called Maiyã by those who speak it, but is generally known elsewhere by the indefinite name of 'Kōhistānī.' Its northern limit is the valley of the river Kandiā (popularly known as Kilī), and it goes as far south as Palōsī on the Indus. Over the whole of this area Paṣhtō is also spoken as a kind of *lingua franca*. Maiyã has several dialects. Among the principal may be mentioned the *Kilī Dubērī jīb*, spoken in the Kandiā valley and also, much to the south, in the Dubēr valley. Another is spoken round Kōlī and Pālus, in Jalkōṭ, Batērā, Marēn, Gobērā and Chilīs. It is practically the dialect of the west side of the Kōhistān here. The people of Kōlī and Pālus are Ābū Khēls. Another, and the most important, is that of Seo, Patan, Khāyāl, Jijāl, and Bankar. It is the dialect of the east side of the Kōhistān. The people are chiefly Shāh Khēls. A fourth dialect is spoken more to the south, and is that illustrated below.[1] Maiyã is closely connected with Gārwī and Tōrwālī, and even more closely with the language described by Colonel Biddulph under the name of Chilīs[2] an account of which is given under the head of Tōrwālī. I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens here given. In order to show the close connexion with Chilīs, another column has been added in the list of Standard Words showing the corresponding words in that language. These have been taken from Colonel Biddulph's work.

The following grammatical sketch of Maiyã is based on the specimens and on the List of Standard Words :—

### I.—NOUNS.—

There seem to be two declensions. In the first, the noun does not change either for case or for number. The postpositions, denoting case, being simply added to the nominative. Thus :—

| | |
|---|---|
| Nom. | *mhāla*, a father or fathers. |
| Gen. | *mhāla-ã̃*, of a father or of fathers. |
| Dat. | *mhāla-gai*, to a father or to fathers. |
| Abl. | *mhāla-na*, from a father or from fathers. |

Similarly appear to be declined *māsh*, a man; *ghō*, a horse; *gō*, a bull; *gharĩ̃*, a woman; and *jawāb*, an answer.

In the second declension, the letter *a* seems to be used to form the plural. Thus :—

| | Sing. | Plur. |
|---|---|---|
| Nom. | *dhī*, a daughter. | *dhīa*, daughters. |
| Gen. | *dhī-ã̃*, of a daughter. | *dhīa-ã̃*, of daughters. |
| Dat. | *dhī-gai*, to a daughter. | *dhīa-gai*, to daughters. |
| Abl. | *dhī-na*, from a daughter. | *dhīa-na*, from daughters. |

[1] I am indebted to Colonel A. B. Dew, C.S.I., C.I.E., at the time Assistant Political Agent at Chilās, for this information.

[2] *Tribes of the Hindoo Koosh*, p. 10, and Appendix C.

Similarly appear to be declined *puṭh*, a son; *naukar*, a servant; *ghōī*, a mare; *kũsar*, a dog; and *kũsīr*, a bitch. The nominative plural of *gā*, a cow, is *gāī*.

Some nouns appear to take this *a* also in the oblique cases of the singular. Thus, in the specimens we find:—

From *māl*, property, *māla-na*, from the property.
*watan*, a country, *watana-tal*, on a country; but *watan-ãĩ*, of a country.
*buchh*, hunger, *buchha dī*, by hunger.
*ḍōl*, a field, *ḍōla-maz*, in the field.

The following forms are not provided for above:—

*watan-ē*, to a country.
*ḍōl-ai*, to the field.
*naukar-õ̃-mil*, with servants.
*naukar-õ̃ managil*, he said to the servants.
*bazhdõ̃-tal*, on both.
*kachniõ̃-tal*, on harlots.

So far as appears from the specimens, the Accusative and Agent cases are the same as the Nominative. Postpositions not given in the paradigms will be gathered from the examples given above.

Adjectives do not appear to change for Gender or Number. Thus, *ak miṭha māsh*, a good man; *ak miṭha māsh-ãĩ*, of a good man; *miṭha māsh*, good man; *ak miṭha gharĩ̃*, a good woman; *miṭha gharĩ̃*, good women.

## II.—PRONOUNS.—

| | | I. | Thou. | He. |
|---|---|---|---|---|
| Sing. | Nom. | *mãĩ* | *tũ* | *sōh.* |
| | Gen. | *mẽ̃* | *tẽ̃* | *tasĩ̃.* |
| | Agent. | *mẽ̃* | *tõ̃* | *sẽ̃.* |
| Plur. | Nom. | *bē* | *tus* | *saĩ̃.* |
| | Gen. | *zãĩ* | *sãĩ* | *sayãĩ.* |
| | Agent. | *zõ̃* | *sõ̃* | *sayõ̃.* |

Other cases are formed by adding postpositions to the Genitive. Thus, *mẽ̃-gai*, to me. The Agent case is used as the subject before transitive verbs in the past tenses. Thus, *sẽ̃ kuṭagil*, he beat, but *sōh baīgā*, he went. Curiously enough, as appears from the list of Standard Words, the Agent, and not the Nominative, is used in the second person singular, and in the third person singular and plural of the Future. Thus:—

| | Sing. | Plur. |
|---|---|---|
| 1. | *mãĩ kuṭagal-ashat.* | *bē kuṭagal-ashat.* |
| 2. | *tõ̃* not *tũ kuṭagal-ashat.* | *tus kuṭagal-ashat.* |
| 3. | *sẽ̃* not *sōh kuṭagal-ashat.* | *sayõ̃* not *saĩ̃ kuṭagal-ashat.* |

It is possible that these are mistakes of the original transcriber. Even before the past tenses, the use of the Agent is not always adhered to. Thus, in the Parable of the Prodigal Son, we have:—

*Sōh* not *sẽ̃ wēsh-karagil*, he divided.
Beside *Sayõ̃ khushālī karagil*, they made rejoicing.
But, *Bẽ̃ khushālī karagil*, we made rejoicing.
And even, *Tẽ̃ khairāt karagil*, thou madest a feast.

In spite of these exceptional instances, the specimens show clearly that the Agent case is properly used before the past tenses of Transitive verbs.

Other pronominal forms occurring in the specimens are *tas*, him; *tas-na*, from him; *ō̃* or *as*, this, both substantive and adjective; *asā̃*, of this, and so on. Who? is *kā̃*; whose? *kasẽ̃*; from whom? *kasẽ̃-na*; what? *gi*; how much? how many? *katuk*. *Taĩ̃* or *tā̃* is 'his own.'

## III.—VERBS.—

### A.—Auxiliary Verbs and Verbs Substantive.—

*Present.*—I am, etc. This is *thū*, for all the persons and both numbers. It is also frequently used instead of *ā̃s*, in the sense of the past.

*Past.*—I was, etc. Besides *thū*, we have also *ā̃s*, plural *ā̃sū*, for all persons. Other forms are:—

*hūgai*, I may be, let us be.
*hūwam*, I should be.
*hōn-shat*, I shall be; *bā-shat*, literally, I shall go, is also used in the same sense.
*hūngā*, he became.
*hō-thū*, he has become.

### B.—Active Verb.—

The standard verb, of which paradigms will be given, is *kuṭō̃*, to beat.

**Infinitive,**—*kuṭō*, to beat.

**Present Participle,**—*kuṭa*, beating.

**Past Participle,**—*kuṭagalai*, having beaten; so *karai*, having made, in which *gal* is omitted.

Other examples of the Present Participle are *hōē*, being; and *bai*, going. *Kuṭais* means 'beaten'; and *bayī*, 'gone.' *Marail* probably means 'dead,' and *lābayā*, 'lost.'

**Imperative,**—*kutagal*, beat. Other examples are *khagal*, eat; *galagal*, put; *dagal* and *daigal*, give; *āgal*, take; *gaṇḍagal*, bind; *nihālagal*, take out.

In the following cases, we miss the termination *gal*:—*hō*, be; *bah*, go; *bhai*, sit; *ai*, come; *ōlihō*, stand; *mariyā*, die; *dai*, see *daigal* above, give; *nihāla*, look.

The following are first persons plural,—*khaglai*, let us eat; and *hūgai*, let us become.

**Simple Present,**—*kuṭānt*, I beat, etc., for all persons and both numbers.

Other examples are, *sarānt*, he grazes. The plural may apparently add an *a*, for we have *khānta*, they eat.

The following forms are made up on a different principle, *bait*, I go; plural, *baita*. In the Parable, this is used as a Past, in *bhākun nī baita*, he went not inside. Here, the singular also ends in *a*. So we have *ait*, he comes; *dit*, he gives. *Marīā* is translated 'I die,' but perhaps it is a Past Participle, and means 'I am dead.'

**Definite Present,**—Only two examples, both of the same verb, are forthcoming. They are,—*sōh ghō-tal, bhaiṭa-thū,* he is sitting on a horse, and *mẽ̃ mhāla as laka bhā-maz bhaiṭ-thū,* my father lives in that small house.

**Imperfect,**—*kuṭ-ãs,* I was beating. So, *wī nī langāh-ãs,* water was not passing.

**Future,**—*kuṭagal-aṣhat,* I shall beat, for all persons and both numbers. The syllable *gal* may apparently be dropped, for we have *ba-ṣhat* or *ba ṣhata,* I will go; *mana-ṣhat,* I will say. In the former, we see an *a* added, as in the present. The word *uthīgā* is translated, 'I will arise,' but the word is a Past, and probably here means, 'having arisen.'

See what has been said above, under the head of Pronouns, regarding the form taken by a pronoun which is the subject of a verb in this tense.

**Past,**—This differs in the case of transitive and in the case of intransitive verbs. We shall take the former first.

*Transitive Verbs,—kuṭagil,* I beat, for all persons and both numbers. Other examples are,—*karagil,* he made; *managil,* he said; *lādagil,* he wasted; *chhaigil,* he sent; *khagil,* they ate; *pūrugil,* he would fill; *paṣhagil,* he saw; *dhaīgil,* he held; *būīz-dagil,* he kissed; *ṣhūngil,* he heard; *nihālagil,* it made out (a passage); *haragil,* it carried off; *naṣhāgil,* it destroyed; *waṭagil,* it rooted up. In *kaĩ̃ nī dit,* no one gave, *dit* is properly a present. See above.

In none of the above-quoted instances has the form of the verb changed owing to the object being feminine. The subject, when a pronoun, is usually in the Agent case. See above, under the head of Pronouns. In the case of Substantives, the Agent has the same form as the Nominative.

*Intransitive Verbs,—baīgā,* I went, etc.; plural, *baigil,* both unchanged for person. Other examples are,—*īgā,* he came; *hūngā,* he became; *uthīgā,* he arose; *kasiyūgā,* he approached; *ruṣhgā,* he sulked; *nikaīgā,* he came out; *waīgā,* it fell.

The words *marial,* he died; and *lābayā,* he was lost, do not belong to this group, and may be Past Participles.

**Perfect,**—*kuṭa-thū,* I have beaten. Other instances of *Transitive Verbs* are,—*ghina-thū,* thou hast bought; *kara-thū,* he has, or I have, made; *chāla-thū,* he has found; *dai-thū,* thou hast given. Instances of *Intransitive Verbs* are,—*ho-thū,* he has become; *tēl-thū,* I have walked; *ī-thū,* he has come.

**Pluperfect,**—*kuṭēl-ãs,* I had beaten.

**Passive,**—*kuṭais-thū,* I am or was beaten. *Kuṭaīz-baṣhat,* I shall be beaten. The Past is formed by adding the syllable *ūz* in the words *chālūzīgā,* he is recovered; *ghõ̃ khaṛ sandūzīgā,* a huge flood was made. This agrees with Chilīs.

In spite of these exceptional instances, the specimens show clearly that the Agent case is properly used before the past tenses of Transitive verbs.

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[No. 23.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KŌHISTĀNĪ.—MAIYĀ.

## SPECIMEN I.

### THE PARABLE OF THE PRODIGAL SON.

*(Sir Harold Deane, K.C.S.I., 1898.)*

Ak māsh-ã̄ dū pūṭha ã̄sū. Laka pūṭh taĩ mhāla managil,
*One man-of two sons were. Younger son his-own father said,*
'mẽ̄-gai māla-na baṭha daigal.' Sōh taĩ māl bazhdȭ-tal
*'me-to property-from share give.' He his-own property both-on*
wēsh-karagil. Yōguṭa dis pātē laka pūṭh taĩ būṭ māl jama
*divided. A-few days after younger son his-own all property collected*
karai dūr watan-ē baīgā. Pār taĩ māl mastai-tal
*having-made far country-to went. There his-own property profligacy-on*
lādagil. Būṭ māl khlās-karagil, sōh watana-tal ghȭ qāhat ĩgā, sōh
*wasted. All property finished, that country-on great famine came, he*
tang hūngā. Sōh baīgā, sōh watan-ã̄ ak ghȭ māsh-mil naukar
*straitened became. He went, that country-of one great man-with servant*
hūngā. Sōh taĩ ḍōlai chhaigil sarkūzai sāra. Sōh as bhūsa-gin,
*became. He his-own field sent swine grazing. He that straw-with,*
chi sarkūzai khagil, taĩ wair pūragil, kaĩ na dit. Niṭ
*which swine ate, his-own belly would-fill, any-one not gave. Then*
khud-maz hūngā, managil, 'mẽ̄ mhāl-ã̄ katuk naukara thū chi
*senses-in became, said, 'my father's how-many servants are that*
miṭha gulī khānta, mã̄ būchha-dī marīā. Mã̄ uthīgā, tā mhāla-gai
*good bread eat, I hunger-by die. I will-rise, my-own father-to*
bashata, manashat, "Abā, mã̄ Khudāe gunāhgār thū, tẽ̄ gunāhgār thū.
*will-go, will-say, "O-Father, I God's sinner am, thy sinner am.*
Shai lāyiq nī thū chi tẽ̄ pūṭh hūwam. Tã̄ naukarȭ-mil mẽ̄
*So-much worthy not am that thy son should-be. Thy-own servants-with me*
galagal."' Sōh uthīgā, taĩ mhāla-gai īgā. Sōh dūr ã̄s taĩ
*mix."' He rose, his-own father-to came. He far was his-own*
mhāla pashagil, taras karagil, maūḍa karagil, hēl-mil dhaīgil, būīz-dagil.
*father saw(-him), pity took, run made, chest-with held, kissed.*
Pūṭh managil, 'Abā, mã̄ Khudāe gunāhgār thū, tẽ̄ gunāhgār thū.
*Son said, 'Father, I God's sinner am, thy sinner am.*

Shai lāyiq nī thū, chi tẽ pūṭh hūwam.' Mhāla taĩ naukar
*So-much worthy not am, that thy son should-be.' Father his-own servants*
managil chi, 'miṭha zōṛa nihālagal, asī shayāgal; angulī shayāgal, kõsh
*said that, 'good dress take-out, him clothe; ring put-on, shoes*
shayāgal. Ai ta gulī khaglai, khushāl hūgai. Chi mẽ pūṭh
*put-on. Come that food we-may-eat, happy we-may-be. Because my son*
marail, zanda hō-thū; lābayā, chālūzīgā.' Sayõ khushālī karagil.
*(had)-died, alive (has)-become; lost, is-recovered.' They joy made.*
Haĩ tasĩ ghaira pūṭh ḍōla-maz ãs. Chi īgā, bhāo kasiyūga,
*Now his elder son field-in was. When came, house approached,*
gēla nēṭdai awāz shungil. Ak naukar-gai kaū karagil, managil, 'as
*singing dancing sound heard. One servant-to shout made, said, 'this*
gī chhal thū?' Sẽ managil, 'tẽ zhā ī-thū. Tẽ mhāla khairāt
*what matter is?' He said, 'thy brother is-come. Thy father feast*
kara-thū, chi miṭh jōṛ chāla-thū.' Sōh rūshgā; bhākun nī baita.
*has-made, because quite well found(-him).' He sulked; inside not goes.*
Mhāla nikaīga, minat karagil. Sẽ jawāb-maz managil, 'Nihāla, sai
*Father came-out, entreaty made. He reply-in said, 'Look, so-many*
kāla mã̃ tẽ khazmat kara-thū, kalaĩ tẽ bē-amrī nī kara-thū. Tū
*years I thy service have-done, ever thy disobedience not have-done. Thou*
mẽ-gai ak satū nī dai-thū, chi mã̃ tã̃ yārāna-mil suhbat
*me-to one kid not hast-given, that I my-own friends-with merriment*
karagil. As tẽ pūṭh īgā, tẽ māl kachniō tal lādagil, tẽ
*might-make. This thy son came, thy property harlots on wasted, thou*
khairāt karagil.' Sẽ managil, 'O pūṭh, tū būṭ umar mẽ-mil thū;
*feast made.' He said, 'O son, thou all age (always) me-with art;*
mẽ hargī tẽ thū. Õ munāsib thū, chi bē khushālī karagil,
*my everything thine is. This proper was (is), that we merriment made,*
khushāl hūgai. Chi õ tẽ zhā mair ãs, haĩ zanda
*happy might-be. Because this thy brother dead was, now alive*
hō-thū; lābayā, chālūzīgā.'
*has-become; lost (was), recovered (is).'*

[No. 24.]

# DARDIC SUB-FAMILY. DARD GROUP.

## KŌHISTĀNĪ.—MAIYĀ.

## SPECIMEN II.

### THE DAMMING OF THE INDUS.

***(Sir Harold Deane, K.C.S.I., 1898.)***

Chabīsh kāla awal Astōr-kas ak khān sĩ-maz waīgā, sĩ
*Sixty years ago Astor-at one hill river-in fell, river*

band-karagil. Wī nī langāhãs. Shōh yũ patē sōh wī
*(it)-blocked-up. Water not could-pass. Six months after much water*

jama hūngā. Zōra-gin pānd nihālagil. Ghõ khāṛ sandūzīgā,
*collected became. Force-with passage made-out. Huge flood was-made,*

minī rawān hūngā. Gī mūṭhō īgā tas haragil, sai gãā
*down going became. Whatever before came that carried, many villages*

nashāgil, sai khalq ḍūb-karagil, sai gaī mūṇḍa-na waṭagil. Sai
*destroyed, many people (it)-drowned, many trees root-from plucked. Many*

mhēsh, gōr, bakara, aīga, būṭ lāhū hūngā. Ghõ āfat
*buffaloes, cows, goats, sheep, all washed-away became Great calamity*

thū.
*was.*

| Ak | dū | chā | saur | pānz | shōh | sāt | āṭh | naũ | dash | agālash | dwālash |
|---|---|---|---|---|---|---|---|---|---|---|---|
| *1* | *2* | *3* | *4* | *5* | *6* | *7* | *8* | *9* | *10* | *11* | *12* |

| chigolash | saundash | panzalash | shōish | satālash | aṭhālash | anbīsh | bīsh | dash-ō-bīsh |
|---|---|---|---|---|---|---|---|---|
| *13* | *14* | *15* | *16* | *17* | *18* | *19* | *20* | *30* |

| dūbīsh | dash-ō-dūbīsh | chabīsh | dash-ō-chabīsh | saurbīsh | dash-ō-saurbīsh | shal. |
|---|---|---|---|---|---|---|
| *40* | *50* | *60* | *70* | *80* | *90* | *100.* |

# STANDARD LIST OF WORDS AND SENTENCES IN THE GĀRWĪ, TŌRWĀLĪ AND COGNATE DIALECTS.

# STANDARD LIST OF WORDS AND SENTENCES

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 1. One | Ak | Ik |
| 2. Two | Dū | Dū |
| 3. Three | Ṭhā | Chā |
| 4. Four | Chōr | Chau |
| 5. Five | Panj | Panj |
| 6. Six | Shō | Shō |
| 7. Seven | Sat | Sat |
| 8. Eight | Aṭh | Aṭ |
| 9. Nine | Num | Nōm |
| 10. Ten | Dash | Dash |
| 11. Twenty | Bīsh | Bīsh |
| 12. Fifty | Dash-ō-dūbīsh | Dash-ō-dūbīsh |
| 13. Hundred | Panj-bīsh | Panj-bīsh |
| 14. I | Ya | Ā, ai |
| 15. Of me | Mā, maī (masc. and fem.) | Mī |
| 16. Mine | Mā, maī (ditto) | Mī |
| 17. We | Mā | Mō |
| 18. Of us | Mō | Mun |
| 19. Our | Mō | Mun |
| 20. Thou | Tū | Tū |
| 21. Of thee | Chhã̄ | Chhī |
| 22. Thine | Chhã̄ | Chhī |
| 23. You | Thā | Thō |
| 24. Of you | Thō | Thun |

## IN THE GĀRWĪ, TŌRWĀLĪ AND COGNATE DIALECTS.

| Gaurō (Biddulph). | Maiyã. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| Ĕk | Ak | Ĕk | 1. One. |
| Dū | Dū | Dū | 2. Two. |
| Chūah | Chā | Chā | 3. Three. |
| Tsor | Saūr | Châh | 4. Four. |
| Pãs | Pãz | Pãs | 5. Five. |
| Shoh | Shoh | Shoh | 6. Six. |
| Sāt | Sāt | Sāt | 7. Seven. |
| Āt (? āṭ) | Āṭh | Āt (? āṭ) | 8. Eight. |
| Noh | Naũ | Nau | 9. Nine. |
| Dash | Dash | Dash | 10. Ten. |
| Bish | Bish | Bish | 11. Twenty. |
| Dĕsh-an-dūbish | Dash-ō-dūbish | Dūbish-ū-dash | 12. Fifty. |
| Shao | Shal | Shal | 13. Hundred. |
| Ma (*Ag.* me) | Mũ | Ma | 14. I. |
| Miãe | Mẽ | Mĭ | 15. Of me. |
| Miãe | Mẽ | Mĭ | 16. Mine. |
| Be (*Ag.* asŏ) | Bē | Be | 17. We. |
| Asãe | Zãe | Azã | 18. Of us. |
| Asãe | Zãe | Azã | 19. Our. |
| Tū (*Ag.* te) | Tū | Tū | 20. Thou. |
| Tãe | Tẽ | Tẽ | 21. Of thee. |
| Tãe | Tẽ | Tẽ | 22. Thine. |
| Tus (*Ag.* tusõ) | Tus | Tus | 23. You. |
| | | Tsã | 24. Of you. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 25. Your | Thō | Tun |
| 26. He | Ashī | Ēh *or* sēh |
| 27. Of him | Asã̄ | Isa |
| 28. His | Asã̄ | Isa |
| 29. They | Tum | Tiyā |
| 30. Of them | Tasã̄ | Tiyāsa |
| 31. Their | Tasã̄ | Tiyāsa |
| 32. Hand | Thair | Hath |
| 33. Foot | Khur | Khū |
| 34. Nose | Nōzōr | Natkēl |
| 35. Eye | Iṭh | Ashi |
| 36. Mouth | Āĩ | Aĩ |
| 37. Tooth | Dand | Dan |
| 38. Ear | Kyan | Kan |
| 39. Hair | Bāl | Bāl |
| 40. Head | Thōs | Shā |
| 41. Tongue | Jībh | Jīb |
| 42. Belly | Ḍār | Ḍhē |
| 43. Back | Tāng | Ḍāg |
| 44. Iron | Chimar | Chimū |
| 45. Gold | Lau (*red*) zar | Lahūr zar |
| 46. Silver | Panar (*white*) zar | Ūjal zar |
| 47. Father | Bab | Bap |
| 48. Mother | Yaĩ | Yai |
| 49. Brother | Jā | Bhā |

| Gaurō (Biddulph). | Maiyā̃. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| Tusā̃ | Sā̃ | Tsā̃ | 25. Your. |
| Oh (*Ag.* eh) | Sōh, ō̃ | Ū̃ | 26. He. |
| Tashā̃ | Tasī̃, asā̃ | Ashā̃ | 27. Of him. |
| Tashā̃ | Tasī̃, asā̃ | Ashā̃ | 28. His. |
| Se (*Ag.* seō̃) | Saĭ | Ī̃ | 29. They. |
| Sewā̃ | Sayā̃ | Ĭwā̃ | 30. Of them. |
| Sewā̃ | Sayā̃ | Ĭwā̃ | 31. Their. |
| Hāt | Hā | Hāt, *pl.* hate | 32. Hand. |
| Kūr | Khur | Kur, *pl.* kure | 33. Foot. |
| Nat | Nathūr | Natōr, *pl.* natōre | 34. Nose. |
| Ach | Ainchh | Ache | 35. Eye. |
| Aĭ | Āĭ | Aĭ, *pl.* aĭye | 36. Mouth. |
| Dānd | Dān | Dān, *pl.* dune | 37. Tooth. |
| Kān | Kāṇ | Kān, *pl.* kunne | 38. Ear. |
| Bāl | Bāla | Bāl, *pl.* bāle | 39. Hair. |
| Shish | Shish | Shish, *pl.* shishe | 40. Head |
| Zīb | Zēb | Zīb, *pl.* zibe | 41. Tongue. |
| Dĕr | Wair | Dhēr, *pl.* dhēre | 42. Belly. |
| Dau | Ḍā | Dau, *pl.* daue | 43. Back. |
| Tsimbĕr | Sēwar | Tsimĕr | 44. Iron. |
| Zĕr | Sra zar (*Paṣhtō*) | Swan | 45. Gold. |
| Ozal zer | Spīn zar (*ditto*) | Rūp | 46. Silver. |
| Bā | Mhāla | Mhālo | 47. Father. |
| Yā | Mhāi | Mhāil | 48. Mother. |
| Jyū̃ | Zhā | Zhā | 49. Brother. |
| Bhaĭ | Bhẽ | Bihā̃ | 50. Sister. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 52. Woman | Īs | Sẖī |
| 53. Wife | Īs | Sẖī |
| 54. Child | Lakūṭōr | Jadak |
| 55. Son | Pūṭ | Pūchh |
| 56. Daughter | Dūī *or* dōī | Saran *or* dhū |
| 57. Slave | Marai | Gulām |
| 58. Cultivator | Dahqān, zamīdār | Zamīdār, dihqān |
| 59. Shepherd | Payāl | Shpankai (*Paṣẖtō*) *or* ajaṛ |
| 60. God | Khudāē | Khudāe *or* Pāk Bādsẖāh (*The Holy King*). |
| 61. Devil | Sẖaitān | Sẖaitān |
| 62. Sun | Sīr | Sī |
| 63. Moon | Yasūn | Yūn |
| 64. Star | Tār | Tā |
| 65. Fire | Ãgār | Angã̄ |
| 66. Water | Ū | Ū |
| 67. House | Sẖīṭ | Sẖīr |
| 68. Horse | Gōr | Ghō |
| 69. Cow | Gāē | Gāō (*Persian*) |
| 70. Dog | Kūchur | Kuzẖū |
| 71. Cat | Pīshīr | Pīsẖō (*Paṣẖtō*) |
| 72. Cock | Kūkur | Kugū |
| 73. Duck | Ār | Āir |
| 74. Ass | Gada | Gadhō |
| 75. Camel | Ūṭh | Ūkẖ (*Paṣẖtō*) |
| 76. Bird | Charōr | Pasẖīn |
| 77. Go | Chō | Bazẖ, til |

| Gaurō (Biddulph). | Maiyā. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| Mulai . . . . | Gharī . . . . | Gĕryū . . . . | 52. Woman. |
| Mulai . . . . | Gharī . . . . | Gĕryū . . . . | 53. Wife. |
| ..... | Māsūm . . . . | ..... | 54. Child. |
| Pūch . . . . | Pūṭh . . . . | Pūch . . . . | 55. Son. |
| Dī . . . . | Dhī . . . . | Dhi . . . . | 56. Daughter. |
| Dim . . . . | Ḍēm . . . . | ..... | 57. Slave. |
| ..... | Dehqān, zamīndār . . | ..... | 58. Cultivator. |
| ..... | Ghōbāṇ . . . . | ..... | 59. Shepherd. |
| ..... | Khudāō . . . . | ..... | 60. God. |
| ..... | Shaitān . . . . | ..... | 61. Devil. |
| Sūri . . . . | Swīr . . . . | Sūri . . . . | 62. Sun. |
| Yū̃. . . . . | Yū̃. . . . . | Tsān . . . . | 63. Moon. |
| Tār . . . . | Tāra . . . . | Tār . . . . | 64. Star. |
| Nār . . . . | Agār . . . . | Nār . . . . | 65. Fire. |
| Wī. . . . . | Wī. . . . . | Woy . . . . | 66. Water. |
| Gū. . . . . | Bhā . . . . | Gōt . . . . | 67. House. |
| Gho . . . . | Ghō . . . . | Gho . . . . | 68. Horse. |
| Gau . . . . | Gā . . . . | ..... | 69. Cow. |
| Kusur . . . . | Kūsar . . . . | Kutsuro . . . . | 70. Dog. |
| ..... | Pīsḥō (*Paṣḥtō*) . . | ..... | 71. Cat. |
| ..... | Kūkō . . . . | ..... | 72. Cock. |
| ..... | Sāga . . . . | ..... | 73. Duck. |
| Khar . . . . | Ghadā . . . . | Khar . . . . | 74. Ass. |
| ..... | Ūkh (*Paṣḥtō*) . . . | ..... | 75. Camel. |
| Papai . . . . | Saklū . . . . | Ming . . . . | 76. Bird. |
| Bayō, tillō (*infinitive*) . | Bah . . . . | Bazō (*infinitive*) . . | 77. Go. |
| | | | 78. Eat. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 79. Sit | Bai | Bhai |
| 80. Come | Yah | Yai |
| 81. Beat | Chaṇḍ | Kūṭh |
| 82. Stand | Paṭhō | Ṛiō |
| 83. Die | Mar | Mai |
| 84. Give | Dā | Dai |
| 85. Run | Ḍāb | Dhan-dai |
| 86. Up | Rata | Gid |
| 87. Near | Nīar | Niō |
| 88. Down | Tūa | Wāgi, ṭin |
| 89. Far | Dūr | Dhū |
| 90. Before | Mūka | Mūzh |
| 91. Behind | Pata | Paizh |
| 92. Who ? | Kum | Kām |
| 93. What ? | Kai | Ka |
| 94. Why ? | Kā | Kai |
| 95. And | Aō | Ta |
| 96. But | Bar | Khō (*Paṣhtō*) |
| 97. If | Ki | Ka (*ditto*) |
| 98. Yes | Ōh | A |
| 99. No | Nā | Na |
| 100. Alas | Ārman | Armān |
| 101. A father | Bab | Ik bap |
| 102. Of a father | Bab-ā̃ | Ik bap-chō |
| 103. To a father | Bab-ki | Ik bap-ki |
| 104. From a father | Bab-mā̃ | Ik bap-mā |

| Gaurō (Biddulph). | Maiyā̃. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| ..... | Bhai . . . . . | ..... | 79. Sit. |
| Yō̃ (*infinitive*) . . | Ai . . . . . | Yā̃ (*infinitive*) . . | 80. Come. |
| Kotō̃ (*infinitive*) . . | Kuṭagal . . . . . | Kotā̃ (*infinitive*) . . | 81. Beat. |
| ..... | Ōlihō . . . . . | ..... | 82. Stand. |
| Marō̃ (*infinitive*) . . | Mariyā . . . . . | Marā̃ (*infinitive*) . . | 83. Die. |
| Deyō̃ (*infinitive*) . . | Dai . . . . . | Dyā̃ (*infinitive*) . . | 84. Give. |
| Jō̃ (*infinitive*) . . | Maũḍa-dai . . . . | Made-kē̃ (*infinitive*) . . | 85. Run. |
| . ..... | Bō . . . . . | .. ... | 86. Up. |
| Le . . . . . | Kas . . . . . | Kats . . . . . | 87. Near. |
| ..... | Sōr, minī . . . . | ..... | 88. Down. |
| Dūr . . . . . | Dūr . . . . . | Dūr . . . . . | 89. Far. |
| Agĕr . . . . . | Mūṭhō . . . . . | Mutuko . . . . . | 90. Before. |
| ..... | Pāṭō . . . . . | ..... | 91. Behind. |
| Ko . . . . . | Kā̃ . . . . . | Kō̃ . . . . . | 92. Who? |
| Gi . . . . . | Gī . . . . . | Gi . . . . . | 93. What? |
| Gĕt . . . . . | Gin . . . . . | Gine . . . . . | 94. Why? |
| Au . . . . . | Ta . . . . . | ..... | 95. And. |
| Wale . . . . . | Khō (*Paṣhtō*) . . . | ..... | 96. But. |
| Ke . . . . . | Ka (*ditto*) . . . | ..... | 97. If. |
| A . . . . . | A . . . . . | A . . . . . | 98. Yes. |
| Na . . . . . | Ni . . . . . | Ne . . . . . | 99. No. |
| ..... | Armān (*Paṣhtō*) . . | ..... | 100. Alas. |
| Ĕk bā . . . . . | Ak mhāla . . . . | Ĕk mhālo . . . | 101. A father. |
| .. ... | Ak mhāla-ā̃ . . . | *Term. of Gen.* ā̃ . | 102. Of a father. |
| ..... | Ak mhāla-gai . . . | *Term. of Dat.* tū . | 103. To a father. |
| ..... | Ak mhāla-na . . . | *Term. of Abl.* hande . | 104. From a father. |
| | | | 105. Two fathers. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 106. Fathers | Babū | Bap |
| 107. Of fathers | Babū-ã̃ | Bap-chē |
| 108. To fathers | Babū-ki | Bap-kī |
| 109. From fathers | Babu-mã̃ | Bap-mā |
| 110. A daughter | Dūī | Ik saran *or* ik dhū |
| 111. Of a daughter | Dūī-ã̃ | Ik saran-chē |
| 112. To a daughter | Dūī-ki | Ik saran-kī |
| 113. From a daughter | Dūī-mã̃ | Ik saran-mā |
| 114. Two daughters | Dū dūī | Dū saran |
| 115. Daughters | Dūī | Saran *or* dhū |
| 116. Of daughters | Dūī-ã̃ | Saran-chē |
| 117. To daughters | Dūī-ki | Saran-kī |
| 118. From daughters | Dūī-mã̃ | Saran-mā |
| 119. A good man | Ak rān mēsh | Ik ghwara māsh |
| 120. Of a good man | Ak rān mēsh-ã̃ | Ik ghwara māsh-chē |
| 121. To a good man | Ak rān mēsh-ki | Ik ghwara māsh-ki |
| 122. From a good man | Ak rān mēsh-mã̃ | Ik ghwara māsh-mā |
| 123. Two good men | Dū rān mēsh | Dū ghwara māsh |
| 124. Good men | Rān mēsh | Ghwara māsh |
| 125. Of good men | Rān mēsh-ã̃ | Ghwara māsh-chē |
| 126. To good men | Rān mēsh-ki | Ghwara māsh-kī |
| 127. From good men | Rān mēsh-mã̃ | Ghwara māsh-mā |
| 128. A good woman | Ak rain īs | Ik ghwara shī |
| 129. A bad boy | Ak lāl pōh | Ik nākāra phō |
| 130. Good women | Rain īs | Ghwara shī |
| 131. A bad girl | Lail bīrai | Ik nākāra saıan |

| Gaurō (Biddulph). | Maiyā̃. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| ..... | Mhāla . . . . | ..... | 106. Fathers. |
| ..... | Mhāla-ā̃ . . . . | *Term. of Gen. pl.* ō̃ . . | 107. Of fathers. |
| ..... | Mhāla-gai . . . | *Term. of Dat. pl.* ō̃ . . | 108. To fathers. |
| ..... | Mhāla-na . . . | *Term. of Abl. pl.* ō̃ hande . | 109. From fathers. |
| Ak dī . . . . | Ak dhī . . . . | ..... | 110. A daughter. |
| ..... | Ak dhī-ā̃ . . . | ..... | 111. Of a daughter. |
| ..... | Ak dhī-gai . . . | ..... | 112. To a daughter. |
| ..... | Ak dhī-na . . . | ..... | 113. From a daughter. |
| ..... | Dū dhī . . . . | ..... | 114. Two daughters. |
| ..... | Dhīa . . . . | ..... | 115. Daughters. |
| ..... | Dhīa-ā̃ . . . . | ..... | 116. Of daughters. |
| ..... | Dhīa-gai . . . | ..... | 117. To daughters. |
| ..... | Dhīa-na . . . . | ..... | 118. From daughters. |
| ..... | Ak miṭha māsh . . | ..... | 119. A good man. |
| ..... | Ak miṭha māsh-ā̃ . . | ..... | 120. Of a good man. |
| ..... | Ak miṭha māsh-gai . . | ..... | 121. To a good man. |
| ..... | Ak miṭha māsh-na . . | ..... | 122. From a good man. |
| ..... | Dū miṭha māsh . . | ..... | 123. Two good men. |
| ..... | Miṭha māsh . . . | ..... | 124. Good men. |
| ..... | Miṭha māsh-ā̃ . . | ..... | 125. Of good men. |
| ..... | Miṭha māsh-gai . . | ..... | 126. To good men. |
| ..... | Miṭha māsh-na . . | ..... | 127. From good men. |
| ..... | Ak miṭha gharī̃ . . | ..... | 128. A good woman. |
| ..... | Ak nākāra māṭa . . | ..... | 129. A bad boy. |
| ..... | Miṭha gharī̃ . . . | ..... | 130. Good women. |
| ..... | Ak nākāra māṭī . . | ..... | 131. A bad girl. |
| | | Miṭū . . . . | 132. Good. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 133. Better | Nā | Ghwara |
| 134. Best | Swa-mã̄ rāṇ | Būṭ-mẽ̄ ghwara |
| 135. High | Līg, ṳchat (*Paṣḥtō*) | Ūchat (*Paṣḥtō*), jīg |
| 136. Higher | Līg, ūchat | Ūchat (*ditto*), jīg |
| 137. Highest | Swa-mã̄ ūchat | Būṭ-mẽ̄ ūchat (*Paṣḥtō*), jīg |
| 138. A horse | Ak gōr | Ik ghō |
| 139. A mare | Ak gēr | Ik ghai |
| 140. Horses | Gōr | Ghō |
| 141. Mares | Gēr | Ghai |
| 142. A bull | Ak gōh | Ik gō |
| 143. A cow | Ak gāē | Ik gāō |
| 144. Bulls | Gōh | Gō |
| 145. Cows | Gāē | Gai |
| 146. A dog | Ak kūchur | Ik kuẓhū |
| 147. A bitch | Ak kīchir | Ik kiẓhī |
| 148. Dogs | Kūchur | Kuẓhū |
| 149. Bitches | Kīchir | Kiẓhī |
| 150. A he-goat | Ak bīr | Ik bīrāṭh |
| 151. A female goat | Ak chhēl | Ik chhail |
| 152. Goats | Chhēl | Chhail |
| 153. A male deer | Ak ūsai | Ik hūsai (*Paṣḥtō*) |
| 154. A female deer | Ak ūsaī | Ik hūsaī (*ditto*) |
| 155. Deer | Ūsaī | Hūsaī (*ditto*) |
| 156. I am | Ya thū | Ā thū |
| 157. Thou art | Tū thū | Tū thū |
| 158. He is | Ashī thū | Sēh thū |

| Gaurō (Biddulph). | Maiyā. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| ..... | Miṭha . . . . | ..... | 133. Better. |
| ..... | Būṭ-maz miṭha . . | ..... | 134. Best. |
| Zhūgo . . . . | Zhiga, ūchat (*Paṣhtō*) . | ..... | 135. High. |
| ..... | Zhiga . . . . | ..... | 136. Higher. |
| ..... | Būṭ-maz zhiga . . | ..... | 137. Highest. |
| Gho . . . . | Ak ghō . . . . | Gho . . . . | 138. A horse. |
| Ghūi . . . . | Ak ghōī . . . . | Ghoi . . . . | 139. A mare. |
| ..... | Ghō . . . . | ..... | 140. Horses. |
| ..... | Ghōīa . . . . | ..... | 141. Mares. |
| Gū . . . . | Ak gō . . . . | ..... | 142. A bull. |
| Gau . . . . | Ak gā . . . . | ..... | 143. A cow. |
| ..... | Gō . . . . | ..... | 144. Bulls. |
| ..... | Gāī ; gōr=cattle . . | ..... | 145. Cows. |
| Kusur . . . . | Ak kūsar . . . | Ĕk kuṭsuro . . . | 146. A dog. |
| ..... | Ak kūsīr . . . | ..... | 147. A bitch. |
| ..... | Kūsara . . . . | ..... | 148. Dogs. |
| ..... | Kūsīra . . . . | ..... | 149. Bitches. |
| Sāli (a goat) . . . | Ak mūngur . . . | Ĕk ṭsatilo . . . | 150. A he-goat. |
| ..... | Ak sāil . . . . | ..... | 151. A female goat. |
| ..... | Bakara . . . . | Bakkĕr . . . . | 152. Goats. |
| ..... | Ak hūsai (*Paṣhtō*) . . | ..... | 153. A male deer. |
| ..... | Ak hūsī (*ditto*) . . | ..... | 154. A female deer. |
| ..... | Hūsī . . . . | ..... | 155. Deer. |
| Thū, *fem.* twī . . . | Mā thū . . . . | Tho, *fem.* thi . . . | 156. I am. |
| *Ditto* . . . | Tū thū . . . . | *Ditto* . . . | 157. Thou art. |
| *Ditto* . . . | Sŏh thū . . . . | *Ditto* . . . | 158. He is. |
| | | mu- *fem.* thia . . . | 159. We are. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 160. You are | Thā thū | Thō thīā |
| 161. They are | Tum thū | Tiyā thīā |
| 162. I was | Ya āsh | Ā ashū |
| 163. Thou wast | Tū āsh | Tū ashū |
| 164. He was | Ashī āsh | Sēh ashū |
| 165. We were | Mā āsh | Mō ashaī |
| 166. You were | Thā āsh | Thō ashaī |
| 167. They were | Tum āsh | Tiyā ashaī |
| 168. Be | Hō | Hō |
| 169. To be | Hōgē | Hū |
| 170. Being | Hōg | Hūa |
| 171. Having been | Āsh | Hōthū |
| 172. I may be | Ya hōm | Ā hōya |
| 173. I shall be | Ya hōm | Ā hūyī |
| 174. I should be | Ya hōm | Ā hōya |
| 175. Beat | Chaṇḍ | Kūṭh |
| 176. To beat | Chaṇḍō | Kūṭhū |
| 177. Beating | Chaṇḍō | Kūṭhūā |
| 178. Having beaten | Chaṇḍōsh | Kūṭhū-thū |
| 179. I beat | Ya chaṇḍānt | Ā kūṭha-thū |
| 180. Thou beatest | Tū chaṇḍānt | Tū kūṭha-thū |
| 181. He beats | Ashī chaṇḍānt | Sēh kūṭha-thū |
| 182. We beat | Mā chaṇḍānt | Mō kūṭha-thīā |
| 183. You beat | Thā chaṇḍānt | Thō kūṭha-thīā |
| 184. They beat | Tum chaṇḍānt | Tiyā kūṭha-thīā |
| 185. I beat (*Past Tense*) | Mai mārō | Mai kūṭhūā |

| Gaurō (Biddulph). | Maiyā̃. | Chilīs (Biddulph). | English. |
|---|---|---|---|
| The (*m. and f.*) . . | Tus thū . . . | The, *fem.* thia . . . | 160. You are. |
| *Ditto* . . . | Saĩ thū . . . . | *Ditto* . . . | 161. They are. |
| Asū, *fem.* aswī . . | Mã̃ ãs . . . . | Aso, *fem.* asi . . . | 162. I was. |
| *Ditto* . . . | Tū ãs . . . . | *Ditto* . . . | 163. Thou wast. |
| *Ditto* . . . | Sōh ãs . . . . | *Ditto* . . . | 164. He was. |
| Ase (*m. and f.*) . . | Bō ãsū . . . . | Ase, *fem.* asia . . . | 165. We were. |
| *Ditto* . . . | Tus ãsū . . . . | *Ditto* . . . | 166. You were. |
| *Ditto* . . . | Saĩ ãsū . . . . | *Ditto* . . . | 167. They were. |
| Hũ . . . . | Hō . . . . | Hã̃ . . . . | 168. Be. |
| Gahõ . . . . | Hõ . . . . | Hã̃ . . . . | 169. To be. |
| ..... | Hōō . . . . | Hoã̃ . . . . | 170. Being. |
| ..... | Hū . . . . | Hã̃ . . . . | 171. Having been. |
| ..... | Mã̃ hōnshat *or* hūgai . | ..... | 172. I may be. |
| Gõsh, hĩbõsh . . . | Mã̃ hōnshat . . . | Hoshatho, *fem.* hoshathi . | 173. I shall be. |
| ..... | Mã̃ hōnshat or hūwam . | ..... | 174. I should be. |
| ..... | Kuṭagal . . . . | Kote . . . . | 175. Beat. |
| ..... | Kuṭõ . . . . | Kotã̃ . . . . | 176. To beat. |
| ..... | Kuṭa . . . . | Kotã̃ . . . . | 177. Beating. |
| ..... | Kuṭagalai . . . | Kote . . . . | 178. Having beaten. |
| ..... | Mã̃ kuṭānt . . . | Kotān tho, *fem.* kotān thi . | 179. I beat. |
| ..... | Tū kuṭānt . . . | *Ditto* . . . | 180. Thou beatest. |
| ..... | Sōh kuṭānt . . . | *Ditto* . . . | 181. He beats. |
| ..... | Bō kuṭānt . . . | Kotān the . . . | 182. We beat. |
| ..... | Tus kuṭānt . . . | *Ditto* . . . . | 183 You beat. |
| ..... | Saĩ kuṭānt . . . | *Ditto* . . . . | 184. They beat. |
| ..... | Mẽ kuṭagil . . . | Kotō, *fem.* kotī . . . | 185. I beat (*Past Tense*). |
| | | . . . | 186. Thou beatest (*Past* |

| English. | Garwi. | Tehri. |
|---|---|---|
| 160. You are | Thā thū | Thō thīā |
| 161. They are | Tum thū | Tiyā thīā |
| 162. I was | Ya āsh | Ā ashū |
| 163. Thou wast | Tū āsh | Tū ashū |
| 164. He was | Ashī āsh | Sēh ashū |
| 165. We were | Mā āsh | Mō ashaī |
| 166. You were | Thā āsh | Thō ashaī |
| 167. They were | Tum āsh | Tiyā ashaī |
| 168. Be | Hō | Hō |
| 169. To be | Hōgē | Hū |
| 170. Being | Hōg | Hūa |
| 171. Having been | Āsh | Hōthū |
| 172. I may be | Ya hōm | Ā hōya |
| 173. I shall be | Ya hōm | Ā hūyī |
| 174. I should be | Ya hōm | Ā hōya |
| 175. Beat | Chaṇḍ | Kūṭh |
| 176. To beat | Chaṇḍō | Kūṭhū |
| 177. Beating | Chaṇḍō | Kūṭhūā |
| 178. Having beaten | Chaṇḍōsh | Kūṭhū-thū |
| 179. I beat | Ya chaṇḍānt | Ā kūṭha-thū |
| 180. Thou beatest | Tū chaṇḍānt | Tū kūṭha-thū |
| 181. He beats | Ashī chaṇḍānt | Sēh kūṭha-thū |
| 182. We beat | Mā chaṇḍānt | Mō kūṭha-thīā |
| 183. You beat | Thā chaṇḍānt | Thō kūṭha-thīā |
| 184. They beat | Tum chaṇḍānt | Tiyā kūṭha-thīā |
| 185. I beat (*Past Tense*) | Mai mārō | Mai kūṭhūā |
| 186. Thou beatest (*Past Tense*). | Tai mārō | Tai kūṭhūā |

| | | | |
|---|---|---|---|
| The (*m. and f.*) . . | Tus thū . . . . | The, *fem.* thia . . . . | 160. You are. |
| *Ditto* . . . | Saĩ thū . . . . | *Ditto* . . . | 161. They are. |
| Asō, *fem.* aswi . . | Mã ãs . . . . | Aso, *fem.* asi . . . | 162. I was. |
| *Ditto* . . . | Tũ ãs . . . . | *Ditto* . . . | 163. Thou wast. |
| *Ditto* . . . | Sōh ãs . . . . | *Ditto* . . . | 164. He was. |
| Ase (*m. and f.*) . . | Bō ãsū . . . . | Ase, *fem.* asia . . . | 165. We were. |
| *Ditto* . . . | Tus ãsū . . . . | *Ditto* . . . | 166. You were. |
| *Ditto* . . . | Saĩ ãsū . . . . | *Ditto* . . . | 167. They were. |
| Hã . . . . | Hō . . . . | Hãe . . . . | 168. Be. |
| Gahã . . . . | Hõ . . . . | Hãe . . . . | 169. To be. |
| ..... | Hōē . . . . | Hoãe . . . . | 170. Being. |
| ..... | Hū . . . . | Hãe . . . . | 171. Having been. |
| ..... | Mã hōnshat *or* hūgai . | ..... | 172. I may be. |
| Gōsh, hĭbōsh . . | Mã hōnshat . . . | Hoshatho, *fem.* hoshathi . | 173. I shall be. |
| ..... | Mã hōnshat or hūwam . | ..... | 174. I should be. |
| ..... | Kuṭagal . . . . | Kote . . . . | 175. Beat. |
| ..... | Kuṭō . . . . | Kotãe . . . . | 176. To beat. |
| ..... | Kuṭa . . . . | Kotãe . . . . | 177. Beating. |
| ..... | Kuṭagalai . . . | Kote . . . . | 178. Having beaten. |
| ..... | Mã kuṭānt . . . | Kotān tho, *fem.* kotān thi . | 179. I beat. |
| ..... | Tũ kuṭānt . . . | *Ditto* . . . | 180. Thou beatest. |
| ..... | Sōh kuṭānt . . . | *Ditto* . . . | 181. He beats. |
| ..... | Bō kuṭānt . . . | Kotān the . . . | 182. We beat. |
| ..... | Tus kuṭānt . . . | *Ditto* . . . | 183 You beat. |
| ..... | Saĩ kuṭānt . . . | *Ditto* . . . | 184. They beat. |
| ..... | Mã kuṭagil . . . | Kotō, *fem.* kotī . . | 185. I beat (*Past Tense*). |
| ..... | Tõ kuṭagil . . . | *Ditto* . . . | 186. Thou beatest (*Past Tense*). |

| English. | Garwi. | Kohistani. |
|---|---|---|
| 187. He beat (*Past Tense*) . | Pah mārō . . . | Sēh kūṭhūā . . . |
| 188. We beat (*Past Tense*) . | Mū mārō . . . | Mō kūṭhūā . . . |
| 189. You beat (*Past Tense*) | Thō mārō . . . | Thō kūṭhūā . . . |
| 190. They beat (*Past Tense*) | Sōh mārō . . . . | Tiyā kūṭhūā . . . |
| 191. I am beating . . | Ya chaṇḍānt . . . | Ā kūṭha-thū . . . |
| 192. I was beating . . | Ya chaṇḍānt āsh . . | Ā kūṭha-shū . . . |
| 193. I had beaten . . | Mai chaṇḍū . . . | Mai (*or* ā *or* ai) kūṭhū-shū |
| 194. I may beat . . | Ya chaṇḍam . . . | Ā kūṭhūyā . . . |
| 195. I shall beat . . | Ya chaṇḍam . . . | Ā kūṭhiyā . . . |
| 196. Thou wilt beat . . | Tū mārmīsh . . . | Tū kūṭhiyā . . . |
| 197. He will beat . . | Pah mārmīsh . . . | Sēh kūṭhiyā . . . |
| 198. We shall beat . . | Mū mārmīsh . . . | Mō kūṭhiyā . . . |
| 199. You will beat . . | Thō mārmīsh . . . | Thō kūṭhiyā . . . |
| 200. They will beat . . | Sōh mārmīsh . . . | Tiyā kūṭhiyā . . . |
| 201. I should beat . . | Ya chaṇḍam . . . | Ā kūṭhūyā . . . |
| 202. I am beaten . . | Mai chaṇḍū . . . | Mai kūṭhū-thū . . |
| 203. I was beaten . . | Mai chaṇḍūsh . . | Mai kūṭhū-shū . . |
| 204. I shall be beaten . | Mai chaṇḍam . . . | Mai kūṭhingā . . . |
| 205. I go . . . | Ya bachānt . . . | Ā bazha-thū . . . |
| 206. Thou goest . . | Tū bachānt . . . | Tū bazha-thū . . . |
| 207. He goes . . . | Ashi bachānt . . . | Sēh bazha-thū . . |
| 208. We go . . . | Mū gā . . . . | Mō bazha-thū . . . |
| 209. You go . . . | Thō gā . . . . | Thō bazha-thū . . |
| 210. They go . . . | Sōh gā . . . . | Tiyā bazha-thū . . |
| 211. I went . . . | Ya gā . . . . | Ā gā . . . . |
| 212. Thou wentest . . | Tū gā . . . . | Tū gā . . . . |
| 213. He went . . . | Ashī gā . . . . | Sēh gā . . . . |

| | | | |
|---|---|---|---|
| ..... | Sẽ kuṭagil . . . | Kotō, *fem.* kotī . . | 187. He beat (*Past Tense*). |
| ..... | Zõ kuṭagil . . . | *Ditto* . . . | 188. We beat (*Past Tense*). |
| ..... | Sõ kuṭagil . . . | *Ditto* . . . | 189. You beat (*Past Tense*). |
| ..... | Sayõ kuṭagil . . . | *Ditto* . . . | 190. They beat (*Past Tense*). |
| ..... | Mã̃ kuṭānt . . . | Kotān-tho . . . | 191. I am beating. |
| ..... | Mã̃ kuṭ-ãs . . . | Kotān-aso, *fem.* kotān-asi . | 192. I was beating. |
| ..... | Mẽ kuṭēl-ãs . . . | Kotō-aso, *fem.* kotī asi . | 193. I had beaten. |
| ..... | Mã̃ kuṭagal-ashat . . | ..... | 194. I may beat. |
| ..... | Mã̃ kuṭagal-ashat . . | Kote-shatho, *fem.* shĕthi . | 195. I shall beat. |
| ..... | Tõ kuṭagal-ashat . . | *Ditto* . . . | 196. Thou wilt beat. |
| ..... | Sẽ kuṭagal-ashat . . | *Ditto* . . . | 197. He will beat. |
| ..... | Bē kuṭagal-ashat . . | Kote-shĕthe . . . | 198. We shall beat. |
| ..... | Tus kuṭagal-ashat . . | *Ditto* . . . | 199. You will beat. |
| ..... | Sayõ kuṭagal-ashat . . | *Ditto* . . . | 200. They will beat. |
| ..... | Mã̃ kuṭagal ashat . . | ..... | 201. I should beat. |
| ..... | Mã̃ kuṭais-thū . . | Kotĕzān-tho, *fem.* kotĕzain-thi. | 202. I am beaten. |
| ..... | Mã̃ kuṭais-thū . . | Kotĕzã̃-asŏ, *fem.* kotezaĩsi . | 203. I was beaten. |
| ..... | Mã̃ kuṭaīz bashat . . | Kotĕz-ashatho, *fem.* ashĕthi | 204. I shall be beaten. |
| Bayon, *fem.* baĩ . . | Mã̃ bait . . . . | ..... | 205. I go. |
| *Ditto* . . . | Tū bait . . . . | ..... | 206. Thou goest. |
| *Ditto* . . . | Sōh bait . . . . | ..... | 207. He goes. |
| Bẽ (*m. and f.*) . . | Bē baita . . . . | ..... | 208. We go. |
| *Ditto* . . . | Tus baita . . . | ..... | 209. You go. |
| *Ditto* . . . | Saĩ baita . . . | ..... | 210. They go. |
| Bayega, *fem.* bayegī. . | Mã̃ baīgā . . . | ..... | 211. I went. |
| *Ditto* . . . | Tū baīgā . . . | ..... | 212. Thou wentest. |
| *Ditto* . . . | Sōh baīgā . . . | ..... | 213. He went. |

| | | |
|---|---|---|
| 4. We went . . . | Mū gāsh . . . | Mō gā . . . . |
| 5. You went . . | Thō gāsh . . . | Thō gā . . . . |
| 6. They went . . | Sōh gāsh . . . | Tiyā gā . . . . |
| 17. Go . . . . | Chō . . . . | Bazh, til . . . |
| 218. Going . . . | Bachū . . . . | Bazhūā . . . . |
| 219. Gone . . . | Gāt . . . . | Gā . . . . |
| 220. What is your name ? . | Chhã̃ ki nām ? . . | Chhī ka nām thū ? . . |
| 221. How old is this horse ? | Āĭ gōr kiti kālã̃ ? (*verb* 'thū' *understood*). | As ghō-chō umar kitaik thū ? |
| 222. How far is it from here to Kashmir ? | Kashmīr āĭ bāgō ti kiti dūr ? (*verb* 'thū' *understood*). | Mhait-mā Kashmir kitaik dhū thū ? |
| 223. How many sons are there in your father's house ? | Chhã̃ bab-ã̃ shīṭ kiti pūṭ thū ? | Chhī bap-chō shīr-mō kitaik pūchh thū ? |
| 224. I have walked a long way to-day. | Ya āj bār gīrō . . | Āsh ā chir pānd kīthū . |
| 225. The son of my uncle is married to his sister. | Mā piṭhī-ã̃ pūṭ ashī ishpo gaṭīt. | Mī pizhī-chō pūchh isa shū bibai-thū. |
| 226. In the house is the saddle of the white horse. | Shīṭ mō panar gōr-ã̃ zin thū. | Shīr-mō ūjal ghō-chō kāṭi thū. |
| 227. Put the saddle upon his back. | Asã̃ ṭāng-ra zīn tal . . | Isa ḍāg zhat kātī thal . |
| 228. I have beaten his son with many stripes. | Mai ashī pūṭ bār tāzān chaṇḍū. | Mai isa pūchh chir kurṛa-dī kūṭhū thū. |
| 229. He is grazing cattle on the top of the hill. | Ashī khan-ã̃ thōs māl chārānt. | Sōh khan-chō shā zhat māl chāthū. |
| 230. He is sitting on a horse under that tree. | Ashī gōr-ra bāsht lōh tūa . | Sōh ghō zhat bhaiṭ-thū pai thām ṭin. |
| 231. His brother is taller than his sister. | Asã̃ jā asã̃ ishpō mã̃ ūchat thū. | Isa bhā tisa shū-mã̃ jig thū |
| 232. The price of that is two rupees and a half. | Asã̃ mūl dū rūpai ādīl (½ Rupee). | As-chō qōmat dū ādhil thū |
| 233. My father lives in that small house. | Mā bab ashī lakūṭ shīṭ-mō bāsht (*sits* = *lives*). | Mī bap as lūṭ shīr-mō bhaiṭ-thū. |
| 234. Give this rupee to him | Āĭ rūpai ās-kī dah . . | As shālmī is-kī dai . . |
| 235. Take those rupees from him. | Ās-mã̃ āĭ rūpai gin . . | As shālmī ēz-mã̃ ghin . |

| | | | |
|---|---|---|---|
| Bayege (*m. and f.*) . . | Bē baigil . . . | ..... | 214. We went. |
| *Ditto* . . . | Tus baigil . . . | ..... | 215. You went. |
| *Ditto* . . . | Saĩ baigil . . . | ..... | 216. They went. |
| Ba . . . . . | Bah . . . . . | ..... | 217. Go. |
| ..... | Bai . . . . . | ..... | 218. Going. |
| Baiga . . . . . | Bayī . . . . . | ..... | 219. Gone. |
| ..... | Tẽ gī nã̃ thū ? . . . | ..... | 220. What is your name ? |
| ..... | As ghō gī umar thū ? . | ..... | 221. How old is this horse ? |
| ..... | As zāē-na Kashmīr katuk dūr thū ? | ..... | 222. How far is it from here to Kashmir ? |
| ..... | Tẽ mhāla bhā-maz katuk pūṭha thū ? | ..... | 223. How many sons are there in your father's house ? |
| ..... | Mã̃ āz sōh tēl-thū . . | ..... | 224. I have walked a long way to-day. |
| ..... | Mẽ pichh-ã̃ pūṭh tasĩ bhẽ ziyã̃l karagil. | ..... | 225. The son of my uncle is married to his sister. |
| ..... | Panara ghō-ã̃ kāṭī bhā-maz thū. | ..... | 226. In the house is the saddle of the white horse. |
| .. ... | Tasĩ ḍā-tal kāṭī galagal . | ..... | 227. Put the saddle upon his back. |
| ..... | Mẽ tasĩ pūṭh kurṛō gin kuṭa-thū. | ..... | 228. I have beaten his son with many stripes. |
| ... .. | Sōh khāṇã̃ shish-tal māl sārānt. | ..... | 229. He is grazing cattle on the top of the hill. |
| ..... | Sōh ghō-tal bhaiṭa-thū as gaī-sōra. | ..... | 230. He is sitting on a horse under that tree. |
| ..... | Tasĩ zhā tasĩ bhẽ-na zhiga thū. | ..... | 231. His brother is taller than his sister. |
| ..... | As-ã̃ mūl dūi adhīl thū . | ..... | 232. The price of that is two rupees and a half. |
| ..... | Mẽ mhāla as laka bhā-maz bhaiṭ-thū. | ..... | 233. My father lives in that small house. |
| ..... | As rūpai tasī dagal . . | ..... | 234. Give this rupee to him. |
| ..... | Tas-na as rūpai āgal . . | ..... | 235. Take those rupees from him. |

| English. | Gārwī. | Tōrwālī. |
|---|---|---|
| 236. Beat him well and bind him with ropes. | Ashī rēn chaṇḍ, lūṇḍār gaṇḍ. | Isa chir kūṭh, paṛī-dī gaṇḍ |
| 237. Draw water from the well. | Āĩ kōī-mã̃ ū gaḍh . . | Kōī-mã̃ ū nīngāl . . |
| 238. Walk before me . | Mā mūka chō . . . | Mī mūzh til . . . |
| 239. Whose boy comes behind you? | Chhã̃ pata kisã̃ pōh yānt ?. | Chhī paizh kisī phō yai-thū ? |
| 240. From whom did you buy that? | Āĩ kis-mã̃ gīnt ? . . | As shai kis-mã̃ ghin-thū ? |
| 241. From a shopkeeper of the village. | Lām-ã̄ dūkāndār-mã̃ . | Gām-chē ik dukāndār-mã̃ |

| Gaurō (Biddulph). | Maiyã. | Chilis (Biddulph). | English. |
|---|---|---|---|
| ..... | Tas miṭha kuṭagal danwala gin gaṇḍagal. | ..... | 236. Beat him well and bind him with ropes. |
| ..... | Kōhai-na wī nihālagal . | ..... | 237. Draw water from the well. |
| ..... | Mẽ mūṭho bah . . | ..... | 238. Walk before me. |
| ..... | Kasẽ māṭ tẽ pātō ait ? . | ..... | 239. Whose boy comes behind you ? |
| ..... | Kasẽ-na as ghina-thũ ? . | ..... | 240. From whom did you buy that ? |
| ..... | Gã̃-maz ak dukāndār-na . | ..... | 241. From a shopkeeper of the village. |

# BURUSHASKĪ OR KHAJUNA.

Although this language is in no way related to the other forms of speech dealt with in this volume, it will be convenient to consider it in connexion with them. In the first place, this is suggested by its geographical position, its speakers inhabiting the mountain country immediately to the north of Gilgit, the home of Shiṇā, and separating it from the Little Pāmīr. Besides this, linguistic evidence makes it probable that the speakers of Burushaskī once occupied the whole, or the greater part, of the territory now occupied by the languages of the Dardic family, and that their present representatives are the remnant of a once more widely spread race. Burushaskī words survive in use even in the languages of distant Kāfiristān.[1]

It is the language of Hunza, Nagar, the Ghizr Valley, and a portion of Yāsin. It is called Khajuna by the neighbouring races; Burushaskī by the natives of Hunza; Kunjūtī by the natives of Yārkand; and its dialect spoken in a portion of Yāsin is, according to Dr. Leitner, called Biltum, though this name does not appear to be known to the people of Warshgom, which is the name of the district of which Yāsin forms a part. Dr. Leitner mentions two main dialects,—that of Hunza, and that of Nagar. It appears, however, that on this point he was mistaken, the Hunza and Nagar dialects being identical. It is doubtful under what family this language should be grouped. It is certainly non-Aryan. Prof. Tomaschek[2] identifies the Khajuna tribe with the κάσιοι of Ptolemy, but this can hardly be accepted. According to Mr. Conway the people of Nagar call their language Yeshkun.

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The following Skeleton Grammar is based on the Grammars of Colonel Biddulph and Dr. Leitner. It has been carefully revised at Hunza by the Political Munshi, Munshi Ghulam Murtaza, to whom I am indebted for many important corrections.

[1] Such is, for instance the Burushaskī *chhomar*, iron, which appears in Bashgalī as *chimr*, in Wai-Alā as *chima*, in Kalāsha as *chimbar*, in Khōwār as *chumūr*, in Pashai, Gārwī, and Shiṇā as *chimar*, and so on. Compare, again, Burushaskī *jakun* with Shiṇā *zhakun*, an ass, and other similar cases.

[2] *Sitzungsberichte* der philos. histor. Classe der kaiserlichen Akademie der Wissenschaften (Vienna). Vol. xcvi. 1898, p. 922.

## I.—NOUNS.

**lural.**—Formed by suffixes.

rincipal are, *ing, ming, isho, ans, muts, īnts,* *ng.*

### Declension.

llable *an* added to the singular gives the force indefinite article, *sis,* man; *sisan,* a cer- man.

ns relating to the human body, to relations, such ideas as 'anger,' 'dream,' or 'temper,' annot be conceived independently of a person, clined with agglutinated pronominal prefixes. *ūs,* my wife; *g-ūs,* thy wife; *y-ūs,* his wife; , our wife; *mā-ūs,* your wife; *u-ūs,* their

| | Sing. | Plur. |
|---|---|---|
| **. human being—** | | |
| and Acc. | *hir,* a man, | *hirī.* |
| | *hirē,* | *hirīē.* |
| | *hirar,* | *hirīar.* |

. is formed by prefixing *lē.* Thus, *lē* nan.

s are formed by postpositions added to inative or Genitive. Thus, *hir-ūlo* or n a man; *hirē-kāt,* with a man; *hirē-* r a man; *hirē-tsum,* from a man; *hirē-* nan.

| | | |
|---|---|---|
| **human being—** | | |
| d Acc. | *gus,* a woman, | *gushians.* |
| | *gusē,* | *gushanse.* |
| | *gus-mur,* | *gushiansar.* |
| **al, or Thing—** | | |
| d Acc. | *haghur,* a horse, | *haghurīnts,* or |
| | *haghurishō,* | etc., etc. |
| **minal Noun—** | | |
| Acc. | *gūs,* thy wife, | *gūs-shīnts.* |
| | *gusmo,* | *gūs-shīntsē.* |
| | *gusmur,* | *gūs-shīntsar.* |

ll nouns are either Masculine or Femi- verb distinguishes between, on the one . and Fem. human beings, and on the , Masc. and Fem. animals or things. re called Neuter Masc. and Neuter Fem., .

## II.—PRONOUNS.

(*a*) **Personal—**

| | Sing. | Plur. | Sing. | Plur. |
|---|---|---|---|---|
| Nom. | *jē* (or *jā* before past tenses of transitive verbs), I, | *mī.* | *ung, ungē,* thou, | *mah.* |
| Acc. | *jē,* | | | |
| Gen. | *jā,* | *mī.* | *ung,* | *mah.* |
| Dat. | *jāar,* | *mī.* | *ungē,* | *mah.* |
| | | *mimar.* | *ungar,* | *mamar.* |

| | | | |
|---|---|---|---|
| Nom. and Acc. | *khin,* he (near), this; | *khin,* she (near), this; | *khū,* they (near), these. |
| Gen. | *khinē,* | *khinmo,* | *khuē.* |
| Dat. | *khinar,* | *khinmur,* | *khūar.* |

So *in, inē,* he or she (far), that; plur. *ū, ūē,* they (far), those.

The above refer only to human beings. For animals and things, we have:—

| | Sing. Masc. | Sing. Fem. | Plur. M. and F. |
|---|---|---|---|
| This— | | | |
| Nom. and Acc. | *khōs,* | *khot,* | *khots.* |
| Gen. | *khosē,* | *khotē,* | *khotsē.* |
| That— | | | |
| Nom. and Acc. | *es,* | *et,* | *ets.* |
| Gen. | *esē,* | *etē,* | *etsē.* |

(*b*) **Possessive—**

*jeīmō,* mine.
*gūīmō,* thine.
*īmō,* his.
*mūīmō,* hers.
*mīmō,* ours.
*māīmō,* yours.
*ūīmō,* theirs.

(*c*) **Relative,** *bih* (used with personal pronoun), who, which.

(*d*) **Interrogative,** *amin, minan,* who?
*bisan,* what?
*amin,* which one (human beings)?
*amis* (m.), *amit* (f.), which one (animals or things)?

(*e*) **Indefinite,** *kūts* (in composition), a person; *minan,* somebody; *min kih bih,* nobody.

(*f*) **Reflexive,** *jā jī,* I myself; *ung gūē,* thou thyself; *in ī,* he himself; *in mūī,* she herself; *es ī* (m.), *et ī* (f.), it itself; *mi mī,* we ourselves; *mah maī,* you yourselves; *ū ūī,* they themselves; *ets ī,* they themselves (neut. m. and f.).

(*g*) **Agglutinated pronominal prefixes—**

| | Sing. | Plur. |
|---|---|---|
| I | *a, ā,* | *mī.* |
| thou | *go,* | *mā.* |
| he | *i* or *e,* | } *u.* |
| she | *mu,* | |

Examples, *a-yatis,* my head; *go-yatis,* thy head; *i-yatis,* his head; *gō-pach,* near thee; *a-ljī,* behind me; *mu-ljī,* behind her; *u-ljī,* behind them; *ā-ras,* to send me; *go-ras,* to send thee.

# SKELETON GRAMMAR.

## III.—VERB.

### (*a*) Verb Substantive—

*Present*, I am.

| | Sing. | Plur. |
|---|---|---|
| 1. | *bah*, | *bān*. |
| 2. | *bah*, | *bān*. |
| 3. M. | *baī*, | *bān*. |
| 3. F. | *bo*, | |
| 3. N. M. | *bī*, | *biyon* |
| 3. N. F. | *dilah* or *bilah*, | *bitsan*. |

*Past*, I was.

| | Sing. | Plur. |
|---|---|---|
| 1. | *baiyam*, | *bam*. |
| 2. | *bam*, | *bam*. |
| 3. M. | *bam*, | *bam*. |
| 3. F. | *bom*, | |
| 3. N. M. | *bim*, | *biyum*. |
| 3. N. F. | *dilum* or *bilūm*, | *dilum* or *bitsum*. |

Negative Verb Substantive.
*apah*, I am not; *apaī*, he is not; *apō*, she is not; *apī*, it is not.

*Manās*, to become.
Infinitive, *manās*, to become.
Pres. Part. *maimi*, becoming.
Past Part. *numan*, *numā*, having become.
Fut. Part. *manās numān*, about to become.

*Present*, I am becoming.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mayā bah*, | *mayā bān*. |
| 2. | *maī bah*, | *maī bān*. |
| 3. M. | *maī baī*, | *maī bān*. |
| 3. F. | *maī bo*, | |
| 3. N. M. | *maī bī*, | *maī biyon*. |
| 3. N. F. | *maim dilah*, | *maī bitsan*. |

*Imperfect*, I was becoming.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mayā baiyam*, | *mayā bam*. |
| 2. | *maī bam*, | *maī bam*. |
| 3. M. | *maī bam*, | *maī bam*. |
| 3. F. | *maī bom*, | |
| 3. N. M. | *maī bim*, | *maī bum*. |
| 3. N. F. | *maim dilum*, | *maim bitsum*. |

*Past*, I became, I shall have become.

| | Sing. | Plur. |
|---|---|---|
| 1. | *manam*, | *manūman*. |
| 2. | *manumā*, | ,, |
| 3. M. | *manimī*, | ,, |
| 3. F. | *manūmo*, | ,, |
| 3. N. M. | *manībī*, | *manibiyō*. |
| 3. N. F. | *manim dilah*, | *manibitsan*. |

*Perfect*, I have become.

| | Sing. | Plur. |
|---|---|---|
| 1. | *manā bah*, | *manū bān*. |
| 2. | *manū bah*, | ,, |
| 3. M. | *manī baī*, | ,, |
| 3. F. | *manī bo*, | ,, |
| 3. N. M. | *manī bī*, | *mani biyon*. |
| 3. N. F. | *manim dilah*, | *mani bitsan*. |

*Past Pronominal*, I became.

| | Sing. | Plur. |
|---|---|---|
| 1. | *a-manam*, | *mī-manūman*. |
| 2. | *go-manuma*, | *mā-manūman*. |
| 3. M. | *i-manimī*, | *u-manūman*. |
| 3. F. | *mo-manūmo*, | |
| 3. N. M. | *i-manibi*, | *u-manibiyon*. |
| 3. N. F. | *manim dilum*, | *u-manibitsan*. |

*Pluperfect*, I had become.

| | Sing. | Plur. |
|---|---|---|
| 1. | *manā baiyam*, | *manū bam*. |
| 2. | *manū bam*, | ,, |
| 3. M. | *manī bam*, | ,, |
| 3. F. | *manī bom*, | ,, |
| 3. N. M. | *manī bim*, | *manī biyum*. |
| 3. N. F. | *manum dilum*, | *manū bitsum*. |

*Future*, I shall become.

| | Sing. | Plur. |
|---|---|---|
| 1. | *mayām*, | *mayān*. |
| 2. | *maimā*, | *maimen*. |
| 3. M. | *maimī*, | *mainen*. |
| 3. F. | *maimo*, | |
| 3. N. M. | *maimī*, | *maimiyon*. |
| 3. N. F. | | *maimī*. |

*Imperative*, become.

| Sing. | Plur. |
|---|---|
| 2. *manē*, | *manīn*, |
| 3. *manish*, | *manishun*, |

or the pronominal prefixes may be added, as in the case of the Past Pronominal.

This verb can take pronominal prefixes throughout.
Thus, *a-mayā bah*, I am becoming.
*a-yā-mayā bah*, I am not becoming.
*go-maī bah*, thou art becoming.
*i-maimī*, he will be becoming.
The full conjugation of a tense with the prefixes is given under the head of the Past Pronominal.

*Conditional mood*, formed by suffixing *ā bē*, = or not, to the tenses of the Indicative.

### (*b*) Active Verb.—*Nī-as*, to go.

Infinitive, *Present*, *nī-as*, to go; *Past*, *nī-as dilum*, to have gone; *Future*, *nī-as nī-as*, to be about to go.
Participles, *Present*, *ni-chu-mē*, going; *Future*, *nī-as-ē*, about to go.
*Past*, *nān*, I having gone.
*nokōn*, thou having gone.
*nīn*, he *or* it (*m.*) having gone.
*nomōn*, she *or* it (*f.*) having gone.
*nimēn*, we having gone.
*namān*, you having gone.
*nūn*, they having gone.
*nī*, they (things *fem.*) having gone.
Gerunds, *jē niam-ūlo*, in my having gone.
*ung nīm-ūlo*, „ thy „ „
*in nīm-ūlo*, „ his, her, its having gone.
*mī nīm-ūlo*, in our having gone.
*ma nīm-ūlo*, „ your „ „
*u nīm-ūlo*, „ their „ „

# BURUSHASKĪ SKELETON GRAMMAR.

**ICATIVE MOOD.** *Present*, I am going.

| | Sing. | Plur. |
|---|---|---|
| 1. | *ni-ch-a bah,* | *ni-ch-a bān.* |
| 2. | *ni-ch-u bah,* | *ni-ch-u bān.* |
| M. | *ni-ch-u baī,* | *ni-ch-u bān.* |
| F. | *ni-ch-u bo,* | ,, |
| N. M. | *ni-ch-i bī,* | *ni-ch-u biyon.* |
| N. F. | *ni-ch-i-m dilah,* | *ni-ch-u bitsan.* |

*Imperfect*, I was going.

Same as Present, substituting the Past for the Pres. Auxiliary. Thus, *ni-ch-a baiyam.*

*Past*, I went; I shall have gone.

| | Sing. | Plur. |
|---|---|---|
| 1. | *nī-am,* | *nī-man.* |
| 2. | *nī-mā,* | *nī-man.* |
| M. | *nī-mī,* | *nī-man.* |
| F. | *nī-mo,* | |
| N. M. | *nī-mī,* | *nī-mian.* |
| N. F. | *nī-mī,* | *nī-mī.* |

*Perfect*, I have gone.

| | Sing. | Plur. |
|---|---|---|
| 1. | *niā bah,* | *nī bān.* |
| 2. | *nī bah,* | *nī bān.* |
| 3. M. | *nī baī,* | *nī bān.* |
| 3. F. | *nī bo,* | ,, |
| 3. N. M. | *ni bī,* | *nī biyon.* |
| 3. N. F. | *nīm dilah,* | *nī bitsan.* |

*Pluperfect*, I had gone.

Same as Perfect, substituting the Past for the Pres. Auxiliary. Thus, *niā baiyam.*

*Future*, I shall go.

| | Sing. | Plur. |
|---|---|---|
| 1. | *ni-cha-m,* | *ni-cha-n.* |
| 2. | *ni-cho-mā,* | *ni-cho-man.* |
| M. | *ni-chī,* | *ni-cho-man.* |
| F. | *ni-cho,* | ,, |
| N. M. | *ni-chī,* | *ni-chu-miyō.* |
| N. F. | *ni-chī,* | *ni-chi-mī.* |

*Imperative*, let me go.

| | Sing. | Plur. |
|---|---|---|
| 1. | *ni-shā,* | *ni-sha-n.* |
| 2. | *nī,* | *nī-n.* |
| 3. | *ni-sh,* | *ni-sha-n.* |

CONDITIONAL MOOD.
Formed by adding *ā bē* to the Indicative. Thus,
*ni-ch-a bah ā bē*, I may be going.
*ni-cha-m ā bē*, I may go.

**gular Past Participles.**—Colonel Biddulph gives the following, and says there are many others. I give the list with corrections :—

| Infinitive. | Past Part. |
|---|---|
| *nās*, to become, | *numan.* |
| *s*, to have, | *nōs.* |
| *as*, to eat, | *nishi.* |
| *s*, to make him, | *neti.* |
| *iās*, to drink, | *nimin.* |
| *utas*, to sit, | *nhurut.* |
| *sas*, to see, | *nīyetsa.* |
| *hhāyas*, to sleep, | *nukucha.* |
| *s*, to die, | *muīr* or *niīr.* |
| *inas*, to kill him, | *nēskan.* |
| *sās*, to laugh, | *nukas.* |
| *as*, to take up, | *nīyan.* |
| *as*, ,, | *nukan.* |
| *yas*, to take away, | *nutsu.* |
| *nas*, to count one, | *nētsan.* |
| *s*, to give, | *nū.* |
| *nānas*, to begin, | *nusurman.* |
| *llas*, to fall, | *nāwall.* |
| *xs*, to shut up him, | *nafus.* |
| *-ās*, to say, | *nukar.* |
| *s*, to tell, | *nusin.* |

**Pronominal Verbs.**—These verbs must take pronominal prefixes. In Class I the prefix refers to the subject, in Class II to the object of the verb.

Example of Class I, *a-īras*, I-to-die.
Pres.—

| | Sing. | Plur. |
|---|---|---|
| 1. | *a-īr-ch-a bah*, I am dying, | *mī-ir-ch-a bān*, we are dying. |
| 2. | *go-īr-ch-u bah*, thou art dying, | *mā-ir-ch-u bān*, you are dying. |
| 3. M. | *i-īr-ch-u baī*, he is dying, | *u-ir-ch-u bān*, they are dying. |
| 3. F. | *mu-īr-ch-u bo*, she is dying, | |

Example of Class II, *a-ikinas*, to-teach-me.
*jā jī a-ik-i-am*, I shall teach myself.
*jā ung go īk-i-am*, I shall teach thee.
*jā in ē-ik-i-am*, I shall teach him.

*unge jā a-ik-i bah*, thou shall teach me, and so on.

Biddulph gives this as a Present tense, and Leitner, as a Future, but the formation is that of a Past.

Lists of these verbs are given by Biddulph and by Leitner. The following of Class II should be noted :—

| ME. | THEE. | HIM. | HER. | US. | YOU. | THEM. |
|---|---|---|---|---|---|---|
| *ik, dāghārusas,* | *dokōghārusas,* | *deghār-,* | *domoghār-,* | *dimighār-,* | *damāghār-,* | *dōghārusas.* |
| *ive, jōyas,* | *gūyas,* | *yuyas,* | *mūyas,* | *miuyas,* | *mōyas,* | *ūyas.* |
| *ake, itas,* | *ungaritas* (masc. obj.), *gotas* (f. obj.), | *etas,* | *mutas,* | *mimaritas* (m. o.), *metas* (f. o.), | *mamaritas* (m. o.), *matas* (f. o.), | *ūyaritas* (m. o.), *otas* (f. o.). |
| *e, ayetsas,* | *guyetsas,* | *iyetsas,* | *moyetsas,* | *miyetsas,* | *mayetsas,* | *uyetsas.* |
| *nd, āras,* | *goras,* | *eras,* | *moras,* | *meras,* | *māras,* | *ōras.* |
| *ach, aikinas,* | *goīkinas,* | *ēikinas,* | *moikinas,* | *mekinas,* | *maikinas,* | *oikinas.* |

**ral Verbs.**—These verbs (list in Biddulph and Leitner) change their form according to the *number* of the object. Thus, *shīas*, to eat one; *shuas*, to eat many; *etas*, to make him; *otas*, to make them; *yetsas*, to see one; *uyetsas*, to see many.

Examples.—*Jā han bālt-an shī-am*, I ate *one* apple.
*Jā sundo bālt shu-am*, I ate *five* apples (*bālting*, as in Leitner, means 'apple trees').

**ic Verbs** change according to the gender of the object. Thus, *shīas*, to eat a masculine thing; *sheas*, to eat a feminine thing.

The following version of the Parable of the Prodigal Son is in the standard dialect of Burushaskī spoken in Hunza and Nagar. I am indebted for it to Captain P. J. Miles, I.S.C., Political Officer, Hunza-Nagar. The translation has been made by the Political Munshi at Hunza, Munshi Ghulam Murtaza.

[No. I.]

# UNCLASSED, NON-ARYAN, LANGUAGE.

## BURUSHASKÍ.

### Hunza-Nagar Dialect.

*(Munshi Ghulam Murtaza, 1899.)*

Hin hirē altan yū bam. Inē juṭ yī yūyar sēnnīmī, 'lē aghā,
*One man's two sons were. That younger son father-to said, 'O father,*
gūīmō gusē māl ṭsum jā-ar dēshkaltas bīkih jā-ar jaū.' Inē
*thine-own this property from me-to falleth if me-to me-give.' That*
hir īmō māl tarang ittimī. Bērum gunsing ṭsum ēchukan yī
*man his-own property apportion did. A-few days after the-younger son*
mō isē ayōn māl gati-nih-nīyan mathan dishan-ar gōsarīmī. Itē
*his own all property collected-having distant place-to started. That*
ish-ar nīn bad-mastī nitin īmo māl ēspalēmī.
*place-to having-gone riotous-living having-done his-own property he-lost.*
ēshal ayōn phash ittīmī, itē mulk-ūlo but chham manīmī. Itē
*Then all spend he-made, that country-in much famine became. That*
um iljī inē hir but tarāq ē-manīmī. Inē hir nīn but
*man after that man much in-want became. That man having-gone much*
amēs hiran-ē kā dīmaghimī. Inē hir īmo maling-ūlo khūkēshō
*wealthy man with joined. That man his-own fields-in swine*
parch-ar ē-rimī. Inē hir ēs-ūlo gutē rāē bilum, 'khusē
*grazing-for sent-him. That man heart-in this longing was, 'these*
ūkeshō ṭsum dīvāsuman nishīn āūl ēcham.' Inār
*swine from spare-become having-eaten my-satisfaction did.' Him-to*
inē bisan ayū bam. Hō īmo shangkush-ar nīval
*-one something not-give did. Then his-own senses-to coming*
arangē gukē baring ittimī, 'bērumān īmānsīkōyō jā aghā daulat-
*self-to these words made, 'how-many hired-servants my father wealth-*
shapik nishīn bask māībim, jē chhamnē ā-īrcha-bah; diyan
*food having-eaten spare became, I hunger-of I-dying-am; having-risen*
āē pach nān baring echam, "lē aghā, Khuda kih ung
*-er near going words I-would-make, "O father, God and thee*
ir sharmindah a-mānam. Jē ung-ar gūī a-mānasē yashkī apah.
*re ashamed I-have-become. I thee-to thy-son I-to-be fit am-not.*
gū-īmō hin darōskūin jovan nā ā-harut." ' Diyan yū ēpach
*thy-own one hired-servant like making me-keep." ' Having-risen father near*

nīmī. Mathanum dīn yū yī-ar yētsīmī; inē ēs ē-ghūlīmī. Yū
*went. Distant-from coming father son-to saw; his heart it-burnt. Father*
yī kā baghū manīmī, bān ittimī. Yī yūy-ar sēnnīmī, 'lē aghā,
*son with embrace did, kiss did. Son father-to said, 'O father,*
jē ung Khudā yār sharmindah a-mānam, jā akhōlum iljī ung-ar
*I thee God before ashamed I-have-become, I from-now after thee-to*
gūī a-mānasē yashkī apah.' Yū īmo shādurshō-ar hukm ittimī,
*thy-son I-to-become fit am-not.' Father his-own servants-to order did,*
'but shōā gatung dosun khinē ēvilin; han burundō khinē ēmish-
*'much good clothes bringing him-to put-on-him; one ring his finger-*
ūlo ēdilin, kafshāmuts khinē ēltāin; hō shapik nishīn shōrayār
*in give, shoes him-to put-on-him; then food having-eaten merriment*
ēchan. Sāibahkih jā ā-yī īrūam, mūtō jindō manīmī; īvālūam,
*we-will-do. As-if my my-son dead-was, now alive became; he-had-become-lost,*
dā dāghurkam.' Hō ūē shōrayār ittoman.
*again has-been-found.' Then they merriment did.*

Inē oyum yī itē khēnē īmo maling-ūlo bam. Taīlum hā yukkal
*His elder son that time his-own fields-in was. Thence house towards*
asīr dīmar girātas kih gharīng-ē ichhar inē iltūmal-ar balīmī. Hin
*near coming dancing and singing-of sound his ears-to reached. One*
shādur-ar kāōnih doghārīsīmī, 'mah bisan-ar girashān kih bisan-ar
*servant-to having-called enquired, 'you what-for are-dancing and what-for*
gharīngik ichōan.' Inē sēnnīmī, 'ungē gōchō dī-bāī, ungē gū inē daltas
*singing are-doing.' He said, 'thy thy-brother come-has, thy thy-father his good*
jūas tsum manut uchhī-bāī.' Inē khafā numan ūlo nichar rāē
*coming from feast given-has.' He annoyed having-become inside go-to wish*
ā-ittimī. Yū hōlo dūs in-ar īlīkīnīmī. Inē yūyar jawāb
*did-not-make. Father outside having-come him-to entreated. He father-to answer*
ichhīmī, 'khōlē barin, akhūrum din ung-ar khizmat ittam, bēshal
*gave, 'here look, so-many years thee-to service I-have-done, any-time*
ungē hukm tsum thum ā-ittam; akhurum ittam-ūlo han dūwan
*thy order from otherwise I-have-not-done; so-much doing-in one kid*
jā-ar ā-yāū-bah, jā-īmo shughlōtingē-kā noman nishīn
*me-to thou-hast-not-given-me, my-own friends-with becoming-together having-eaten*
shōrayār ē-chamskih. Bēshal ungē khinē gūī dīmī kih ungē
*merriment I-would-have-done-that. When thy this thy-son came who thy*
daulat lolītingē-kā ēspalīmī, ung khinē ganē manut uchhīmā.' Yū
*wealth prostitutes-with lost, thou his sake feast hast-given.' Father*
in-ar ēsamī, 'lē ā-yī, ung hamēshah jā-kā bah, jā bisan bī
*him-to said, 'O my-son, thou always me-with art, my whatever is*

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ċih-isē | ungē | bī. | Mīmar | shōrayār | ittas | munāsib | bilum | gutē | ganē, |
| *that* | *thine* | *is.* | *Us-to* | *merriment* | *doing* | *becoming* | *was* | *for-this* | *sake,* |
| ungē | khinē | gōchō | īrūam, | jindō | ēmanīmī; | īvālum | bam, | mū | |
| *thy* | *this* | *thy-brother* | *dead-was,* | *alive* | *became;* | *lost* | *was,* | *now* | |

dāghurkam.'
*'ound-has-been.'*

## WARSHIKWĀR DIALECT.

The following specimen is not in Standard Burushaskī, but is in the dialect spoken in Warshgom. Warshgom is the name of the district comprising the three sub-districts of Yāsin, Tui, and Selgān. It is the tract which the English call Yāsin, but, according to the Chitrālīs, it is a mistake to apply this term to the whole district. The dialect is known as Warshikwār. The specimen has been translated by Khan Sahib Abdul Hakim Khan. The language does not altogether agree with that of the foregoing grammatical sketch. The following are the principal points of difference:—

**Nouns.**—These follow the Grammar closely. The following postpositions should be noted, viz. *gha*, to; *inga*, with; *ingi*, before; *bāka*, to.

**Pronouns.**—Note the forms, *ja-gha*, to me; *jānga*, with me; *mi-gha*, to us; *ung* or *unga*, you; *go-gha*, to thee; *gū-ya*, thy; *goh go-chu*, thy brother; *nē*, he, him, his (not in grammar); *nē-gha*, to him: *khenē*, this; *jīnga*, (he spoke) to himself; *iya*, his own; *te*, (in) that (country); *wē*, they (not in grammar).

**Verbs.**—These contain many irregularities.

**Auxiliary Verbs.**—Note, *a-pā*, I am not. *Ba*, thou art, and *bān*, you are, are regular. So is *bi*, it is; but *bi-ka*, it is, is not mentioned in the grammar. There is a form *ayur* (*chamba*), I am (dying). In the Past *bam*, he was and they were, is regular. There is a form *dulum*, it was (proper); and another *ashi*, he has been (twice).

**Active Verbs.**—A **Verbal Noun** seems to be formed by the addition of *a*. Thus, *tsura*, the act of coming; *ēcha*, doing; *tsirāgha*, going. The **Present Participle** shows the following forms: *shi-chan-ka*, eating; *eta-ka*, doing. It is doubtful to me whether *dits*, bringing, or having brought; *dūs*, coming out, or having come out; *asur*, nearing; are Present or Past Participles. The **Past Participle** usually ends in *i* (= he). Thus, *dēhimi*, (he) having collected; *chini*, (he) having gone; *nishi*, (he) having eaten; *uldi*, (he) having come; *ēpini*, (he) having approached. Sometimes it ends in *e*, as in *nete* (see Irregular Past Participles), having done; *diyēh*, having risen; *nihāne*, having called. *Na-man*, becoming, is nearly regular, see conjugation of *manās*. The only instance of a **Gerund** is *tsurum-uleh*, which is nearly regular.

In the **Present** Tense, *a-mayā a-pā*, I am not becoming, is regular. In other cases, the principal portion of the compound ends in *um*, so that we have *qalchum*, it falleth; and *echum bān*, you are doing. In the first, the auxiliary has been dropped. *Mayimbi*, it became, may perhaps be a present participle. In the **Imperfect** we have, similarly, *a-yum bām*, he was not giving.

The conjugation of the **Past** differs widely from the Grammar. The forms given are:—FIRST PERSON, *a-mana*, I became; *eta*, I did; *ayeta*, I did not. SECOND PERSON, *ayuyah*, thou gavest not; *ūya*, thou gavest him. THIRD PERSON, *sennī*, he said; *phaki*, he apportioned; *eti*, he made; *a-yeti*, he did not make; *ēspaloi*, he lost; *mani*, it or he became; *ēri*, he sent (him); *gali*, he went; *yetsi*, he saw; *gholi*, he burnt; *mani*, he embraced (?); *yai*, he reached; *dugharisi*, he asked him; *hilikini*, he entreated; *deli*, he gave. The THIRD PERSON PLURAL is represented by *etin*, they did. The **Perfect** is represented by *dīm bai*, he has come; *um bai*, he has given him. Here again the main verb ends in *m*. There are no examples of the **Pluperfect.**

For the **Future**, we have *ēcham*, I shall make; and *ēchan*, we shall make. These are both regular.

For the **Imperative** we have *ū*, give it; *eh-hurut*, keep me; *ē-valing*, put on him; *deling*, give him; *ētaying*, put on him.

[No. 2.]

## UNCLASSED, NON-ARYAN, LANGUAGE.

### BURUSHASKĪ.

#### WARSHIKWĀR DIALECT.

***(Khan Sahib Abdul Hakim Khan, 1898.)***

Han hire altan yū bam. Khenē ēchughn yē tati-gha sennī, 'lē tati,
*'One man's two sons were. This younger son father-to said, 'O father,*

gūya gute māl-tsum ja-gha desh qalchum bīka ja-gha ū.' Nē
*thine-own this property-from me-to also falleth if me-to give.' That*

hire iya daulat phaki. Bērum gunz tshechi ēchughn yē iya māl
*man his-own property apportioned. A-few days after younger son his-own property*

sāf dēhimi mathana rāhi e-ti. Te jagha chinī
*all having-collected distant-place start did. In-that place having-gone*

bad-mastī nete iya daulat ēspaloi. Basha sēf khulētika te
*riotous-living having-done his-own property lost. When all he-spent that*

mulko-lo buṭ draghānj mani; tshechine nē hir buṭ taraq mani.
*country-in much famine became; after-that that man much in-want became.*

Nē nī buṭ quwating hir-inga just mani. Nē hire iya
*He having-gone much wealthy man-with joined became. That man his-own*

maling harang khūk yārcha ēri. Nē hire armān dulumka khuwe
*fields in swine grazing sent. That man longing had these*

khūke-shu tsum bas manum nishi duljacham tsekka.
*swine from spare become having-eaten satisfied I-would-have-become.*

Mene nē-gha a-yum bam. Hō fahm uldi iya jīnga baring eti,
*Anyone him-to not-give did. Then senses-to coming his-own self-to words made,*

'bērum mazdūri-shu jā tati daulato-lo paqu nishi dulja
*'how-many hired-servants my father wealth-from food having-eaten satisfied*

bas mayimbi, ja chhamene ayur chamba. Diyēh tatī ēpini
*spare became, I from-hunger am dying. Having-risen father near-going*

baring e-cham, "leh tati, Khudai ga go gungī sharmanda a-mana.
*words I-would-make, "O father, God and thee before ashamed I-have-become.*

Ja go-gha gū-yē a-mayā layiq a-pā. Ja gū-ya hen muzdur tulum
*I thee-to thy-son I-being fit not-am. Me thine-own one hired-servant like*

nete huruṭ."' Diyēh tati epiye gali mathanum tsura tati
*making 'keep."' Having-risen father near went distance-from coming father*

yē yetsi: nē es gholi, nuhū gali, tati yē inga dagho mani,
*son saw: his his-heart burnt, running went, father son with neck embraced,*

bah eti. Yē tati-gha sennī, 'leh ṭati, ja unga Khudai ingi sharmanda
*kiss did. Son father-to said, 'O father, I thee God before ashamed*

a-mana. Ja akhōlum ilja go-gha gū-yē a-mayā lāyiq a-pā. Tati
*I-have-become. I from-now after thee-to thy-son I-being fit am-not. Father*

i-ya shādar-bāka bandēsh e-ti, 'buṭ shuwa gaṭunz dits khenē-gha
*his-own servants-to order did, 'much good clothes bringing him-to*

ēvaling, han borondo khenē ē-mesh-uleh de-ling, kaush khenē-gha ētaying;
*put-on-him, one ring his his-finger-on give, shoes him-to put-on-him;*

ho paqu shichanka khushāni e-chan. Gūya-ki jā a-yē yurm bam,
*then food having-eaten merriment we-will-do. As-if my son dead was,*

amutuk jāndu mani; wālum bam, dā dogh ashi.' Hō
*now alive has-become; lost had-become, again found has-been.' Then*

wē khushāni e-tin.
*they merriment did.*

Nē nū yē te wulēh i-ya maling harang bam; tōlum
*His elder son that time his-own fields in was; thence*

tsurumuleh hā-gha asur girāsha ka gharing e-cha hāwāz nē
*having-come house-to nearing dancing and singing doing sound his*

tumalchi yai. Hen shādar nihāne dugharisi, 'boh girāshum ka
*ears reached. One servant having-called enquired, 'what dancing and*

boh gharing e-chum bān?' Nē se-nika, 'gō go-cho ḍimbai, gō tati
*what singing doing-you are?' He said, 'thy thy-brother come-has, thy father*

nē tāza tshura gandichi chasht um-bai.' Nē khafa mani ūla
*he well having-come sake feast has-given.' He annoyed became inside*

tshirāgha rai a-yeti. Tati hola dūs, nē hilikini. Nē tati-
*going wish did-not-make. Father out having-come, him entreated. He father-*

gha juwāb deli, 'kho ghān. Akhurum den go-gha khizmat e-ta,
*to answer gave, 'here look. So-many years thee-to service I-have-done,*

basha goh hukm-tsum thum a-yeta; akhurum e-taka
*any-time thy order-from otherwise I-have-not-done; so-much doing*

han dūwen ja-gha a-yuyah, a-ya yār-inga han
*one kid me-to (thou)-not-gavest, my-own friends-with one (together)*

na-man, nishi khushāni e-chamtsekka. Basha gō khenē
*becoming, having-eaten merriment I-would-have-done. When thy this*

gū-yē diyeka, meneka gō daulat kanchninga ēspaloi, ung
*thy-son came, who thy wealth prostitutes-with lost, thou*

khenē gandichi chasht ūya.' Tati nē-ghā sennī, 'leh a-yē, ung mudām
*his sake feast gavest.' Father him-to said, 'O my-son, thou always*

jānga ba, jā boh bika gō bi: mi-ghā khushāni e-cha
*me-with art, my whatever is thine is: to-us merriment doing*

munāsib dulum gute gandichi, gō khenē go-cho yurm bam, jāndu
*becoming was for-this sake, thy this brother dead was, alive*

mani; wālum bam, dā dogh ashi.'
*became; lost was, again found has-been.'*

[No. 2.]

# UNCLASSED, NON-ARYAN, LANGUAGE.

## BURUSHASKÍ.

### WARSHIKWÁR DIALECT.

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*all having-collected distant-place start did. In-that place having-gone*

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Mene nē-gha a-yum bam. Hō fahm uldi iya jīnga baring eti,
*Anyone him-to not-give did. Then senses-to coming his-own self-to words made,*

'bērum mazdūri-shu jā tati daulato-lo paqu nishi dulja
*'how-many hired-servants my father wealth-from food having-eaten satisfied*

bas mayimbi, ja chhamene ayur chamba. Diyēh tatī ēpini
*spare became, I from-hunger am dying. Having-risen father near-going*

baring e-cham, "leh tati, Khudai ga go gungī sharmanda a-mana.
*words I-would-make, "O father, God and thee before ashamed I-have-become.*

Ja go-gha gū-yē a-mayā layiq a-pā. Ja gū-ya hen muzdur tulum
*I thee-to thy-son I-being fit not-am. Me thine-own one hired-servant like*

nete huruṭ."' Diyēh tati epiye gali mathanum tsura tati
*making keep."' Having-risen father near went distance-from coming father*

yē yetsi: nē es gholi, nuhū gali, tati yē inga dagho mani,
*son saw: his his-heart burnt, running went, father son with neck embraced,*

bah eti. Yē tati-gha sennī, 'leh ṭati, ja unga Khudai ingi sharmanda
*kiss did. Son father-to said, 'O father, I thee God before ashamed*

a-mana. Ja akhōlum ilja go-gha gū-yē a-mayā lāyiq a-pā. Tati
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*put-on-him, one ring his his-finger-on give, shoes him-to put-on-him;*
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*then food having-eaten merriment we-will-do. As-if my son dead was,*
amutuk jāndu mani; wālum bam, dā dogh ashi.' Hō
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*what singing doing-you are?' He said, 'thy thy-brother come-has, thy father*
nē tāza tshura gandichi chasht um-bai.' Nē khafa mani ūla
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gha juwāb deli, 'kho ghān. Akhurum den go-gha khizmat e-ta,
*to answer gave, 'here look. So-many years thee-to service I-have-done,*
basha goh hukm-tsum thum a-yeta; akhurum e-taka
*any-time thy order-from otherwise I-have-not-done; so-much doing*
han dūwen ja-gha a-yuyah, a-ya yār-inga han
*one kid me-to (thou)-not-gavest, my-own friends-with one (together)*
na-man, nishi khushāni e-chamtsekka. Basha gō khenē
*becoming, having-eaten merriment I-would-have-done. When thy this*
gū-yē diyeka, meneka gō daulat kanchninga ēspaloi, ung
*thy-son came, who thy wealth prostitutes-with lost, thou*
khenē gandichi chasht ūya.' Tati nē-ghā sennī, 'leh a-yē, ung mudām
*his sake feast gavest.' Father him-to said, 'O my-son, thou always*
jānga ba, jā boh bika gō bi: mi-ghā khushāni e-cha
*me-with art, my whatever is thine is: to-us merriment doing*
munāsib dulum gute gandichi, gō khenē go-cho yurm bam, jāndu
*becoming was for-this sake, thy this brother dead was, alive*
mani; wālum bam, dā dogh ashi.'
*became; lost was, again found has-been.'*

## NUMERALS IN THE WARSHIKWĀR DIALECT OF THE BURUSHASKĪ LANGUAGE.

| han | altats | iskō | waltō | tsendō | bishindō | thalē | altambē | hūtī | tōram |
|---|---|---|---|---|---|---|---|---|---|
| *one* | *two* | *three* | *four* | *five* | *six* | *seven* | *eight* | *nine* | *ten* |

| turma-han | turma-altō | turma-iskī | turma-waltō | turma-tsendō | turma-bishindō |
|---|---|---|---|---|---|
| *eleven* | *twelve* | *thirteen* | *fourteen* | *fifteen* | *sixteen* |

| turma-thalō | turma-altambō | turma-hūti | altar | altar-ga-toramō | altō-altar |
|---|---|---|---|---|---|
| *seventeen* | *eighteen* | *nineteen* | *twenty* | *thirty* | *forty* |

| alto-altar-ga-tōramō | iskī-altar | iskī-altar-ga-tōram | waltē-altar | waltē-altar-ga-tōram |
|---|---|---|---|---|
| *fifty* | *sixty* | *seventy* | *eighty* | *ninety* |

tsendī-altar *or* thā.
*hundred.*

Dr. Leitner (Hunza and Nagyr Hand-book, Pt. I, p. 200) gives slightly different forms, *viz.* :—

| hànn, | altáts, | uskó, | waltò, | chudó, | mishindó, | taló, | altambō, | unchò, | tóromo, |
|---|---|---|---|---|---|---|---|---|---|
| *one,* | *two,* | *three,* | *four,* | *five,* | *six,* | *seven,* | *eight,* | *nine,* | *ten,* |

| turma-hann, | altàrr, | altàrr-torum, | altu-altàrr, | altu-altàrr-torum, | iskí-altàrr, |
|---|---|---|---|---|---|
| *eleven,* | *twenty,* | *thirty,* | *forty,* | *fifty,* | *sixty,* |

| iskí-altàrr-torum, | walté-altàrr, | walté-altàrr-torum, | tà *or* táh. |
|---|---|---|---|
| *seventy,* | *eighty,* | *ninety,* | *hundred.* |

Dr. Leitner points out that the numerals up to 10 have different terminations according to whether they refer to (*a*) human beings, (*b*) masculine animals or things, (*c*) feminine animals or things. Thus:—

(*a*) *hinn hirr*, one man; *hinn gùss*, one woman; *altan hirri*, two men; *altan gushiants*, two women.

(*b*) *hànn haghurr*, one horse; *hànn báum*, one mare; *hànn há*, one house; *hànn ilchin*, one (his) eye.

(*c*) *hik sīr*, one seer; *hik gunts*, one day.

The above are the forms used with masculine animals or things (*b*). The ones used for human beings are, (1) *hìnn*, (2) *altan*, (3) *iské*. The rest are as above. The forms used for feminine animals or things are, (1) *hik*, (2) *altó*, (3) *iskí*, (4) *walti*, (5) *tsindi*, (6) *mishindi*, (7) *talé*, (8) *altambi*, (9) *hunti, unt*, (10) *torimi*, (11) *torimi-hik*, and so on.

# STANDARD WORDS AND SENTENCES IN THE BURUSHASKĪ LANGUAGE.

| English. | Burushaskī. | English. | Burushaskī. |
|---|---|---|---|
| 1. One | Han, hin, hik; han haghur, *one horse;* hin hir, *one man;* hik din, *one year.* | 18. Of us | Mī. |
| 2. Two | Altā, altan, alto; altā haghur, *two horses;* altan hirī, *two men;* alto dining, *two years.* | 19. Our | Mī; mī haghur, *our horses.* |
| 3. Three | Uskō, iskin, iskī; uskō haghur, *three horses;* iskin hirī, *three men;* iskī dining, *three years.* | 20. Thou | Ung, ungē. |
| 4. Four | Waltō, waltī; waltō haghur, *four horses;* waltō hirī, *four men;* waltī dining, *four years.* | 21. Of thee | Ungē; ungē haghur, *thy horse.* |
| 5. Five | Sundō, sindī; sundō haghur, *five horses;* sundō hirī, *five men;* sindī dining, *five years.* | 22. Thine | Ungē. |
| 6. Six | Mashindō, mashindī; mashindō haghur, *six horses;* mashindō hirī, *six men;* mashindī dining, *six years.* | 23. You | Mah. |
| 7. Seven | Thalō, thalē; thalō haghur, *seven horses;* thalō hirī, *seven men;* thalē dining, *seven years.* | 24. Of you | Mah. |
| 8. Eight | Altambō, altambī; altambō haghur, *eight horses;* altambō hirī, *eight men;* altambī dining, *eight years.* | 25. Your | Mah; mah haghur, *your horse.* |
| 9. Nine | Hunchō, hunṭī; hunchō haghur, *nine horses;* hunchō hirī, *nine men;* hunṭī dining, *nine years.* | 26. He | In, inē. |
| 10. Ten | Tōrmō, tōrmī; tōrmō haghur, *ten horses;* tōrmō hirī, *ten men;* tōrmī dining, *ten years.* | 27. Of him | Inē. |
| 11. Twenty | Altar; altar haghur, *twenty horses;* altar hirī, *twenty men;* altar dining, *twenty years.* | 28. His | Inē; inē haghur, *his horse.* |
| 12. Fifty | Altō altar tōrmō. | 29. They | Ūē. |
| 13. Hundred | Thāh. | 30. Of them | Ūē. |
| 14. I | Jē, jā. | 31. Their | Ūē; ūē haghur, *their horse.* |
| 15. Of me | Jā. | 32. Hand | Irīn. |
| 16. Mine | Jā; *whose horse is this?* Jā | 33. Foot | Yūṭis. |
| | | 34. Nose | Imūpush. |
| | | 35. Eye | Ilchin. |
| | | 36. Mouth | Ikhat. |
| | | 37. Tooth | Imih. |
| | | 38. Ear | Iltūmal. |
| | | 39. Hair | Choyang. |
| | | 40. Head | Yaṭis. |

| English. | Burushaskī. | English. | Burushaskī. |
|---|---|---|---|
| 42. Belly . . . . | Yūl. | 69. Cow . . . . | Buvā. |
| 43. Back . . . . | Ivāldas. | 70. Dog . . . . | Huk. |
| 44. Iron . . . . | Chhomar. | 71. Cat . . . . | Bush. |
| 45. Gold . . . . | Ghinish. | 72. Cock . . . . | Hir karkamush. |
| 46. Silver . . . . | Burī. | 73. Duck . . . . | Pharish. |
| 47. Father . . . . | Yū. | 74. Ass . . . . | Jakun. |
| 48. Mother . . . . | Īmī. | 75. Camel . . . . | Uth. |
| 49. Brother . . . . | Ēchō. | 76. Bird . . . . | Balas. |
| 50. Sister . . . . | Yas. | 77. Go . . . . | Nī; *to go*, nīas. |
| 51. Man . . . . | Hir. | 78. Eat . . . . | Shī; *to eat*, shīas. |
| 52. Woman . . . . | Gus. | 79. Sit . . . . | Harut; *to sit*, harutas. |
| 53. Wife . . . . | Yūs. | 80. Come . . . . | Jū; *to come*, jūas. |
| 54. Child . . . . | Hilas. | 81. Beat . . . . | Delī; *to beat*, delīas. |
| 55. Son . . . . | Ī. | 82. Stand . . . . | Diyih; *to stand*, diyihas. |
| 56. Daughter . . . . | Ēī. | 83. Die . . . . | Guīr; *to die*, īras. |
| 57. Slave . . . . | Tsun. | 84. Give . . . . | Yū; *to give*, yūas. |
| 58. Cultivator . . . . | Burushin. | 85. Run . . . . | Gārts; *to run*, gārtās. |
| 59. Shepherd . . . . | Hoyaltars. | 86. Up . . . . | Yatē. |
| 60. God . . . . | Khudā. | 87. Near . . . . | Asīr. |
| 61. Devil . . . . | Shaitān. | 88. Down . . . . | Yarē. |
| 62. Sun . . . . | Sah. | 89. Far . . . . | Mathan. |
| 63. Moon . . . . | Halants. | 90. Before . . . . | Angē. |
| 64. Star . . . . | Asī. | 91. Behind . . . . | Īljī. |
| 65. Fire . . . . | Phū. | 92. Who . . . . | Āmin. |
| 66. Water . . . . | Sil. | 93. What . . . . | Bisan. |
| 67. House . . . . | Hā. | 94. Why . . . . | Bisē. |
| 68. Horse . . . . | Haghur. | | |

| English. | Burushaskī. |
|---|---|
| 96. But . . . | Ammā. |
| 97. If . . . . | Akhnā. |
| 98. Yes . . . . | Awā. |
| 99. No . . . . | Bih. |
| 100. Alas . . . . | Afsōs. |
| 101. A father . . . | Hin yū. |
| 102. Of a father . . | Hin yūē. |
| 103. To a father . . | Hin yū ar. |
| 104. From a father . . | Hin yū tsum. |
| 105. Two fathers . . | Altan yū sarō. |
| 106. Fathers . . . | Yūsarō. |
| 107. Of fathers . . | Yūsarōē. |
| 108. To fathers . . | Yūsarō ar. |
| 109. From fathers . . | Yūsarō tsum. |
| 110. A daughter . . | Hin ēī. |
| 111. Of a daughter . . | Hin ēīē. |
| 112. To a daughter . . | Hin ēī mur. |
| 113. From a daughter . | Hin ēī mutsum. |
| 114. Two daughters . . | Altan yūgishans. |
| 115. Daughters . . | Yūgishans. |
| 116. Of daughters . . | Yūgishansē. |
| 117. To daughters . . | Yūgishans ar. |
| 118. From daughters . | Yūgishans mutsum. |
| 119. A good man . . | Hin daltas hir. |
| 120. Of a good man . . | Hin daltas hirē. |
| 121. To a good man . . | Hin daltas hir ar. |
| 123. Two good men . . | Altan daltashkō hirī. |
| 124. Good men . . | Daltashkō hirī. |
| 125. Of good men . . | Daltashkō hirīē. |
| 126. To good men . . | Daltashkō hirī. |
| 127. From good men . | Daltashkō hirī tsum. |
| 128. A good woman . . | Hin daltas gus. |
| 129. A bad boy . . | Hin ghunīkish hilas. |
| 130. Good women . . | Daltas gushingans. |
| 131. A bad girl . . . | Hin ghunīkish dasin. |
| 132. Good . . . | Daltas, shōā. |
| 133. Better . . . | But shōā. |
| 134. Best . . . | Oyōu tsum shōā. |
| 135. High . . . | Thānum. |
| 136. Higher . . . | But thānum. |
| 137. Highest . . . | Oyōn-tsum thānum. |
| 138. A horse . . . | Han haghur. |
| 139. A mare . . . | Han bāyum. |
| 140. Horses . . . | Haghurishō. |
| 141. Mares . . . | Bāyumishō. |
| 142. A bull . . . | Han har. |
| 143. A cow . . . | Han buvā. |
| 144. Bulls . . . | Haro. |
| 145. Cows . . . | Buvā. |
| 146. A dog . . . | Han huk. |
| 147. A bitch . . . | Han gus-huk. |
| 148. Dogs . . . | Hukaī. |

| English. | Burushaskī. |
|---|---|
| 150. A he-goat . . | Han haldin. |
| 151. A female goat . . | Han sīr. |
| 152. Goats . . . | Hoyas. |
| 153. A male deer . . | Han girī haldin. |
| 154. A female deer . . | Han girī sīr. |
| 155. Deer . . . | Girī. |
| 156. I am . . . | Jē bah. |
| 157. Thou art . . . | Ung bah. |
| 158. He is . . . | Inē baī. |
| 159. We are . . . | Mī bān. |
| 160. You are . . . | Mah bān. |
| 161. They are . . . | Ūē bān. |
| 162. I was . . . | Jē baiyam. |
| 163. Thou wast . . | Ung bam. |
| 164. He was . . . | Inē bam. |
| 165. We were . . . | Mī bam. |
| 166. You were . . . | Mah bam. |
| 167. They were . . | Ūē bam. |
| 168. Be . . . . | Manih. |
| 169. To be . . . | Manās. |
| 170. Being . . . | Manumaṭē. |
| 171. Having been . . | Bam. |
| 172. I may be . . . | Jē amanshā. |
| 173. I shall be . . . | Jē baiyam akhir. |
| 174. I should be . . | Jē amānas shōā bilā. |
| 175. Beat . . . | Delī. |

| English. | Burushaskī. |
|---|---|
| 177. Beating . . . | Nīdilin. |
| 178. Having beaten . . | Nīdilin. |
| 179. I beat . . . | Jē deljam. |
| 180. Thou beatest . . | Ungē deljūā. |
| 181. He beats . . | Inē deljaī. |
| 182. We beat . . . | Mī deljān. |
| 183. You beat . . | Mah deljān. |
| 184. They beat . . | Ūē deljān. |
| 185. I beat (*Past Tense*) . | Jā delīyam. |
| 186. Thou beatest (*Past Tense*). | Ungē delīmā. |
| 187. He beat (*Past Tense*) . | Inē delīmī. |
| 188. We beat (*Past Tense*) . | Mī delīman. |
| 189. You beat (*Past Tense*) | Mah delīman. |
| 190. They beat (*Past Tense*) | Ūē delīman. |
| 191. I am beating . . | Jē delja bah. |
| 192. I was beating . . | Jē delja baiyam. |
| 193. I had beaten . . | Jē delīyā baiyam. |
| 194. I may beat . . | Jē deljam. |
| 195. I shall beat . . | Jē delīas bah. |
| 196. Thou wilt beat . | Ungē deljumā. |
| 197. He will beat . . | Inē deljī. |
| 198. We shall beat . . | Mī deljan. |
| 199. You will beat . . | Mah deljuman. |
| 200. They will beat . . | Ūē deljuman. |
| 201. I should beat . . . | Jā delīas shōā bilā. |
| 202. I am beaten . . | Ādēlam āmānam. |

| English. | Burushaskī. |
|---|---|
| 204. I shall be beaten . | Jē adēlias shōā bilah. |
| 205. I go . . . | Jē nicham. |
| 206. Thou goest . . | Ung nichomā. |
| 207. He goes . . . | In nichoaī. |
| 208. We go . . . | Mī nichan. |
| 209. You go . . . | Mah nichoman. |
| 210. They go . . . | Ūē nichoman. |
| 211. I went . . . | Jē nīyam. |
| 212. Thou wentest . . | Ung nībam. |
| 213. He went . . . | In nīmī. |
| 214. We went . . . | Mī nīman. |
| 215. You went . . | Mah nīman. |
| 216. They went . . | Ūē nīman. |
| 217. Go . . . . | Nī. |
| 218. Going . . . | Nīu. |
| 219. Gone . . . | Nān. |
| 220. What is your name? . | Ungē guik bisan bilah? |
| 221. How old is this horse? | Gusē haghur bērum jaṭ bī? |
| 222. How far is it from here to Kashmir? | Khōlum Kashmir ar bērum mathan bilah? |

| English. | Burushaskī. |
|---|---|
| 223. How many sons are there in your father's house? | Ungē gū halē bērum yū bān? |
| 224. I have walked a long way to-day. | Khūltō mathan gusaram. |
| 225. The son of my uncle is married to his sister. | Jā nanāē ī inē yas mokā gar itaī. |
| 226. In the house is the saddle of the white horse. | Halē barūm haghuē tilīyang bisah. |
| 227. Put the saddle upon his back. | Tilīyang isē ivāldas at ēgīn. |
| 228. I have beaten his son with many stripes. | Jē inē ī thorak delīyam. |
| 229. He is grazing cattle on the top of the hill. | Isē laghindaris chhish olō uyarchaī. |
| 230. He is sitting on a horse under that tree. | Inē haghurat nūljā itē tum yūr harutaī. |
| 231. His brother is taller than his sister. | Inē ēchō inē yas mutsum thānum baī. |
| 232. The price of that is two rupees and a half. | Isē gash altā dabal kih tarang bilah. |
| 233. My father lives in that small house. | Jā āghā itē jut halē harushaī. |
| 234. Give this rupee to him | Gusē rūpiyah in ar yū. |
| 235. Take those rupees from him. | Gusē rūpiyah in tsum yan. |
| 236. Beat him well and bind him with ropes. | Shōā nīdilan gashk olo tarāō nih iphus. |
| 237. Draw water from the well. | Ghulk ōlum sil diūs. |
| 238. Walk before me . | Jā yār gusar. |
| 239. Whose boy comes behind you? | Ung gusiat mine hilasan juchaī? |
| 240. From whom did you buy that? | Isē min tsum dūmarūmā? |
| 241. From a shop-keeper of the village. | Itē girame dokāndār tsum. |

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